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THE
EPICS OF HESIOD.

WITH AN ENGLISH COMMENTARY

AND THE READINGS OF FOURTEEN MSS. COLLATED FOR
THIS WORK.

BY

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Ἡγοῦμαι ἐγὼ ἀνδρὶ παιδείας μέγιστον μέρος εἶναι—τὰ ὑπὸ τῶν ποιητῶν λεγόμενα
οἶόν τ' εἶναι συνιέναι ἅ τε ὀρθῶς πεποίηται καὶ ἅ μὴ.

PLATO, Protag. p. 339A.

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PREFACE.

THE present edition of HESIOD was undertaken, not indeed to satisfy a want in Classical Literature, which can hardly be said to be generally felt, but from a wish to bring more into use in our schools and colleges the works of a poet so widely celebrated in antiquity, yet by a kind of common consent, or long established fashion, in this country at least, so little studied in modern times.

Whatever opinions may be held as to the real dates of the Homeric and the Hesiodic poems, both in their original forms and in the perhaps much altered and interpolated recensions which have come down to us, one fact remains indisputable; they are the only extant Greek writings which have any claim even to approximate to the *Epic* age, properly so called. Consequently, their value merely as literature is not the only ground of their fitness and utility for students of Greek; they are not less important in a linguistic point of view, viz. as affording an insight into the peculiarities of the Epic style and dialect, all the more valuable because emanating from distinct centres of the epic art.

That there are some causes for the comparative neglect of Hesiod is not fairly to be denied. Hesiod, though regarded by the ancients as the rival and contemporary of Homer, is eclipsed by him both in the choice of a subject and the treatment of it. It is not to be expected that the matter-of-fact and unimpassioned poetry of the "Works and Days¹," full as the poem is of "proverbial philosophy," often obscure, occa-

¹ I use a common, but incorrect version of Ἔργα καὶ Ἡμέραι, which means, "Farm operations and lucky and unlucky days." The poem, as Prof. Mahaffy well remarks (Hist. Lit. i. 105), comprises much of what the later Greeks called *Oeconomics*, e. g. the choice of a wife and the conduct of a household.

sionally trivial, should attract readers equally with the story of Achilles' wrath, or the wanderings of Ulysses.² Nor is the Theogony more inviting in its subject-matter, or more genial and elevated in its composition. On the contrary, it is certainly a dull poem, for it contains little more than a formal catalogue of names and pedigrees, relieved only by a few brief descriptive episodes, in a word, it is a compendium of dogmatic theology, according to the earliest Greek notions of it, done into verse. It may be conceded too, that the genius of the two poets, Homer and Hesiod, is as different as are the merit and the object of their compositions and the style of their versification, which may be called respectively the heroic and the didactic, the object of the one being to amuse, of the other to instruct.³

It must be added as a further reason discouraging to the study of Hesiod, that considerable doubts have been raised as to the authenticity of the Theogony, at least in its present form. One of the ancients at least⁴ did not believe Hesiod to be the author of it; yet Herodotus, in a well-known passage (ii. 53), appears specifically to recognise a Theogony by Hesiod, and to assign to it a date not later than Homer:—*Ἡσίοδου*

² "The fundamental feature of the Homeric school is an absorption of the author in his subject. He is the secret mover of the dramatic mechanism by which his heroes are exhibited, himself remaining invisible. The genius of Hesiod, on the other hand, is essentially personal, or 'subjective.' This is peculiarly the case with his two chief productions; and the more it is so, the more Hesiodic they are. In the Works, not only is the author never out of sight, but it is the author, at least as much as the subject, which imparts interest to the whole. Instead of an inspired being, transported beyond self into the regions of heroism and glory, a gifted rustic, impelled by his private feelings and necessities, dresses up his own affairs and opinions in that poetical garb which the taste of his age and country enjoined as the best passport to notice and popularity."—*Col. Mure*, Hist. Gr. Lit. ii. p. 379.

³ "Hesiodi carmina—non tam ad delectandos quam ad docendos auditores comparata sunt."—*Schoemann*.

⁴ Pausanias, viii. 18. 1; ix. 27. 2; ib. 31. 4, who says the Boeotians themselves did not acknowledge the Theogony as Hesiod's. And G. F. Schoemann, in his "Commentatio Critica" on Hesiod (Berlin, 1869), p. 4, thinks they gave a right judgment, but not one founded on any ancient tradition; they merely adopted the conclusions of the more recent critics.

γὰρ καὶ "Ὀμηρον ἡλικίην τετρακοσίοισι ἔτεσι δοκέω μεν πρεσβυτέρους γενέσθαι, καὶ οὐ πλέοσι· οὗτοι δέ εἰσι οἱ ποιήσαντες θεογονίην" Ἑλλησι, καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες, καὶ τιμὰς τε καὶ τέχνας διελόντες, καὶ εἶδεα αὐτῶν σημήναντες.

Now, though we cannot be at all sure that the present Theogony is the very one alluded to by Herodotus, or that it forms a complete poem as we have it, or is wholly genuine, and that nothing has been lost and nothing interpolated; still there is every reason to think that at least it contains a great deal that has descended from a remote antiquity. The same indeed may be said of it as of the "Works;" that it is *possibly* a patchwork of several scraps of antiquity,—a compilation rather than an entirely original production,—perhaps adapted by a poet or rhapsodist called Hesiod, perhaps conjecturally attributed to him in the absence of any certain authorship, perhaps put together, arranged, altered, interpolated by successive rhapsodists at a later period. The pure metal of the true epic age may still exist, though it has suffered alloy in passing through many crucibles in the hands of many different workmen.⁵

We say, all this is *possible*, thereby allowing the widest scope for the many theories respecting the Hesiodic poems that have been propounded. We by no means are driven to the necessity of admitting that it must be so, especially in the face of a remarkably uniform and very authentic testimony of great antiquity in favour of the genuineness of at least the two principal Hesiodic poems even as we now have them. To mention only a few of these:—Pindar cites from Hesiod by name ⁶ a

⁵ Mr. Mahaffy (Hist. Gr. Lit. i. p. 110) observes that "both poems agree in their piecemeal character, and seem to be the production of the same sort of poet,—a man of considerable taste for collecting what was old and picturesque, but without any genius for composing from his materials a large and uniform plan." Schoemann (Comment. Crit. p. 8) thinks the poem in the main ancient and genuine, but adds, "hoc ipsum quod nos hodie legimus carmen, eodem quo nunc est ambitu, iisdem partibus, eadem forma et dispositione ab Hesiodo perfectum esse non adducor ut credam."

⁶ Isthm. v. 67. Thucydides mentions Ἡσίοδος ὁ ποιητής as buried at Oenon in Locris, iii. 96.

proverb now extant in the "Works." Aeschylus, the contemporary of Pindar, has founded the play of the Prometheus Bound entirely upon the Theogony, and he has copied it so minutely, that it would take a considerable space to bring together the parallel passages from both poems.⁷ Aristophanes distinctly refers both to the Theogony and to the "Works;" to the latter under the name of Hesiod. Thus Av. 693,

Χάος ἦν καὶ Νὺξ Ἑρεβός τε μέλαν πρῶτον καὶ Τάρταρος εὐρύς,
Γῆ δ' οὐδ' ἄηρ οὐδ' οὐρανὸς ἦν,

manifestly refers to v. 116—124 of the present Theogony. And in Ran. v. 1032,

Ὅρφεὺς μὲν γὰρ τελετὰς θ' ἡμῖν κατέδειξε φόνων τ' ἀπέχεσθαι,
Μουσαῖός τ' ἐξακέσσεις τε νόσων καὶ χρησμούς, Ἡσίοδος δὲ
Γῆς ἐργασίας, καρπῶν ὥρας, ἀρότους·

it is equally clear that the Ἔργα are specified.

Plato more than twenty times refers to Hesiod; it will suffice to cite a single passage, Symp. p. 178, B:—Ἡσίοδος πρῶτον μὲν Χάος φησὶ γενέσθαι, Γῆν τε καὶ Ἑρῶτα· Ἡσιόδῳ δὲ καὶ Ἀκουσίλειος ὁμολογεῖ.

Which alludes to Theog. v. 116—8,

ἦτοι μὲν πρῶτιστα Χάος γένετ', αὐτὰρ ἔπειτα
Γαῖ' εὐρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεὶ
Ἥδ' Ἔρος.

And surely the testimony of a writer 400 years before Christ should outweigh the opinion of Pausanias, nearly 200 years after that era,⁸ against the genuineness of the Theogony.

⁷ Compare especially Prom. 785 with Theog. 894, where see the note.

⁸ Colonel Mure (Hist. Gr. Lit. vol. ii. p. 418 seqq.) inclines to the opinion, though not very decidedly, that Pausanias' statement is correct; and yet, he observes, there appears to be no trace of scepticism as to the authorship of the Theogony either among the Alexandrian grammarians, or their predecessors of the early Attic school. Of the authorship, integrity, and great antiquity of the "Works," he entertains no doubt; the Theogony he thinks is, in the main, equally ancient, but that it was really written by a poet not even a Boeotian by birth (ii. p. 430).—The opinion of Schoemann is that the Theogony was composed by some poet about the time of Peisistratus; that he adopted the name of Hesiod because this peculiar school of poetry was generally known as 'Hesiodic' (Comment. Crit. p. 6), and that he designed the Theogony to form an introduction to an older poem attributed to Hesiod, the Κατάλογος γυναικῶν.

Nevertheless, it may perhaps be granted, and rather as a matter of regret than as materially invalidating the claim to great antiquity which in the main the Hesiodic poems clearly possess, that considerable alterations have been introduced into them in later times. Such are, in all probability, the prefixing of a short proeme or introduction to the "Works," and of a much longer one (or rather, a combination of several proemes⁹) to the Theogony, and possibly, the addition of a good many verses at the ends of both poems, not to mention the occasional introduction of Homeric verses. The expansion, so to say, or amplification of many passages by a somewhat tiresome repetition, or by the addition of feeble and merely supplementary lines, and lastly, the insertion of episodes more in the descriptive style than was congenial to the Muse of Hesiod, are indications that the original work has been tampered with by the inferior genius of rhapsodists, or by the hands of literary compilers and revisers.¹ Such is, perhaps, the account of the storm in v. 505 seqq. of the "Works," and of the battle of the Titans in v. 675 seqq. of the Theogony. Such liberties were more easily taken with the text of Hesiod than with that of Homer, because no authentic edition of the former poet is known to have been issued and generally received, as was the recension of Homer, said to have been made (whatever may be the value of the story) by the command of Peisistratus. It is not improbable that some such attempt was made, not by promulgating an authorised written text, but by instructions given to rhapsodists, in order to rescue as far as possible the true Homeric poems, as they were then believed to be recognisable, from the accretions which the genius or ambition of Homerids and feebler imitators, was continually adding to them.²

⁹ According to K. O. Müller, of an original proeme, a hymn to the Muses, and an epilogue.

¹ Dr. Flack, in his edition of the Theogony (Berlin, 1873), nearly always agrees with the criticism in this work, in the rejection of spurious passages.

² There seems to have been a tradition that Hesiod was revised by order of Peisistratus; see fragm. cxiii. ed. Goettling. But this is doubtless a part

At a time when the ancient epic poems were handed down orally, as the most precious national properties, by professional reciters called *rhapsodists*, — men undoubtedly, in the earlier ages, often of high genius, and quite capable of appreciating and (even when they added to it) of sustaining the *unity* of a great epic composition, though in Xenophon's time they had become a degenerate race whom he speaks of as *ἔθνος ἡλιθιώτατον*³, there were likely to exist several more or less local versions or recensions of Homer and Hesiod, the collation and adaptation of which occupied the critical skill of the compilers and collectors at a time when all Greek literature was regularly committed to writing.⁴ And it was perhaps hardly avoidable but that the earliest transcribers should have sometimes so combined these different recensions as to cause occasional repetition, abruptness, and tautology. Internal evidence strongly confirms a theory highly probable in itself, and one that satisfactorily accounts for many phenomena in our present text of Hesiod, which on any other supposition would be very difficult to explain.⁵

Still, with all these defects, there is much in the curious and unique poem called the "Works and Days," much also even in the inferior Theogony, that deserves a more careful and critical study than it commonly obtains. Besides many legends, evidently derived from the remotest antiquity, and now largely

of the later story, which made Hesiod to be not only the contemporary but the rival of Homer. It is curious that the ancients themselves identified the "cyclic" with the Homeric poems and even hymns. Pindar does not hesitate to call Homer himself a *rhapsodist*, Isthm. iii. 55—7. In fact, Homer and Hesiod were names representing sometimes a school, sometimes the individual poet.

³ Conviv. iii. 6.

⁴ This appears, from the evidence we possess, to be much later than has commonly been supposed. See the editor's pamphlet, "Bibliographia Græca" (Bell and Sons).

⁵ Professor Jebb observes (Primer, p. 43), "The Theogony has come to us in a confused and corrupt state, but is probably Hesiod's in the main, as the ancients generally held." Schoemann, Comment. Crit. p. 65, "sane non omnes Theogoniæ partes unius aut auctoris aut ætatis esse nemo hodie difflitetur."

identified with Hindu literature and mythology, the Theogony has been described by a critic of acknowledged authority as a poem containing "thoughts and descriptions of a lofty and imposing character, and for the history of the religious faith of Greece, a production of *the highest importance*."⁶ If we acquiesce even partially in this judgment, we must allow that it is hardly creditable to English Scholarship that no edition of Hesiod, (if we except Gaisford's, who has attempted little or nothing for the author in original criticism,) should have appeared in this country since Robinson's learned but somewhat heavy quarto edition, published at Oxford in 1737.⁷

If the literary value of Hesiod should be depreciated on the above grounds; if it should be said, that at best we have but fragmentary portions of what never could even in their perfect state have been *great* poems; there remains the value attached to every remnant of the earliest Greek composition, as illustrative of the *language*. Attempts have been made to show, that Hesiod must have lived at least a century later than Homer, and a date has been assigned to him as low as B.C. 735. In the opinion of Herodotus, whose authority for the assertion we know not, and who perhaps merely repeated a popular notion, he flourished about B.C. 850.⁸ Modern scholars in general do not think the earlier date tenable; but no doubt seems ever to have been entertained by the ancients themselves. It has been observed, that Hesiod is even generally mentioned *before* Homer, as in the passage of Herodotus quoted above. The Parian Marble (though its authority in such matters is worth little) makes Hesiod older than Homer by about thirty years.

⁶ K. O. Müller, *Hist. Gr. Lit.* p. 87.

⁷ Robinson collated, for the first time, three or four of the MSS. in the Bodleian Library. His collations I have often found to be inaccurate; yet I suspect Gaisford took them from Robinson, without consulting the MSS. at all.

⁸ Professor Jebb (*Greek Literature Primer*, p. 40) says, "The best ancient and modern authorities are probably right in placing Hesiod about 850—800 B.C." In estimating the value of Herodotus's testimony, we must, of course, take into account the absence of written books, and the strong tendency to exaggerate on the side of antiquity.

The ancient tradition, embodied in the spurious and late poem called *Ὀμήρου ἀργῶν*, and in one reading of v. 657 of the "Works," that Homer and Hesiod entered into a personal contest in their art, points in the same direction, and confirms the testimony of antiquity, that Hesiod lived nearly nine centuries before Christ. The reader may find all that perhaps need be said on this subject in the pages of Grote, Mure, K. O. Müller, and in the more recent work of Professor Mahaffy on the History of Classical Greek Literature. Goettling, who has investigated the matter with great learning (see Preface to his edition, p. xvi.—xviii), sums up his view of it thus: "*Mihi nunc fere acquiescendum videtur in sententia Herodoti, qui Hesiodum, i. e. Theogoniae poetam, et Homerum quadringentis fere annis suam ipsius aetatem dicit antecedere.*" K. O. Müller also (Hist. Gr. Lit. p. 82) pointedly says, "In Hesiod especially, if we may judge from statements of the ancients, and from the tone of his language, sayings and idioms of the highest antiquity are preserved in all their original purity and simplicity."

Less monotonous than the Theogony, if somewhat more desultory, is the poem called the "Works and Days." Indeed, so curious a treatise on the life and farming operations of the primitive Hellenes is at least as well worth the perusal as the mythology of the Attic Tragedies. Though utterly remote from anything like sentiment or pathos, it has a genuine earnestness about it; and it derives some interest too from being the model on which Virgil composed his "Georgics."

Nothing can be more interesting and instructive than to compare the development of mind and character in the two great epic and didactic poets of antiquity, Homer, the representative of the Asiatic and Ionic¹ phase of life, and

¹ The "Acolo-Asiatic" and "Acolo-Bocotic" is Col. Mure's expression. Prof. Jebb (Primer, p. 41) remarks that through the wide-felt influence of the Delphic cultus of Apollo, "Hesiod's poetry had some contact with Doric teaching," and he instances the doctrine of *δαίμονες* (Op. 122), and the connexion of the office of poet with that of prophet (Theog. 32).

Hesiod, of the European and Hellenic. "Hesiod's poetry," says K. O. Müller, "is a faithful transcript of the whole condition of Boeotian life: and we may, on the other hand, complete our notions of Boeotian life from his poetry." But while Homer represents the chivalrous buoyant susceptibility of the Ionic character, Hesiod takes the more gloomy view of life; of its toils and miseries, the frauds and faithlessness of his fellow-men, the corruption of judges, the selfish unfairness even of brother to brother. It is on this ground alone that we can consent to regard the singular episodes about Prometheus and Pandora, and of the golden and other deteriorated ages, as an integral part of the original poem.² They both indirectly inculcate the same doctrine, that man is born to woe and disappointment; that he has lapsed from a higher and happier estate, and has now to earn a scanty livelihood by the sweat of his brow. The ethical precepts interspersed relate principally to economic, but partly to religious and ceremonial matters. They are not subjects adapted to poetry; but, as assuming an oracular tone, and as designed to be impressed in the most convenient form on men's minds, they are *versified* and that is all we can say of them. Hesiod himself, however, held that he had the gift of poetry specially imparted by the Muses, and that he was commissioned to sing truth and not fiction. Whence we may fairly draw two inferences; first, that the pre-Hesiodic poetry could not have been of a very high excellence; secondly, that some poems did exist of a fanciful and wholly fictitious kind, but which he considered as beneath

² Goettling unhesitatingly regards the present "Works" as a compilation of various proverbs, fables, and didactic essays, by different hands. Praef. p. xxxv—xl. His theory is stoutly contested by Colonel Mure (ii. p. 383 seqq.). "Most of Hesiod's idioms of sentiment or language are so marked in themselves, so peculiar to this single work (viz. the *Ἔργα*), and so generally distributed over its text, that, had that work been the production of a historical epoch of Literature, and, as such, placed beyond the arena of modern controversy, there are few probably which by their own internal evidence would have so completely excluded, even in the most fanciful quarter, the remotest doubt of their emanating from a single author." (ii. p. 395.)

the dignity of a poet, whose mission it was to benefit his fellow-creatures, rather than to amuse them by giving scope to imagination.

The "Works and Days" is not properly a didactic composition, nor a professed treatise on either economy or agriculture. These are not even the prominent points of the poem, which is rather of a subjective and personal nature, and is concerned principally with the attempt to improve and reinstate by industry a spendthrift brother who has been reduced to beggary by his own folly, dishonesty, and improvidence. Hesiod writes in the tone of one smarting under a sense of injustice, and made a pessimist by the wrongs that, whether real or fancied, rankle in his mind. The poem might, as Colonel Mure remarks³, have been more fitly styled "A letter of remonstrance and advice to a brother." Between himself and his brother the poet's thoughts are mainly divided. The maxims which form so considerable a part, are generally peculiarly applicable to the case of Perses; and the interposed episodes are so many fables or stories symbolically conveying a moral equally applicable to the circumstances. Under Prometheus and Epimetheus, the genius of Forethought and Afterthought, i. e. providence and vain regret, the poet seems, as Colonel Mure observes, to have symbolised himself and his brother. Hence we may explain the apparent anomaly, that nearly the same story of Prometheus and Pandora is repeated in the Theogony.

Nothing, we may safely say, is less likely, or less justified by internal evidence, than that Hesiod was in any way indebted to Homer. The style, the imagery, the subject of each, are as different as the countries where the authors respectively resided. A difficulty certainly presents itself in the many Homeric words and phrases and even passages (as the lists of Water Nymphs and Rivers) found in Hesiod. Both Goettling and K. O. Müller, as well as Colonel Mure, adopt the theory, that both poets separately and independently derived the phrases and ex-

pressions which they exhibit in common, from the common source of an earlier poetry. There must indeed have been a large mass of matter current among the rhapsodists, and partaking of the nature of epic common-places, before literature had become fixed by being written down, revised and edited by more or less competent judges of the spurious and the genuine. Still, it must be confessed, that an interpolation of Homeric verses into the Hesiodic poems might easily have occurred through rhapsodists familiar with both poets alike. That the converse does not appear to have happened to any great extent, may be accounted for, on the ground of the greater popularity and therefore more frequent recitations of the Homeric poems.

No valid argument can be drawn from certain differences, real or supposed, between the Homeric and Hesiodic mythology, as to the relative dates of the two poets. This view has been enlarged upon by Mr. Grote: but these differences do not amount to more than what might naturally be looked for in two contemporary poets treating of religious legends indefinitely older than themselves, and varying somewhat according to local developments.

What Herodotus means by saying that both Hesiod and Homer *made a theogony for the Greeks*, was perhaps nothing more than this; that their poems gave a sanction, a popularity, and an universal acceptance under a definite form to the most authentic legends then current respecting the names, affinities, and attributes of the gods and demigods. Long examination of this question, from the details of the "Troica" preserved in Pindar and the tragedies, as well as in the earlier Greek art, has fully convinced me, that the "Homer" of that period was mainly comprised in the "Cypria," and other poems which we are accustomed to distinguish as "Cyclic." Herodotus must have referred to the "Cypria" in saying that Homer "made a Theogony"; for we know that the origin and pedigrees of the gods were narrated in that work; whereas in our present

Homeric texts the system of polytheism is completely established, and its existence assumed throughout. "Every legend," says K. O. Müller⁴, "which could not be brought into agreement with this poem (Hesiod's Theogony), sank into the obscurity of mere local tradition, and lived only in the limited sphere of the inhabitants of some Arcadian districts, or the ministers of some temple, under the form of a strange and marvellous tale, which was cherished with the greater fondness because its unconformity with the received theogony gave it the charm of mystery." But "if," the same writer well adds, Hesiod's "system had been invented by himself, it would not have met with such ready acceptance from succeeding generations."⁵

This, in fact, is a point of view from which the writings of Hesiod may be contemplated with peculiar interest. If Hesiod did not *invent* the legends of the Theogony, whence did he obtain them, and what must we suppose to have been their ultimate source? Modern research in the science of comparative mythology unhesitatingly answers, "the religious system and traditions of India."⁶ Incorporated with these we seem to recognise some of the primitive and nearly universal traditions of the human family: obscure reminiscences relating to the creation of the world, to ancient races which had long passed away, and generally to a state of mankind higher, more godlike, more exempt from sin and toil, such as we are used to contemplate man when first placed on the earth, as represented in the Mosaic accounts. Goettling indeed⁷ strongly opposes

⁴ Hist. Gr. Lit. p. 87.

⁵ "The poet's chief sources in the Theogony must have been old hymns preserved in the temples, and folklore which lived in the mouths of the people. He was not making a new system on an artistic plan of his own. He was simply trying to piece together a very old system of which he had found the fragments, and which he did not always understand. The legends massed together, rather than blended."

⁶ Sir G. W. Cox's valuable manual, "An Introduction to the Science of Comparative Mythology and Folklore" (Kegan Paul, 1881) should be in the hands of all students of Hesiod, to whom he repeatedly refers. Both Semitic and Assyrian influences must now be taken into account.

⁷ Pref. p. xlviii.

the position, that the Theogony of the Greeks was derived from either the Persians or the Indians, or from Egypt: and we may grant, readily enough, that it was only indirectly borrowed from those sources. Still it was, so to speak, an Hellenic development of the same common traditions: traditions so immensely ancient, that all traces of anything like a history of them had long before Hesiod's time been irretrievably lost. The coincidences between the earliest traditions of mankind, so much unexpected knowledge of which has resulted from the interpretation of the early Assyrian records, and the Mosaic writings, are much too numerous and important to be purely accidental, and much too widely dispersed to have been borrowed solely from the latter source. Many persons are reluctant to extend the term of years, which appears to them to be made out from Scriptural data, for the duration of man's existence upon earth. And yet science, reason, the general laws of the obstinate permanence of physical type, customs, and language, confirmed as they are by researches and analogies, all tend to a belief in the vast antiquity of man as an inhabitant of the earth. Philosophers have investigated with care the rates of progress,—always very slow, sometimes hardly perceptible,—by which languages gradually change, throw off or adopt kindred dialects, and ultimately develop into something like new languages, as the French or Italian from Latin, the English from Saxon. We know how lasting are the forms and characteristics of the various races of mankind; how tardy the advance from a primitive and savage form of life to the refinements of intellect and the invention of those civilised arts which we see to have been exercised in Egypt, certainly two thousand, probably three thousand^s years before the Christian era. Practically we feel and lament the hopelessness

^s Dr. Lepsius even says, that he has made out “a cultivated epoch dating about the year 4000 B.C.” He adds, “One can never recall these till now incredible dates too often to the memory of oneself and others; the more criticism is challenged, and obliged to give a serious examination to the matter, the better for the cause.” (*Discoveries in Egypt*, p. 38.)

of changing the African or the Australian savages into an intelligent and progressive race: we know pretty well the rates at which population will extend itself, or retrograde into final extinction; how it will pass into diverse developments both moral and physical, according to certain conditions of climate, food, and habits of life. We know all this, and we have every reason to conclude, that what man is now, speaking generally, in dispersion, in distinct races, in languages and arts, in traditions if not in written literature, may more, in stature, intellect, and average duration of life,—that same man he was four thousand years ago, or at the extreme verge to which historic or monumental evidence carries us. Knowledge has accumulated, with ever increasing resources; but the power to profit by it, so far as we are aware, has ever been the same. That fluctuations in the great tide of human life have taken place, by conquests, immigration, and other causes, is certainly true: that some nations have retrograded while others have progressed in civilisation is probable: but these are mere casualties, mere surges in the great sea of time, and instances of a general cyclic law that seems to pervade all nature. All ancient nations must have had a history, if not always an eventful one. But it was seldom recorded, and therefore it has mostly perished. But though the history of particular nations is lost, the mythology of the early world has survived as a whole. The true and the real have been less cared for than the false and the fictitious. From the storehouses of fable Hesiod drew the materials of his *Theogony*. In the Homeric poems we see the curious phenomenon of fabulous events mistaken for history, and treated as such; and in Thucydides the still more curious fact, that he shows no doubt at all of the Homeric heroes having been historical personages, living, acting, and speaking as his own contemporaries did, but belonging to a race of higher physical development. The arts of war certainly preceded the arts of peace. Man is a strange being, compounded of cruelty and god-like aspirations,

of physical bravery and of moral cowardice,—now wading through the blood of slain enemies, now praying in abject fear to the gods, or imploring the mercy of demons, now the complete slave of the vilest passions, now self-denying, self-devoting, and the champion of justice and morality.

There is another consideration which leads us back to the contemplation of a very remote period of man's existence. If the Greek language, a thousand years before the Christian era, had attained such richness, such varied inflexions, such a high capability for versification as it exhibits in the poems of Homer and Hesiod; how long must it have been in passing from a crude state, and after detaching itself from the main family of cognate languages, above all, how much of pre-Homeric literature must have existed, the composition of which alone could have brought epic Greek to such a state of perfection? Homer, we are sure, must have had an *Achilleis* to work upon, just as Hesiod must have had songs about the gods, which he in the same manner improved upon and systematised. That such literature had utterly perished at an early period, principally because it was superseded by the more perfect and admired works of these two poets, is a matter not more surprising than that the Romans of the Empire possessed no national literature worthy of the name earlier than about B.C. 200. The art of the rhapsodists was engrossed with these, the most complete and finished specimens of Epic poetry that had yet been created; and thus all that had preceded rapidly fell into disuse and oblivion. Thus then we may readily find an answer to the question put by Lucretius (v. 327),

“Quir supra bellum Thebanum, et funera Trojæ,
Non alias alii quoque res cecinere poetæ?
Quo tot facta virum totiens cecidere, nec usquam
Aeternis famæ monumentis insita florent?”

A pre-Homeric literature and language then are no vague probabilities: they must have existed in the nature of things. The progress of language is in a remarkable manner simultaneous with the progress of civilisation. In tribes isolated,

barbarous, and devoted more to war than to the arts, language makes scarcely any advance in even very long periods of time ; whereas there are modern European languages which (like our own) have altered very materially within the last three or four centuries. But, in a rude people, the development of language from its earliest forms must certainly have occupied an immensely long time, and especially where the only development that could be made at all was oral, and not assisted by the art of writing. In fact, it is almost difficult to conceive how long the Homeric Greek must have been in its transition from the crude forms and roots which analysis shows to have been the elements out of which it was formed.

The connexion of both the language and the literature of Greece with the Sanskrit is now well understood and admitted, and the great antiquity of the Vedic hymns seems placed beyond the reach of doubt or controversy. It is to these then, probably, that we must mainly look as the source from which Hesiod's *Theogony* was composed. For example, Sir G. W. Cox observes⁹ that the Hindus believe that they lived in the last and worst of four periods or *Yugas*, corresponding to the golden, silvern, brazen and iron ages ; with which compare "*Epy.* 174.

There are many remarkable coincidences between the Mosaic account and the Hesiodic cosmogony. Both speak of the world as formed out of chaos, and of light and darkness as subsequent creations.

An ancient and universal tradition appears to have been, that the peaceful order of the universe was first interrupted by a rebellion or apostasy among the higher order of primeval beings. Inexplicable as this is to us (unless on the theory that the notion was suggested by the sight of falling stars and meteors), it is very difficult to separate it from the Scriptural doctrine of Satan and the Fallen Angels ; and the same idea is contained in the Hesiodic rebellion of Cronus against Uranus.

⁹ "British Rule in India," p. 8. See also Prof. Mahaffy's *Hist. of Cl. Gr. Literature*, i. p. 103, note 2.

Zeus against Cronus, and the hurling of Cronus (the arch-rebel), Typhoeus, the great Serpent, and the Titans their compeers, into Tartarus (hell). The golden and silver ages of Hesiod represent man in a state of primitive innocence; the immense duration of human life, which Scripture assigns to the first patriarchs, is described by the infancy of a hundred years¹; the absence of pain and death, by the passing away of this race from the world "as if subdued by sleep."² The voluntary production of fruit and crops from the primeval earth, without the labour of the farmer; the gradual growth of wickedness and irreligion among degenerate men; the doctrine of angels or good spirits invisibly accompanying human beings on earth³; the suggestion of rebellion first made by the female (Rhea)⁴; the formation of the first woman Pandora (like Adam) from the dust of the earth; lastly, the destruction of mankind, and their annihilation from earth at an early stage of their existence, in punishment for their impiety⁵,—all these statements seem reflexions of Mosaic teaching, and are too well marked to be regarded as mere casual resemblances.

Such then, briefly considered, are the literary merits and such the points of archaeological interest which attach to the two principal poems of Hesiod. Of the only other one that has come down to us under his name (i. e. as a production, though doubtless a later one, of the Boeotic school), the "Shield of Hercules," little need be said. Of its merits as a poem, as well as of its date and authorship⁶, very different opinions have been

¹ Opp. v. 130. Colonel Mure takes a different view of the general purport of the Theogony, which he thinks was meant to shadow forth the early progress of creation and of society, the gradual ascendancy of mind over matter, of intellect and order over confusion and barbarism (ii. p. 408). But the same writer very justly remarks (*ibid.*) that "of creation in the higher sense, or the calling into existence of habitable animated worlds, by the fiat of a supreme eternal spirit, out of Chaos or non-entity, as in the Mosaic system, neither Hesiod nor Homer manifest any conception."

² Opp. 116.

³ Opp. 122.

⁴ Theog. 163.

⁵ Opp. 138.

⁶ Prof. Jebb (Primer, p. 45) speaks of the "Shield" as "not by Hesiod, but of later and perhaps composite authorship," adding, "The description is imitated from that of the shield of Achilles in the 18th Book of the Iliad, but is greatly inferior to it."

entertained, and the question is the more difficult to decide, because the style for the most part, though it has many peculiarities, and is marked by the occurrence of words and inflexions nowhere else to be found, is a manifest imitation of the Homeric, as is the subject itself an imitation of the "Shield of Achilles." As a fragment of antiquity, and as representing a species of short epic of which this is an unique example, it is certainly worth the reading. Critics, however, appear generally to agree in assigning to it very little inventive or poetic talent. Colonel Mure⁷ calls the style "wild and fantastic without originality, and turgid without dignity."—"Not only is the poetical law against rude collisions of heterogeneous elements completely set at nought, but the text is often, to all appearance, purposely so disposed, that the same line contains the conclusion of one and the commencement of another image of the most offensively opposite character. The joyous is suddenly converted into the pathetic, the tender into the terrible, with an almost burlesque effect."

These are hard words, and the present editor for one is hardly disposed to acquiesce in their justice. The circumstance of this poem being alone preserved seems to show that it had some little repute in antiquity; although the fact, elsewhere remarked, that no Greek writer of the Attic period ever cites or alludes to the poem, might seem on the other hand to argue that its preservation was due more to accident than to its popularity. It may possibly be a compilation in part from the *Κατάλογος γυναικῶν*, attributed to Hesiod, by some unknown hand of the Alexandrine period. We know, from allusions to other shields, e. g. that given by the gods to Peleus,⁸ and from more than one description in Quintus Smyrnaeus, that the device on heroes' shields was a very favourite theme with the rhapsodists. Mr. Mahaffy (p. 113) thinks there is enough of Hesiodic character and diction in the "Shield," to make its authenticity at least by no means impossible. If so, it cer-

⁷ Hist. Gr. Lit. ii. p. 424.

⁸ Eur. El. 455, seqq.

tainly must have been considerably altered and modernised, as a careful examination of the language will show.

It is to be hoped that, whatever be the faults of Hesiod considered merely as a poet, and whatever opinions are held of the genuineness of the works attributed to him, a case has been established in favour of his being more read than he has hitherto been in our schools. In order to promote that end in some degree, and to produce an edition suitable to the present time, and with sufficient explanations to satisfy ordinary students, at least it may be said that no pains have been spared.

In the first place, I have myself collated, besides the Aldine edition of 1495⁹, not fewer than fourteen MSS. throughout,—a task, I need hardly say, of great labour and no small difficulty. Several of these MSS. had never, I believe, been collated at all; others more or less inaccurately or incompletely.¹ In the second place, I have gone through the whole of the voluminous Scholia (as given in Gaisford's "Poetae Minores"), comprising the commentaries of Proclus, Moschopulus, and Tzetzes on the "Works," an anonymous Scholiast (or Scholiasts) on the Theogony, and the late, but intelligent exegesis of Joannes Diaconus on the "Shield." Thirdly, I have consulted throughout the editions of Hesiod by Gaisford, Goettling, Schoemann, and Van Lennep, and frequently also that of Robinson (1737), and in the Theogony, that of Dr. H. Flack (Berlin, 1873). At the same time, I have gone on the principle of making the author in the main his own interpreter, and of consulting other commentators rather to compare their views with my own, than to take from them at second hand either explanations of the

⁹ The *editio princeps* of the "Works," printed in 1493, I have not seen; but a collation of it is given in Gaisford's edition, as of other early post-Aldine editions.

¹ Great pains and attention are required to make a *complete* verbal collation, noticing even accents, stops, erasures, changes of hand, &c., of any single Greek MS. Very often, of course, the writing is extremely difficult to read. I have done my best, but cannot positively guarantee freedom from error: nor have I given all the various readings of any one MS., many being trivial and unimportant, such as mere errors of ignorance or carelessness.

text or the critical selection of the readings. Generally, however, the text of Goettling has been followed more nearly than any other, and his views as to interpolated verses and passages have often been accepted, where the subsequent editor, Van Lennep, has argued for the integrity of the vulgate text.

The following is a list of the MSS. collated for this edition.

(A) Codex Galeanus, in Trinity College library, Cambridge. (Gale MSS., O. 9. 27.) A quarto on thick parchment, containing the *Ἔργα* as far as v. 760, with the commentary of Tzetzes and numerous interlinear glosses. This is a very valuable and excellent MS., apparently of the early part of the fourteenth century, perhaps older. It contains however the writing of several hands, and the first part (to v. 256) is probably of saec. xiii. It is in a damaged condition from the effects of damp or fire, and as it ends abruptly with *ὑπαλέυεο φήμην*, it is probable that it originally contained the *Ἡμέραι* or Calendar, and has lost several leaves. In all there are now sixty-four leaves. What remains is very legible throughout. The readings of this MS. approach nearer to the best of the Paris MSS. than any that I have collated; sometimes they are quite peculiar, and on the whole this is perhaps the best MS. of the "Works" in existence. It was collated by Dobree for Gaisford, and other editors have borrowed their notice of it from him, though he does little more than mention it in his list. By the permission of the Master and Fellows of Trinity College, a facsimile of this MS. is presented to the reader. It exhibits a very curious picture of the Hesiodic wain² and other agricultural implements described in the "Works." The following is the passage from Tzetzes' commentary at the bottom of the page:—

Ὀλμος λέγεται μέρος τοῦ ἀνθρωπέου σώματος, ὃ καὶ θώραξ καλεῖται· ἔστι δὲ τὸ ἀπὸ τραχήλου μέχρι αἰδοίων. Νῦν δὲ ὄλμος ἡ ἔγδην, ἐν ᾗ κίχχρον καὶ ἕτερα τοιαῦτα οἱ γεωργοὶ κατατέμνουσι.

² The Q or Koppa on the hind quarters of the horse illustrates the term *ἵππος κοππατίας*, Ar. Nub. 23.

τριπόδην : τριῶν ποδῶν μῆκος ἔχοντα· ὁ δὲ ποὺς δακτύλων ἐστὶ ις. Καὶ τρίποδος μὲν καὶ τετράποδος, καὶ τὰ ὅμοια, ὁ ἔχων μῆκος τῶν ποδῶν. τρίπους δὲ καὶ τετράπους, ὁ τρεῖς ἢ τέσσαρας πόδας ἔχων. ὕπερον. λάκτην, ναιέα, τριβέα, ἢ κόπανον. ἄξονά θ' ἐπταπόδην· ἄξων ἐστὶ τὸ ξύλον τῆς ἀμάξης καὶ τῶν ἀρμάτων, οὗ ἐκατέρωθεν ἐμβέβληνται οἱ τροχοί. νῦν δὲ περὶ τοῦ τῆς ἀμάξης ἄξονος λέγει κακῶς, ὅτι ἐπτά ποδῶν δεῖ ἔχειν αὐτὸν τὸ πλάτος· μόλις γὰρ ἂν ἄξων ὑπερβαίη τοὺς τέσσαρας πόδας. ἄρμενον οὕτω. ἡσίοδος πᾶν ἀρμόδιον ἄξονα τὸν ἐπταπόδην φησί· ἐγὼ τοῦτον φημὶ πᾶν ἀνάρμοστον· καὶ τοι μὴ ἔγγιστα ὦν τῶν γεωργικῶν. εἰ δέ κεν ὀκταπόδην.

(B) A MS. in the Bodleian library, also of saec. xiv., on cotton paper (*bombycinus*), very excellent and critically valuable. It is marked Auct. F. 3. 25 (otherwise Arch. D. 20). It is a large and thick quarto, containing among other writings the *Ἔργα* with numerous scholia and glosses, all written in a clear and beautiful hand, with glossy black ink. The readings of this MS. are second only to those of (A). It does not appear to have been before collated, so far as I can ascertain.

(C) A thick paper folio (or rather, a large quarto), also in the Bodleian, and marked Laud 54. It seems of the early part of saec. xv., or the end of saec. xiv. It contains the *Ἔργα* besides other writings; it is well written, on glossy paper (not, I think, the silky cotton paper). This is also a good MS., and agrees closely with the readings of (B). It has ample scholia, and interlined glosses in red ink, which appear to belong to three distinct hands.

(D) A paper MS. of saec. xv., also in the Bodleian, marked Laud 10. It is a small quarto, containing the *Ἔργα* without scholia, but with red interlined glosses up to v. 593, *κεκορημένον ἦτορ ἐδωδῆς*. After this verse the hand changes, and the glosses are written in black ink. On the whole this is a good MS., and here and there it gives peculiar readings of some value. Robinson appears to have collated this, as "B. 699."

(E) Another Bodleian MS., Barocc. 46, also a small quarto

on paper, of the latter end of saec. xv. It contains the *Ἔργα* with extracts from the scholia of Tzetzes and Moschopulus. These scholia are somewhat scanty, and are collected at intervals so as to interrupt the text. There are no interlined glosses. It agrees in part with (A), as does that next to be described, viz.

(F) Barocc. 60 in the Bodleian collection. This MS., in form, date, and close agreement in the readings, might seem to have been a duplicate of the last made by the same hand. (See however *Ἔργ.* 150 and 248.) The present copy contains also the *Theogony*, to v. 520, but the greater part of the latter is written by a different hand. There are red interlinear glosses, and also scholia to the *Ἔργα*, but these are much more scanty on the *Θεογονία*. The readings of this MS. are given by Robinson in the *Ἔργα*.

(G) A MS. of the *Ἔργα* on paper, a small quarto of saec. xv., in the public library at Cambridge, marked Nu. 3. This appears to be the only MS. of Hesiod in that collection; but it is carefully written, and derived from a good copy. It has numerous interlined glosses, which are often difficult to decipher from the evanescence of the red ink; but they are only extracts from the scholia of Moschopulus.

(H) D'Orville x. 1. 3. 12, in the Bodleian. An octavo on paper, apparently of the first part of saec. xv., and containing the *Ἔργα* with red glosses and scholia. The space left for the verses of the text is so narrow, that nearly every word is contracted, so that this MS. required much care in the collation. It has marginal scholia, and interlined glosses in red ink of remarkable freshness and brilliancy. The errors made by the first hand are numerous, but they have been subsequently corrected. On the whole this is a good copy, and generally agrees with the family of (D) and (G).

(I) D'Orville x. 1. 3. 13, in the Bodleian. A late MS. on paper, containing the *Ἔργα*, with black glosses interlined, but no scholia. An octavo, written in very faded ink, and in a bad style, and with very complex and numerous contractions. It is

consequently a difficult MS. to decipher. Though the readings are often very bad, betraying both ignorance and carelessness on the part of the scribe, they are occasionally good, approximating to (A), and here and there even remarkable. The letters η, ν, ι, are frequently interchanged, and even words are omitted through the haste of writing. This MS. ends with *τρισκαίδεκάτην ἀλέασθαι*, "Εργ. 780.

(K) A very small but elegant paper MS. of the end of saec. xv., preserved in the library of Corpus Christi, Cambridge. It contains the "Εργα, and the Theogony as far as v. 50. Probably it has never before been collated. It is very accurately written, and it derives an especial interest from the fact, that it is evidently the very same MS. from which the Aldine edition of 1495 was printed. The proofs of this are conclusive: (1) It contains a short dedicatory letter from Πέτρος ὁ μοναχὸς Ἀλδφ τῷ Μανουτίῳ, (2) It agrees almost *verbatim* with the Aldine readings, (3) It contains also Theognis, Phocylides, the χρυσῆ ἔπη of Pythagoras, and one or two other inferior works which are given in the Aldine edition. This little 12mo. is very neatly and minutely written, containing merely the text, with red lines under-ruled, and with the initial letters slightly coloured.

(L) Barocc. 109, in the Bodleian. A small quarto on paper, of saec. xv., containing the Theogony complete. It appears to have been written by three different hands, the first extending to οὓς θ' ἀλμυρὸς ἔτρεφε πόντος, v. 107, the second to τῶνδ' ἔλευ ὀπποτέρην κ.τ.λ., v. 548, the third to the end. This MS. is well and clearly written, and contains a few glosses and scholia. Robinson's collation of this MS. was extremely inaccurate.

(M) Barocc. 60, in the Bodleian. This is also a paper MS. of saec. xv., containing, besides the "Εργα (see F), the first 519 lines of the Theogony. It agrees *verbatim* with (L), so far as it extends. In the latter part, which (L) alone contains, the Aldine agrees with it much more closely than in the former part.

These two MSS., (L.) and (M), were collated, or at least one of them (L), by Robinson, but not very accurately. Though late, they are of high importance in settling the readings of the *Theogony*.

(N) A paper MS., very similar to the two last in size (small folio) and handwriting, preserved in the library of Emmanuel College, Cambridge. It is beautifully written on paper, and is probably of the middle of *sæc.* xv. Unfortunately, it contains (besides part of the "Shield") only the latter part of the *Theogony*, beginning (which is a remarkable coincidence) from the very verse at which (M) leaves off. This MS. was collated for Gaisford's edition, and he cites it as "*codex recentissimus et mendosissimus, licet optimarum lectionum vestigia subinde exhibeat.*" The critical importance of this MS. is however very considerable. Though carelessly written, and abounding in errors, it must have been taken from a MS. of a different family from any now existing. Hence its readings are sometimes quite unique, and often better than are found in any other MS. Besides other works, including a very beautiful copy of *Lycophron* with the *Scholia* of *Tzetzes*, and a small portion of *Theocritus*, this MS. comprises a portion of the "*Shield of Hercules*," from v. 238 to v. 400 being lost. In this poem, as in the *Theogony*, the readings are often unique and valuable. It appears originally to have been complete in both poems, and to have lost many leaves containing the missing part; for what now remains has been bound up in such confusion, that the MS. is difficult to use for the purpose of collation.

(O) A paper MS. in the British Museum, marked Harl. 5724, containing the "*Shield of Hercules*" complete. It is a late paper MS., of *sæc.* xv., very neatly written, and of considerable critical value. The readings differ from those of (N), and agree more nearly with the Aldine. There are no *scholia* or glosses; and the text is full of mistakes, yet must have been derived from an excellent copy. This MS. was collated, and pretty accurately, for Robinson's edition of 1737.

I could not discover any other MS. of Hesiod in the voluminous catalogues of the British Museum. A MS. of Hesiod complete was said to be preserved in the library of Gresham College, London; but on inquiry there I learned that all the books and MSS. had been destroyed in the fire which burnt down the Royal Exchange.

One feature in the present edition will appear new to many, viz. the marking of the digammated words below the text in each page.³ As the digamma forms an important as well as a difficult part of the study of the early epic language, and appears to furnish a test of some critical value in distinguishing spurious from genuine verses, a few remarks on the subject are here appended, not indeed of sufficient length to claim the character of a regular treatise, but merely designed to give the younger student some insight into the theory of it. Recent inquiries have done much to bring this versatile letter under something like regular rules; but its early disappearance and the various substitutions for it in the written literature of later times have left an obscurity, on some points, which is not likely ever to be wholly removed.

It might be expected, that what is called the *Æolic* digamma would be more uniformly and carefully observed by Hesiod, as a Boeotian, than by Homer, whose dialect is a mixture of the old and the new Ionic with the *Æolic*. And such indeed seems to be the case. As far as we can judge, in really genuine verses, Hesiod's use of the digamma is pretty constant, though perhaps not absolutely invariable.

If we compare the Latin alphabet with the Greek, we find many reasons for believing the former to be the older of the two; and that the statement of Tacitus⁴, that the Latin alphabet resembled the Greek in its earliest state, is quite correct. For example; the Latin retained the *II*, the *F*, and the *Q* (or *Koppa*), in their original power, though the two last were early

³ Dr. Flack has followed my edition in this respect, except that he inserts the initial digamma in his text.

⁴ Ann. xi. 14, "Et forma litteris Latinis, quae veterrimis Græcorum."

dropped by the Greeks, and the H ceased to be the aspirate, and took the place of the long e .

If we place side by side the first seven or eight letters of both alphabets, viz.

A with A	E with E
B ——— B	— ——— F
Γ ——— C	Z ——— G
Δ ——— D	H ——— H,

we shall notice, first, that the Roman C (hard) anciently represented the Greek gamma, (e. g. *marister* for *magister*;) while the Roman G takes the place of the Greek Z (dj, sh, sd, j); secondly, that F is wholly wanting in the Greek alphabet. Yet this $\beta\alpha\upsilon$ or digamma, (pronounced however as u or w (hw), or as the soft Greek β , rather than as our f) bears an important part not only in the language of Homer and Hesiod, but in the formation and inflexion of many words in which its original form and power have been modified or wholly lost.

Bentley had observed,—what in truth was obvious enough,—that many instances of short syllables left open in the Homeric poems were to be remedied, according to a pretty constant rule, by the restoration of an F which had once existed at the beginning or middle of such words. A clue to certain metrical phenomena having been once obtained, evidences poured in from all sides entirely confirming the truth of the theory. Coins, inscriptions, Aeolicisms preserved by the old lexicographers, and the distinct testimonies of ancient writers, left no doubt whatever as to the existence and frequent use of the F in the earlier language. So well is this now understood, that a partially successful effort has been made to restore the digamma throughout to the Homeric text. It must however be conceded, that as the use of the digamma (or of the *hiatus* left by the omission of it) was traditional up to quite late schools of epic poetry, the rather frequent irregularities in our Homeric texts indicate patchwork and interpolation. The phonetic value of the digamma, in fact, while it was felt and acknowledged in later

times, was not correctly understood, and therefore was sometimes misapplied. The following passage will give the reader a clear idea of what is meant (Il. xvi. 366—378):—

ὡς τῶν ἐκ ναῦων (νηῶν) γέμετο Φιαχὴ τε φόβος τε,
οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἐκτορα δ' ἵπποι
ἐκφέρον ὠκύποδες σὺν τεύχεσι, λείπε δὲ λαὸν
Τρωϊκὸν, οὗς ἀφίκοντας ὀρυκτὴ ταφρὸς ἔρυκεν.
πολλοὶ δ' ἐν τάφρῳ Φερυσάρματες ὠκέες ἵπποι
Φάξαντ' ἐν πρώτῳ ῥυμῶ λίπον ἄρμα Φανάκτων,
Πάτροκλος δ' ἔπετο σφεδαὸν Δαναοῖσι κελεύων,
Τρωσὶ κακὰ φρονέων. οἳ δὲ Φιαχῇ τε φόβῳ τε
πάσας πλῆσαν ὁδοὺς, ἐπεὶ ἄρ' τμάγεν· ὕψι δ' ἄγελλα
σκίδναθ' ὑπὸ νεφέων, τανύοντο δὲ μώνυχες ἵπποι
ἄσφορρον προτὶ Φάστῳ ναῦων (νεῶν) ἄπο καὶ κλισιάων.
Πάτροκλος δ' ἦ πλείστον ὀρινόμενον Φίδε λαὸν,
τῇ ῥ' ἔχ' ὁμοκλήσας.

Here, in twelve consecutive verses, the *F* or digamma is to be supplied not less than thirteen times. In the first verse, we compare the Latin *navis* and *navium*, by which we are sure that *νηῶν* is not an original form, any more than *νεῶν* in the last verse but two. But, if the old word for a ship was *ναῦ-ς*, we can readily explain the long and the short genitive plural by the double and the single digamma, *ναῦων* and *ναῦων*. So again *ἴδε* in the last verse but one must have been *φίδε*, because the Latins said *vid—cre*.⁵

We have then not less than *five* distinct proofs of a lost *F* in the early Greek language, any one of which is sufficient in itself to establish the fact. These are (1) the place of *F* in the Latin alphabet, left vacant in the Greek. (2) The frequent occurrence of *hiatus* or open syllables in particular words. (3) The analogy of Latin words, evidently identical with the Greek, which take the *v*, as *vinum*, *vicus*, *vis*, compared with *οἶνος*, *οἶκος*, *ἴς*. (4) Numerous *written* examples of the *F* in coins and inscriptions. (5) Words in which *v* is added as an equivalent to the lost *F*, e. g. *αὐήρ* for *ἀήρ*, *αὐὼς* for *ἡὼς*, *ἀρεῦϊος* for *ἄρειος*, *αὐάτα* for *ἄτα*, *φαῦος* for *φάος*, &c.

When the Emperor Claudius vainly fancied that imperial

⁵ For the digamma in *λαὸς* and *ἄελλα*, see Curtius, Gr. Et. 364 and 390. The German *leute* retains it in the former word.

authority could alter a received alphabet ⁶, he introduced the use of three letters, one of which was the ξ , to represent F as distinct from V . This letter he *introduced*, i. e. he wrote EVLGVS, AMAEIT, *calygs, amaeit*. This then is an additional recognition of its use, which may have lingered on, in some Aeolic *poëts*, even to Claudius's own time, though it was probably in him a piece of learned pedantry borrowed from books. But the ξ of Hesiod and Homer had rather the power of w than of f or v ; thus, $\xi\rho\gamma\omega\nu$ or $F\acute{\epsilon}\rho\gamma\omega\nu$ seems connected with our word *work*; and $\alpha\iota\omega\varsigma$ and $\epsilon\iota\omega\omega$ represent our *wise, wist*, and *wizard*.

One of the difficulties in the theory of the digamma arises from the fact, that its use does not seem constant even in those words which nearly always take it; some words take it much more regularly than others; while there are a good many to which it seems arbitrarily or capriciously added or omitted, as the metre may require. Thus, in v. 6 of the Homeric passage quoted above, the ordinary texts do not give $\acute{\alpha}\rho\mu\alpha \acute{\alpha}\nu\acute{\alpha}\kappa\tau\omega\nu$, but $\acute{\alpha}\rho\mu\alpha\tau' \acute{\alpha}\nu\acute{\alpha}\kappa\tau\omega\nu$, whereas $\acute{\alpha}\nu\acute{\alpha}\xi$ and $\acute{\alpha}\nu\acute{\alpha}\sigma\sigma\epsilon\iota\nu$ nearly always take the F in Hesiod and Homer. In Homer indeed $\acute{\alpha}\rho\mu\alpha \xi\acute{\alpha}\nu\acute{\alpha}\kappa\tau\omega\nu$ is probably the true reading, because $\epsilon\nu \pi\rho\acute{\omega}\tau\omega \rho\acute{\upsilon}\mu\eta$ is also in the singular. But in Hes. Theog. 543, $\iota\alpha\pi\epsilon\tau\iota\omega\rho\acute{\iota}\eta, \pi\acute{\alpha}\nu\tau\omega\nu \acute{\alpha}\rho\iota\delta\epsilon\acute{\iota}\kappa\epsilon\tau' \acute{\alpha}\nu\acute{\alpha}\kappa\tau\omega\nu$, the same omission of the initial F occurs; though there also the true reading may have been $\acute{\alpha}\rho\iota\delta\epsilon\acute{\iota}\kappa\epsilon\tau\epsilon \lambda\alpha\omega\nu$. The exceptional cases are indeed numerous, and present considerable difficulties to the critic. Thus, to cite only a few: Hesiod nearly always used $F\acute{\epsilon}\rho\gamma\omega\nu, F\alpha\iota\omega\varsigma$ (or rather $F\acute{\iota}\omega\varsigma$), $F\epsilon\acute{\iota}\delta\omega\varsigma, F\acute{\epsilon}\kappa\alpha\sigma\tau\omega\varsigma, F\acute{\iota}\delta\omega\varsigma$ or $F\epsilon\acute{\iota}\delta\omega\varsigma, F\alpha\iota\kappa\omega\varsigma$. And yet the following violations (and they are not the only examples)⁷ occur in his extant poems, or at least, in our present MSS. of them:—

Theog. 146,

$\iota\sigma\chi\acute{\upsilon}\varsigma \tau' \eta\delta\epsilon \beta\acute{\iota}\eta \kappa\alpha\iota \mu\eta\chi\alpha\rho\alpha\iota \eta\gamma\sigma\alpha\nu \epsilon\pi' \xi\rho\gamma\omega\iota\varsigma$

⁶ Tacit. Ann. xi. 14.

⁷ Dr. Flack has discussed them all at great length in his *Prolegomena*, with reference throughout to the views expressed in this work, and nearly always assenting to them.

Opp. 596,

τρίς ὕδατος προχέειν, τὸ δὲ τέτατον ἰέμεν οἶνον.

Theog. 908,

ᾠκεανοῦ κούρη πολυήρατον εἶδος ἔχουσα.

Theog. 459,

καὶ τοὺς μὲν κατέπιπε Κρόνος μέγας, ὅστις ἕκαστος

Opp. 187,

σχέτλιοι, οὐδὲ θεῶν ὄπιν εἰδότες.

Theog. 64,

παρ δ' αὐτῆς Χάριτές τε καὶ Ἰμερος οἰκί' ἔχουσιν.

Similar irregularities may easily be cited in the Homeric use of the *F*. Thus (to give only one or two), even ἔπος, perhaps the most regularly digammatized of all Epic words^s, is not so in Od. xiv. 509,

οὐδέ τί πω παρὰ μοῖραν ἔπος νηκερδὲς ἔειπες.

With which compare Theog. 84,

τοῦ δ' ἔπε' ἐκ στόματος ῥεῖ μείλιχα,

and Opp. 453,

ῥηίδιον γὰρ ἔπος εἰπεῖν.

In Il. xvi. 210, we have *θυμὸν ἐκάστου*. In Od. v. 407, *πρὸς ὃν μεγαλήτορα θυμὸν*, whereas commonly *φέκαστος* and *φὸν*, *φέδν*, *ἐφὸν*, or *σφὸν* (*suum*) are used.

In verses of this kind, which are tolerably numerous (yet decidedly exceptional to the common usage), we have to decide between three probabilities, or to conclude that each of three causes has exercised some influence on our present texts; (1) Either the digamma was an arbitrary sound, and could be used or omitted according to metrical convenience; or (2) the verses which violate it have been altered and corrupted by grammarians who were displeased with the apparent *hiatus*; or (3) such verses are the composition of an age when the digamma had ceased to be in use and had become merely imitative.

^s In Il. xxi. 286, it is obvious to read *ἐπιστάσαντο Φέπεσσιν* for *ἐπιστάσαντ' ἐπέεσσιν*. And generally it may be remarked, that a large number of apparent exceptions in the use of digammatized words admit of an equally easy correction, so that the number of actual *violations* of the digamma is capable of being greatly reduced.

The first view is that most commonly entertained, and certainly is the one which at first sight appears the most satisfactory; especially as it has some analogies in modern dialects, e. g. as the French pronounce *oisseau* nearly like *woisau*, the Dutch *oyster* like *woyster*, the Yorkshire people *ouls* like *wols*. It is further confirmed by the fact, that a large class of words, such as Ἥρα, Ἰλιον, Ἰρις, ἰδεῖν, οὐρανός (*Uranus*), ἀνὴρ, ὄσσα, ἡχῇ, ἰαχεῖν, ἰάσκομαι, ἄλις, &c., seem to take or reject the initial digamma as a matter of metrical convenience*. The second opinion may be maintained on the ground that a large portion of the verses, where the digamma ought to occur, is susceptible of obvious correction, e. g. in some by the mere omission of the *ν* ἐφέλκυστικόν, as θέλουσι *Φιδεῖν* for θέλουσιν ἰδεῖν, while in others vestiges of the true reading have been preserved even in our existing MSS., of which examples occur in Hes. Opp. 376. 382. 457. In the first of these the common reading is

μουνογενῆς δὲ πᾶς σώζοι πατρίων οἶκον
φερβέμεν,

but the Gale MS. (A) has πᾶς εἴη by the first hand, showing that the old and true reading was

μουνογενῆς δὲ πᾶς Φοῖκον πατρίων εἴη
φερβέμεν*

In the second verse the vulgate is,

ᾧδ' ἔρδειν, καὶ ἔργον ἐπ' ἔργῳ ἐργάζεσθαι.

But some MSS. give ἔργον δέ τ' ἐπ' ἔργῳ, whence *Φέργον δ' ἐπὶ Φέρῳ Φεργάζεσθαι* may easily be restored. In the third of the above verses,

τῶν πρόσθεν μελέτην δεῖ ἔχειν οἰκίᾳ θέσθαι,

some copies retain the correct reading, μελέτην ἐχέμεν Φοικίᾳ θέσθαι.

The third opinion, that those verses in which the usually

* "Boeckhius ostendit, digamma apud Pindarum non facere positionem, sed hiatus vitandi causa quibusdam esse vocibus prefixum, ea lege atque conditione, ut, quum inter meras dialecti varietates numeratum esset, pro arbitrio poetæ vel admitteretur vel omitteretur." Dr. Donaldson's *Pindar*, p. lv.

digammated words have no digamma are interpolated, is also plausible, and in a number of instances is probably true. Thus, for instance, Opp. 589,

εἴη πετραίη τε σκιή καὶ βύβλινος οἶνος,

is self-evidently a spurious verse. So perhaps are Opp. 733,

πρίν γ' ἐϋξῆ ἰδὼν ἐς καλὰ ῥέεθρα,

and Theog. 440,

καὶ τοῖς οἷ γλαυκὴν δυσπέμφελον ἐργάζονται.

And a closer investigation of this question would probably do a great deal in discriminating the additions of later rhapsodists from the genuine verses of Homer and Hesiod.

Professor Mahaffy¹ "does not believe the presence or absence of the digamma can be of the least use in determining the genuineness or spuriousness of any line in Hesiod." This is a sufficiently bold and plain statement; but he adds, "there seems really evidence for the fact that the digamma was a letter which could be arbitrarily used or dispensed with in epic poetry." I doubt very much if scholars generally will be disposed to agree with this view, or rather, I am nearly sure that they will not. No doubt, the *Ϝ* is pretty often "dispensed with"; but who shall say such passages have a genuine antiquity? It is poor reasoning to assume genuineness, and argue from it a legitimate irregularity in the use of *Ϝ*.

That the digamma could not have been wholly arbitrary, even as an initial letter, is proved by its occurrence in inscriptions unfettered by metre. Thus, in the ancient *Tabula Eliaca* we have not fewer than four words with the written digamma, viz. *Ῥέτος* (ἔτος, Lat. *vetus*), *Ῥέπος*, *Ῥάργον*, and *Ῥέτας* (ἔτης). From Boeckh's *Corpus Inscriptionum*, early coins, bronzes, and bits of pottery, and from Hesychius, many other words have been collected, which need not here be enumerated.

It has been stated, that one value of the *Ϝ* was probably our *x*.

¹ Hist. Cl. Gr. Lit. i. p. 120, note.

But it took so many Protean forms and changes, and passed into so many other vowel sounds, as *o*, *ι*, *υ*, *σφ*, or the simple aspirate, that it is not always easily recognised by those who have not paid attention to the subject.

Of *aspirated* words, which have lost an initial letter, we have a great many, e. g. ἔκαστος, ἑκὼν, ἕκας, ὅς, Ἑκάτη, ἑκατηβόλος, ἑλπίς (anciently so written). And yet the aspirate was not *identical* with the *ς*, for ἔπομαι (Lat. *sequor*) has no *ς*, nor has the relative ὅς, while the possessive ὅς was, generally at least, σφὸς, or *F*ος, (*savos*) *savus*. So far indeed was the *ς* from resembling the modern, or perhaps the Latin, *F*, that its primary power seems to have been that of an *aspirated labial*, *sr* or *σς*² not unlike the A.-S. *hw*, or our semi-sibilant pronunciation of *who* and *when*. The *σ*, as is usual in Greek, was either evanescent or passed into *ε*, making *ες* for *σς*, as we shall presently see; or it was the *ς* that vanished, leaving only the *σ*, which was ultimately represented by the aspirate. Not very many words remain, which exhibit the primary *σς*. But we may mention σφὸς (for σφὸς), σφε for σς = *ê*, *suctus* from σφεθ (ἔθος, ἥθος), and *suaris* for σφηδύς. We know that in the old epic ἥδύς took the digamma; but even at that early time the *σ* must have been dropped, for this would violate the metre. e. g. in Theog. 1021,

νῦν δὲ γυναικῶν φύλον αἰίσατε *Φῆδυν* *ἑπείαι* Μοῦσαι.

But *suaris* must come from σφηδύς (or rather σςαδς-*s*, *sual-cis*). The *d* was dropped euphonically; but it appears in *sual-co*, ‘to use honied words,’ *μελίσσεσθαι*.

We may further compare the Latin with the Greek reflexive pronoun, which suggests some curious analogies:—

ἵ	<i>hic</i>	οἶ	<i>sibi</i>
οῦ	<i>sui</i>	ἑ	<i>se</i> .

Here it is easy to see that the genitive οῦ has passed through the several forms σςέο, ἑό, εἶο, ὄο, besides which there is ἕθεν for

² See Dr. Donaldson's *Larger Greek Grammar*, § 18. *j*, and § 25.

λόθεν. The original dative must have been σφιφι (*sibi*), and the accusative σφε or σε, the latter however differently pronounced from σε the accusative of σὺ, while the former passed into σφέ. In the plural we have *vos* by the side of σφῶ, and σφᾶς and σφισι by the side of *se* and *sibi*; σφέτερος by the side of *vester* (φέστερ-ος by transposition).

It is now held that neither the Greek nor the Latin F had the sound of our letter. The Greek φ is commonly represented by the Latin *f*, as φρητήρ is *frater*, φέρω is *fero*, &c., *ph* or *h* being more nearly the original sound. The digamma is most commonly the Latin *u* or *v* (οἶκος = *Fī*κος *vī*cus), but we cannot certainly say if this *u* was our *v* or rather our *w*, as *uī*num and *uī*cus are *wine* and *wick*. The *v* and the *f* are closely allied sounds; between *vī*ne and *fī*ne there is no other difference than that the former word has a faint echo (so to say) in the throat, and may be called *semi-guttural*.

What was the exact difference to the Greek ear between the original H or *h*; the sibilant-aspirate in ἔξ, ἐπτά, ὕλη, of which the Latin forms are *sex*, *septem*, *silva*; and the digamma presumed to exist in such words as *φεκὼν*, *φέκαστος*, and the evanescence of which has left the rough breathing; this seems a difficult question, especially as there must have been some distinction of sound between ὁς *sous*, and ὃς the relative³; and between ἔπομαι, which does not admit of a hiatus before it⁴, though *sequor* is its Latin form (like ἄλλεσθαι compared with *solio*), and ἔκαστος, which nearly always does. The sibilant-aspirate is well shown in our pronoun *she* from the Anglo-Saxon *hēo*. Even here a local *pułois* pronounced the latter word without the *s* sound, whence has arisen a modern vulgarity, which is often mistaken for an ignorant error of grammar, "*he* (or *ho*) did it," for "*she* did it." A breathing ejected through compressed teeth, or what might be termed a "dental-guttural"

³ The relative ὃς does not seem to take the digamma, though I have seen it so written on a rather early vase.

⁴ We have ἄμ' ἔπονται in Theog. 268, and in several passages of Homer.

sound, appears to be the basis of the sibilant-aspirate, which made *silva* from *ύλη*⁵.

Curtius remarks (Gr. Et. 369) that the occasional lengthening of a vowel before *λῆς* (*ὥστε λῆς*, Il. xviii. 318) indicates a primitive word *λῆς*. If so, it was clearly pronounced more like *slis*. Compare the archaic *slis* (our *strife*) with *lis*, *litis*. The word in that case would stand for *λεῖς*, like *λέαινα* for *λεῖάνα* and *λέων* for *λέων*, from root *λαῖ* = *λαβ* (*Latulus*, § 455), and the initial *σ* would be a residue of the original *σῖ*.

The loss of the *σῖ* from the written language, while it was retained in pronunciation from the necessity of the metre, is singularly illustrated by such verses as Theogon. 819,

δῶκε δὲ Κυμοπόλειαν ὀπυίειν, θυγατέρα ἦν.

Also Scut. Herc. 59,

αὐτὸν καὶ πατέρα δν Ἀρην ἄτον πολέμοιο.

Where *σῖην* and *σῖον* must have been the original words, and do not happen to have passed into the written forms *σφῖην* and *σῖον*, as in other places. In Il. vi. 358,

ἐνθα με κῦμ' ἀπέρσσε πάρος τάδε ἔργα γενέσθαι,

compared with Il. xxi. 283,

ὅν ῥά τ' ἔναυλος ἀπόρσση χειμῶνι περῶντα,

and *ibid.* 329,

μή μιν ἀπόρσσει μέγας ποταμὸς βαθυδίνης,

we have an obscure aorist meaning 'to sweep away,' applied to a rapid current. In two of these places the metre shows that the *σῖ* must originally have existed. Hence we may infer a root *swer* (our *swirl*), possibly connected with *σύρ-ειν*, a verb which bears exactly the same sense.

It has been stated above, that the original *σῖ*, or *ῖ*, or *sv*,

⁵ There were local dialects of this word, several forms of which are known; *σύλη* or *Φύλη*, in *Scaptisula* for *σκαπτή ύλη*, and *Sila*, a forest in South Italy; *ύλη* or *Φύλη*, *silva*; and *ύλη* or *ύλη*, the reeds and sedge on river banks. In my opinion, the root is *Feλῖ*, *tolco*, seen in *έλειν* and its numerous derivatives, the primary idea being that of dense and close packing. The Homeric *ῖδην*, our *wood*, seems a change of *δ* and *λ*. Compare *ῖδην* with *ύλη*. There is no probability in the etymology suggested by Curtius (376) from *su*, *procreate*. It seems very reasonable to explain *Πύλον* (*Phyllos*) as the closely-packed or densely-peopled town.

seems to have had the value, not merely of a *letter*, but of a *syllable*, viz. *εφ* (generally changed into *εὐ*), or *φε* by transposition. Thus from *ἴσος* (*φίσφος*) we have *ιηὸς ἐφίσης*, from *φίκελος* *ἐπιφείκελος*, *φεφοικῶς* by the side of the Ionic *φοικῶς* and the Attic *εἰκῶς* ⁶.

If we compare *εἴκοσι* with *viginti*, we shall see that the *ει* is a long syllable caused by the digamma with the *ε*, i. e. *φεἴκοσι* for *φίκοσι* (*φίκατι*) ⁷. This, again, by a singular capability of reduplication, quite consistent with the genius of the Greek language, became *φε-φε-ίκοσι*. So we have in *Od. xii. 78*,

οὐδ' εἴ οἱ χεῖρές τε φεφεἴκοσι καὶ πόδες εἶεν.

There must have been an old aorist *ἴσατο*, 'it made itself like,' i. e. 'it appeared.' As in *ἴσημι*, it took the digamma (compare our *wise*); and thus from *φε-ίσατο* arose *ἐ-φε-ίσατο*. Compare *Od. v. 398*,

ὥς Ὀδυσῆ' ἀσπαστὸν ἐφείσατο γαῖα καὶ ὕλη.

Where the initial *φ* has vanished from the first *φε*. Again, we have *εἶπε* (*ἐφειπε*) by the side of *εἶπε* or *φείπε*, *ἐέλδωρ*, *ἐέργει*, *ἀν-έελπτος* (*ἀνα-φελπτος*), *ἐύσκω*, *ἐέρση*, *ἐέλσαι*.

In all these it is evident that *εε* could not have been an open dissyllable. The Homeric *ἐέργει* passed into *εἶργει* of the later Attic, *ἐργει* of the Ionic; while the aspirated *εῖργει* perhaps represents *σφε-έργω*. The Homeric *φεφίσκω* is evidently *φε-φείσκω*. Hesiod too has *εἰς ὧπα φεφίσκειν*, *Opp. 62*.

The above facts appear most clearly from the transition of *σφος* (or *ὄς*), *sous*, into both *φεὸς* and *ἐφός* ⁸. Thus, in *Theog. 467*, we have

παῖδας ἐφούς κατέπινε, 'Ρήν δ' ἔχε πένθος ἄλαστον.

⁶ Used also in *Il. xxi. 254*, *τῷ εἰκῶς ἤϊζεν*. On the other hand, Thucydides uses the form *ἀπεικοῦσως*.

⁷ This is a more reasonable explanation than to conclude, with Curtius (134), that "the diphthong in the first syllable seems to be a mistake." This indeed appears to be the true explanation of the *ο* in *ὄλγος*, *ὄλκος*, *Ὀὔλεος* = *Φιλεύς*. The sound of the diphthong represented *wi* or *hwi*, as *οἶστρος* and *ὄιστος* are our word *whizz*. Probably then *ὄλος* was pronounced *whelenos*.

⁸ Compare *meus* with *ἐμός*. Dr. Flack (*Proleg. p. 42*) gives the various epic forms *σφος*, *σεφος*, *ἐφος*, *φος*, *φεός*. The old Romans said *sis oculis* for *suis*, &c., pronounced *swis*.

But in Opp. 328,

ὅς τε κασιγνήτοιο Φεοῦ ἀνὰ δέμνια βαίνει.

Pindar, as well as Homer, uses the simpler form *Φός*. What is rather remarkable, the still further curtailed form *ὅς* seems to have been used in early times; for we find in Od. v. 407,

ὀχθήσας δ' ἄρα Φεῖπε πρὸς ὃν μεγαλήτορα θυμόν.

And here indeed it would be easy to suppose the original reading was *Φεῖπε Φεῶ μεγαλήτορι θυμῶ*. But a little after the time of Peisistratus, if we may trust an apparently genuine epigram quoted by Thucydides (vi. 54), the word was used without any digamma:—

μνήμα τὸδ' ἦς ἀρχῆς Πεισίστρατος Ἰππίου υἱός.

That the digamma often represented *Fe* or *eF*, is also shown by the words *ἔαρ*, *ἐαρινὸς*, *ἐαρινός*. Comparing the Latin *car*, we conclude that the old word was *Fap* (for *Feσap*). Hence we obtain *Fe-ap* and *eF-ap*, respectively *ἔαρ* and *ἐἶαρ* (*μαῖρ*), and *ἐλαρινὸς* for *ἐFapινός*. *Vernus* is evidently *Fapινός*, as *nocturnus* is *νυκτερινός*, and *aclernus* is *acviterinus*. Indeed, the words *acetas* (*acvitas*) and *acrum* compared with *αἶων* seem to show that the original form was either *ā-eF-ων* or *αἰFων*. A good illustration of the facility with which *eF* became *Fe* by transposition, is *ἔκηλος* by the side of *εὔκηλος*, i. e. *φέκηλος* and *ἔFκηλος*, both from *ἐκών*.

As in many words the initial *F* has left only an aspirate breathing⁹, so it has passed into a vowel when employed, as it constantly was, in the middle of words, or even at the end of root-syllables. Thus we have *βοῦς* for *βοFς*, *ἔχευα* for *ἔχeFα* or *ἔχeF-σα*, *χεύσω* for *χεF-σω*, *χυτὸς* for *χεF-τὸς* (*χεῦτός*), *κλυτὸς*.

⁹ An example of this is *ἔδνα* for *Fῑδνα*, which is also written *ἔεδνα*, i. e. *ἔFῑδνα* (our *wed*). It is a question if *ἀνέεδνον*, not *ἀνᾶεδνον*, should be read in Il. ix. 146. and *ἀνέελπα* for *ἀνᾶελπα* in Theog. 660. If a privative is a clipped form of *ἀνὰ*, 'the backward way,' i. e. the converse (analogous to our *like* and *un-like*, &c.), we can thus explain such forms as *νήνεμος*, *νώνυμος*, for *ἀνᾶνεμος*, *ἀνόνυμος*, and the unmutilated compounds *ἀνᾶ-Feλπτος*, &c. Otherwise, we must assume a primitive *νε* (as in *νέποδες*, 'footless') lost in Greek, but retained in the Latin *ne* (*nefus*, &c.). See Curtius, Gr. Et. 317.

for κλεῖ-τός. We have, even in Pindar, ἀνάτα for ἄτα, and ὑπο-φανύτιες (φάτις). So ἀύλαξ for ἀϝλακς is from the root *ϝελκ*, which becomes a sibilant in *sulcus*. In other words the *ϝ* became *ι*, as in λείος for λέϝος (*loris*), καίω for κάϝω, νεῖος for νέϝος, εἶαρ for ἔϝαρ, κλαίω for κλάϝω (fut. κλαύσω), φατειὸς for φατεϝος, Scut. Here, 161,—a form which is seen in the Latin verbal adjective *sativus*, &c. So perhaps ὁμοῖος for ὁμόϝιος, ὀλώϊος and ὀλοιὸς for ὀλόϝιος (ὀλοφώιος).

There is some difficulty in accounting for the forms οἶδα and ἔοικα, in which there is the double influence of the digamma in the root, and the lengthened syllable of the perfect, as in πέποιθα. The participle however is not οἰδῶς, but εἰδῶς, and there are metrical reasons for thinking *Ἔιδῶς*, *Ἔιδυῖα*, was an epic usage, though whether a genuine or merely an imitative one, seems open to doubt.

It may be conjectured, that the true power of the *ϝ* was first dropped in monosyllables, where it was not metrically necessary to avoid a hiatus. A comparison with the Latin shows that there were in the early Greek many digammated monosyllabic roots and crude forms, which became dissyllables in the Latin inflexion or vocalisation. Thus, ναϝς, βοϝς, ὀϝς, κλαϝς (roots ναϝ, βοϝ, ὀϝ), were changed in Greek into ναῦς, βοῦς, οἶς, κλείς, and in Latin into *navis*, *bos*, *bovis*, *ovis*, *clavis*¹. Other monosyllables might be cited, as *ϝαρ* (ἦρ) *ov*, κλεϝς for κλής (whence κλέα, 'lays'), λεϝς, *loris* (λείος), and probably δρυϝς for δρῦς. The Greek termination of adjectives in -ῖος or -εῖος may originally have been -ϝς. Thus, ἦῖος or εἰῖος (whence εἶ, *bon*) was perhaps ἔϝς, Ἄρης or Ἀρεῖος was ἀρεϝς. ἦδῦς was σϝαδϝς (as shown by *suaris*). There is a diversity of opinion among scholars, whether *Υ* is a letter of the primitive alphabet (and it occurs in the earliest inscriptions), or was at first represented by the vowel-sound of *ϝ*, as Franz and Donaldson maintain. Thus it is somewhat uncertain whether *ρυ* (ρέω),

¹ That κλείειν, 'to shut,' was originally κλέϝειν or κλάϝειν, is proved by the Latin *claudo* and *clavis*. Compare καίω, καύσω, κλαίω, κλαύσω.

πνυ (πνέω), πλυ (πλέω), or ρεξ, πνεξ, πλεξ or πλοξ, are the true forms of the roots. (See Curtius, Gr. Et. 564.)

It is a singular fact, that the ξ when represented by υ had not in itself the power of lengthening a syllable, even when it made a diphthong. Thus χυτός, κλυτός, ρυτός, for χεφτός &c., have the υ short, as is the αυ in the Pindaric αὔατα for ἄτα. So ἑοραυός (*Forauos*) became οὐρανός and metrically ὀρανός, as βόλομαι, Lat. *colo*, is the Aeolic form of βούλομαι. But in ἔχευα, ἀλεύασθαι, ἐπιδευής for ἐπιδεής, the ξ does make a long syllable. The inference from this is, that in ῥέει, ῥέεθρον, ἔχεα, ἀλέασθαι, νέος, and such words, the single digamma really did exist, by which the hiatus was avoided: while in the lengthened forms, ἔχευα &c., the ξ was *doubled*, ἐχεξφα, ἀλέξφασθαι, and so on.

The variation of the digamma between ι, υ, and ο, is a curious property, as showing how different from our F was the real power of the letter. We have ῥεῖθρον and πνεῖω by the side of ῥεύσομαι, ρυτός, and πνεύσομαι, πνεῦμα, ἄμπνυτο. Hence ῥέξω, πνέξω, may well have been the primary forms, like χέξω = χέω, and πλέξω = πλέω, fut. πλεύσομαι. Both ἀεῖδειν and ἀοιδῆ come from a digammated form closely connected with ἀνδᾶν, ἀνδῆ, viz. ἀφῖδειν or ἀφύδειν. The written form τραγαφιδος for τραγωδός is found in an inscription². Again, κλείω is another form of κλέω, and if we compare κλύω and κλυτός, we shall arrive at the conclusion that κλέξω was the old verb. The first verse of the "Works" might therefore be given thus:—Μοῦσαι Πιερίθθεν ἀφνῶσι κλέξοντες. Thus we account for the expanded form κληῖζειν, κλήζειν.

There are some words, however, as κρεῖδν for κρεῶν, κρεῖων for κρέων, ἐξείης for ἐξῆς (ἐξέης), εἰᾶν for εἶαν, λείων for λέων, χάλκειος for χάλκεος, &c., which would seem rather to depend on a different principle of arbitrary elongation, viz. the epic property of dwelling on a short syllable for metrical convenience. The large class of verbs in -εύω, evidently analogous

² See Donaldson's Greek Grammar, § 18.

to -έω, may originally have been digammated, just as ἐπιδενῆς and δέυομαι appear to represent ἐπιδεφῆς and δέφομαι.

In questions of Attic orthography, such as αἰεῖ, κλαίειν, κáειν, αἰετὸς, for αἰεῖ, κλαίειν, &c., it is evident that the rejection of the *ι* is only a final effort to efface the lingering vestiges of the *F*. On the other hand, a few words in the Attic seem to have retained the *F* or its representative sound, for metrical reasons, as προυσελεῖν, φιάλλειν, ἀρχέλειος (λεφῶς, Aesch. Pers. 299), κατέαγα (Φάγγυμι).

The above remarks are only intended as a popular exposition of an extremely interesting theory, and with the view of directing the attention of younger students to a subject which has not only not been taught, but is even shunned in schools and public lecture-rooms, although rather more attention is now given to phonetic laws and changes, which include the numerous substitutions for the dropped digamma. At present it is perhaps sufficient to refer the student to the important Essay on "Transformations of the *F*" in Book III. of G. Curtius' "Greek Etymology." I have been unwilling, however, wholly to omit, in reprinting, these remarks of my own, the result of much independent thought, especially as Dr. Flack has throughout referred to them in his edition of the Theogony³. Mr. Mahaffy indeed, who in p. 120 of vol. i. of his History of Literature "damns with faint praise" my edition of Hesiod as "overloaded with very questionable notes about the Digamma, and the etymology of old Greek words," disparages them; but he writes in the style of one who has not himself gone far into these inquiries. He evidently regards them rather as antiquarian curiosities than as having any practical bearing on the extant literature of Greece. And without doubt, investigators of the digamma must walk warily, as on slippery ground. Yet it is no real gain to scholarship to speak even of their speculations as of no importance, and wholly barren of results. Such inquiries are not by any means barren of results, when

³ Berlin, 1873.

they are applied as a test of the genuineness or spuriousness of a considerable number of verses in the received texts.⁴

It is, I repeat, in some measure conjectural to what extent the digamma was used in the epic language. But this I will venture to affirm: that there are yet left uncorrected many verses in the early epic writings where a $\tau\epsilon$ or a $\gamma\epsilon$ has to be ejected, the ν ἐφέλκυστικὸν to be removed, or some easy change to be effected either in the order of the words or in their cases or numbers.⁵ The editors of Hesiod hitherto⁶ have paid no attention to the digamma in his language, and so have failed to discover numerous minor corruptions, which have either been removed or pointed out in the present work.

⁴ See Schoemann, Com. Crit. p. 44, "In toto hoc carmine vix unus locus est, in quo obscuratum in codicibus digamma non adeo facili emendatione restitui possit, ut merito ambigas, verane sit codicum scriptura, an a describentibus propter digammi ignoracionem corrupta."

⁵ e. g. In Il. iv. 516, we should read ὕπου μεθιέντα Fίδοιτο for ὕπου μεθιέντας ἴδοιτο, and in Il. xxi. 356, for καέτο δ' ἴς ποταμοῖο, we may restore καέτο Fίς ποταμοῖο. In Od. xv. 334, it is obvious to emend καὶ οἶνου for ἡδ' οἶνου. One very remarkable instance may be cited from Pindar, Isthm. v. 42, where the absurd reading αὔδατε τοιοῦτόν γ' ἔπος has been introduced in forgetfulness that Pindar used τοιοῦτον Fέπος.

⁶ This was written before Dr. Flack had published the Theogony with the digamma restored in the text.

ΗΣΙΟΔΟΥ
ΕΡΓΑ ΚΑΙ ΗΜΕΡΑΙ.

EPITOME OF THE SUBJECT.

1—10, Address to the Muses and invocation of Zeus.—11—26, Distinction of two kinds of Contention, viz. jealousy and honourable emulation.—27—41, Complaint of the dishonest conduct of Perses in depriving his brother of part of his inheritance through the favour of corrupt judges.—42—53, Causes of woe and suffering on earth traced to the fraud of Prometheus.—54—89, Episode of Prometheus and the punishment of mankind by the creation of the woman Pandora.—90—105, Primitive happiness of man, and the present evils that issued from Pandora's casket.—109—201, The ages of the human race; golden (109—126), silver (127—142), brazen (143—155); the age of heroes (156—173). The present and greatly deteriorated age, and prospects of a yet worse (174—201).—202—211, Story of the kite and the nightingale.—212—218, Its application to Perses, and advice to be honest.—219—247, Effects of practising justice and injustice on the prosperity of cities.—248—269, Appeal to the judges to decide impartially.—274—285, Reiterated address to Perses to desist from his evil ways, and place right before night.—286—292, The broad road to vice and the narrow road to virtue.—293—326, Advice to Perses to rely on his own industry; the consequences of industry and idleness contrasted; and the end of ill-gotten gains.—327—334, Examples of crimes that bring special vengeance from the gods.—335—341, The practice of piety recommended.—342—382, Maxims, chiefly relating to domestic economy.—PART II. Precepts on Husbandry.—383—390, The proper times for reaping, ploughing, and sowing.—395—404, Threat to Perses that he shall have no further help if he continues idle.—405—413, Advice to get the required implements of husbandry ready in time.—414—447, Instructions for

making a wain, a plough, a mortar and pestle, &c.—448—454. Advice to keep cattle in good condition, and not to rely on the loan of them from others at a busy season.—458—492. The best times for first and second ploughing.—493—503. What is to be done, and what to be avoided in the cold season.—506—563. Description of winter and its effects on man and beast.—564—581. The season of pruning vines and gathering in the vintage.—582—596. Midsummer, and its permissible rest and enjoyments.—597—608. Winnowing and storing corn, and fodder for winter stock.—609—617. How to treat grapes when gathered, and how to store wine.—618—640. Precepts respecting navigation; how to keep boats and tackle in the winter.—632—640. How the poet's father came by sea from Cyme in Aeolis to Ascera.—641—662. The poet's own adventure from Aulis to Euboea, to be present at a musical contest.—663—677. The time for summer voyaging.—678—694. The time for spring voyaging, more hazardous than the other.—695—705. Advice touching marriage.—706—764. Religious and ceremonial obligations inculcated.—PART III. The Calendar, with the lucky and unlucky days.

ΕΡΓΑ ΚΑΙ ΗΜΕΡΑΙ.

Μοῦσαι Πιερὶήθεν, ἀοιδῆσι κλείουσαι,

1. κλέφουσαι

Title, 'Εργα καὶ 'Ημέραι. This means, 'Farming operations and lucky and unlucky days,' viz. both for such operations and for domestic matters generally. It is well explained by Tzetzes (iii. p. 17 Gaisf.) διδασκαλία γεωργίας καὶ ἡμερῶν, καθ' ἧς δεῖ τόδε καὶ τόδε ποιεῖν. How ancient the title is, or whether it has descended from the Author himself, it is impossible to say. In the MSS. generally, the 'Εργα is regarded as a distinct division of the poem (v. 383), the 'Ημέραι also forming a separate subject, from v. 765. It is very probable that this part of the poem contains precepts attributed to Orpheus, Musaeus, or Pythagoras, compiled and added at a later period.

1—10. That this *prooemium* proceeded from the pen of Hesiod, was denied by Aristarchus and others of the learned Grammarians. Proclus (ap. Gaisf. iii. p. 3), ὅτι δὲ τὸ προοίμιόν τινες διέγραψαν, ὥσπερ ἄλλοι τε καὶ Ἀρίσταρχος ὀβελίζων τοὺς [] στίχους, καὶ Πραξιφάνης ὁ τοῦ Θεοφράστου μαθητῆς, μὴδὲ τοῦτο ἀγνοῶμεν. Οὗτος μέντοι καὶ ἐντυχεῖν φησὶν ἀπροοιμίστω τῷ βιβλίῳ καὶ ἀρχομένῳ χωρὶς τῆς ἐπικλήσεως τῶν Μουσῶν ἐντεῦθεν, Οὐκ ἄρα μῦθον ἔην ἐρίδων γένος. It is highly probable that it was borrowed or adapted from some ancient Hymn to Zeus, and was prefixed as an Introduction to the genuine poem, after the usual custom of the later hymn-writers, ἐκ Διὸς ἀρχώμεσθα κ.τ.λ. K. O. Müller (Hist. Gr. Lit. p. 83) regards it as only one of several introductory strains which the Hesiodic rhapsodists could prefix to the 'Works and Days.' Schoemann

(Com. Crit. p. 13) observes, "totum hoc prooemium, sive verba sive sententias consideramus, nec bonum poetam prodehere nec satis accommodatum videtur insequentis carminis argumento." There is an important passage in Pausanias, ix. 31, 3, which shows that the prooemium had not much credit for genuineness, though it existed in his time:—Βοιωτῶν δὲ οἱ περὶ τὸν Ἑλικῶνα οἰκοῦντες παρειλημμένα δόξῃ λέγουσιν, ὥς ἄλλο Ἡσίόδος ποιῆσαι οὐδὲν ἢ τὰ Ἔργα καὶ τούτων δὲ τὸ ἐς τὰς Μούσας ἀφαιροῦσι προοίμιον, ἀρχὴν τῆς ποιήσεως εἶναι τὸ ἐς τὰς Ἐρίδας λέγοντες· καὶ μοι μόλιβδον ἐδείκνυσαν, ἔνθα ἡ πηγὴ, τὰ πολλὰ ὑπὸ τοῦ χρόνου λελυμασμένα· γέγραπται δὲ [ἐν] αὐτῷ τὰ Ἔργα.—It has no connexion with the subject of the poem, beyond the somewhat forced allusion to the lawsuit with Perses, in the invocation to Zeus 'to set straight the decisions of judges.' Moreover, there is a double address, first to the Muses, to sing of Zeus, then to Zeus himself; and lastly, there is a rapid transition to Perses by the awkward antithesis, 'Do thou, O Zeus, set straight men's decisions, and I will address to Perses the truth.' The probable inference is, (as Goettling has well stated it,) that the first nine verses were prefixed as an introduction by some rhapsodist, while v. 10 was added by a grammarian to connect them with the direct purport of the poem, which commenced naturally and appropriately with οὐκ ἄρα μῦθον ἔην Ἐρίδων γένος.

1. Πιερὶήθεν, scil. ἐλθοῦσαι, like Virgil's *Pastor ab Amphryso*, Georg. iii. 2. Il.

δεῦτε, Δί' ἐννέπετε σφέτερον πατέρ' ὕμνειουσai
 ὄντε διὰ βροτοὶ ἄνδρες ὁμῶς ἄφατοί τε φατοί τε,
 ῥητοί τ' ἄρρητοί τε Διὸς μέγαλοιο ἔκῃτι.
 ῥέα μὲν γὰρ βριάει, ῥέα δὲ βριάοντα χαλέπτει,

5

4. Fékhti

2. δεῦτε δι' K, Ald. δεῦτε δὲ EF. δεῦτε δὴ the rest. 5. ῥεία—ῥεία
 I. ῥεία—ῥέα ABCDEFGK.

xiii. 363, Ὀθρυονῆα Καβηρόθεν.—κλείουσαι, 'celebrating in lays,' viz. τὰ τε θεῖα καὶ τὰ ἀνθρώπινα. Cf. Theogon. 32. Od. xvii. 418, ἐγὼ δέ κέ σε κλείω κατ' ἀπείρονα γαῖαν. Theocr. xvi. 1, αἶε τοῦτο Διὸς κώραις μέλει, αἶεν ἀοιδοῖς, ὕμνεῖν ἀθανάτους, ὕμνεῖν ἀγαθῶν κλέα ἀνδρῶν. Eur. Alc. 448, ἐν ἀλύροις κλείοντες ὕμνοις. Iph. A. 1046, τὸν Διαικίδα Κενταύρων ἀν' ὕρος κλέουσai. Ar. Pac. 777, Μοῦσα—κλείουσα θεῶν τε γάμους ἀνδρῶν τε δαίτας. The verbal is κλειτός, as from κλύω κλυτός, root κλυ and κλεF.

2. Most MSS. give δεῦτε δῆ. Of those I have collated, one only has δεῦτε Δί' ἐννέπετε. It is clearly a better reading, and is found in some of Goettling's codices. Gaisford however and Schoemann retain δῆ.—σφέτερον, (though the word is etymologically connected with *vester*), is scarcely used for ὑμέτερον in the early epic. See Buttman, Lexil. p. 422, note. Theocritus (xxii. 67) has πῶς διατεινόμενος σφετέρῃς μὴ φείδω τέχνης.

3. ὁμῶς κ.τ.λ. 'are alike unmentioned and renowned.' Gloss. cod. Gal. ἄδοξοι καὶ ἔνδοξοι. The next verse is merely exegetical, and might be omitted without detriment to the sense. It is impossible to form any sure conclusion respecting repetitions of this kind; but they may often be merely amplifications or expansions of the context emanating from the early rhapsodists. Certain it is, they are very numerous in the writings of Hesiod as we now have them. Generally, words or deeds, rather than persons, are ἄρρητα, e.g. Demosth. p. 612, τὸν δὲ ὁμοῦ ῥητὰ καὶ ἄρρητα κακὰ (ἐλεγεν). Soph. Oed. Col. 1000, ἅπαν καλὸν λέγειν νομίζων, ῥητὸν ἄρρητὸν τ' ἔπος. If the verse 4 is genuine, there should be a difference of meaning in the verbals. But Hesychius has ἄφατον, ἄρρητον,

and φατοί, ῥητοί. Again, ῥητοί, οἱ ἐνδοξοί.

5. The reason why both obscurity and celebrity depend on Zeus, is declared in what follows: 'for easily he makes strong, and easily the strong one he brings low; easily too the illustrious he humbles, and the obscure one he exalts.' For the monosyllable ῥέα Goettling compares Il. xvii. 461—2, ῥέα μὲν γὰρ φεύγεσκεν ὑπὲρ Τρώων ὀρυμαγδοῦ, ῥεία δ' ἐπαΐξασκε πολλὸν καθ' ὅμιλον ὀπάζων, adding that ῥέα ends the verse as a monosyllable in Il. xii. 381, and xx. 101. So also in xx. 263. ῥέα διελεύσεσθαι κλισίας, Il. xiii. 144. νέα μὲν μοι κατέαξε, Od. ix. 283. Inf. v. 462, ἔαρι πολέιν. It is singular that nearly all the MSS. agree in ῥεία μὲν—ῥεία δὲ, or ῥεία—ῥέα δέ. There may have been an old reading ῥεία τε γὰρ βριάει, ῥέα τε βριάοντα χαλέπτει.—The transitive use of βριάω and μινύθω is remarkable, especially as contrasted with the intransitive βριάοντα in the same verse. Cf. Theogon. 446, ποίμνας δ' εἰροπτόκων ὄτων—ἐξ ὀλίγων βριάει. Il. xv. 490, ῥεία δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή—ὅτινας μινύθη. xx. 242, Zeus δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε. More commonly μινύθειν is 'to dwindle,' as inf. v. 244. So βαρύθει, v. 215.—βριάει, gloss. Cod. Gal. ισχυροποιεῖ.—χαλέπτει, ἑλαττοί, id. Lat. affligit, debilem reddit. Hesych. κακίζει, βλάπτει, εἰς χαλεπότητα ἄγει.—The general doctrine is, that Zeus performs whatever he may will without effort or difficulty. Aesch. Suppl. 93, πᾶν ἄπονον δαιμόνιον. Eum. 621, οὐδὲν ἀσθμαίνων μένει. The particular reference is to the fortunes of Perses and his brother. Horace appears to imitate this passage. Carm. i. 34, 12, 'valet ima summis Mutare, et insignem attenuat deus Obscura promens.'

ρῆϊα δ' ἀρίζηλον μινύθει καὶ ἄδηλον ἀέξει,
 ρῆϊα δέ τ' ἰθύνει σκολιὸν καὶ ἀγήνορα κάρφει
 Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίει.
 κλῦθι ἰδὼν αἶων τε, δίκη δ' ἰθυνε θέμιστας

[τύνη· ἐγὼ δέ κε Πέρση ἐτήτυμα μυθησαίμην]. 10

Οὐκ ἄρα μοῦνον ἔην Ἐρίδων γένος, ἀλλ' ἐπὶ γαίαν

7. δ' εἴ EF.

9. Ἰδὼν αἶων τε

10. Πέρση all (but in a few the ι subscript is omitted).

6, 7. Hesiod not unfrequently has three consecutive lines commencing with the same word; see inf. on v. 579.—ἀρίζηλον, for ἀρισ-δηλον, i. e. ἀριδηλον, or perhaps (Curtius, Gr. Et. 604) for ἀρι-δηλος, the root being διF. Buttmann regards ἀριδηλον as contracted from ἀρι-ιδηλον. But ἀρις for ἀρι may be compared with ἀμφις and μέχρις.—ἀγήνορα κάρφει. Proclus, τὸν αὐθάδη καὶ ὑπερόπτην εὐτελῆ ποιεῖ καὶ ταπεινόν. Inf. v. 575, ὅτε τ' ἥελιος χροὰ κάρφει. Od. xiii. 430, κάρφην μὲν χροὰ καλὸν ἐνὶ γναμπτοῖσι μέλεσσι. Properly, 'to shrivel up,' or contract; whence κάρφος, a bit of stick or straw.

8. This verse reads very tamely as the subject to the verbs which have preceded. Perhaps it was interpolated together with v. 10, or perhaps the first reading was κλῦθι ἰδὼν αἶων τε, δίκη δ' ἰθυνε θέμιστας, Ζεὺς ὑψιβρεμέτης, ὃς ὑπέρτατα δώματα ναίεις. This clause is quoted by the Schol. Med. on Aesch. Suppl. 73.

9. θέμιστας, which the scholiasts refer to the divine law, must here mean the decisions of men, as inf. v. 221. 'Theogon. 85 (where see the note).—τύνη, an epic and Aeolic form for τὴν or σὺν, not uncommon in Homer. The quantity of the first syllable has an analogy in the Latin *tu*. Cf. Theog. 36, Τύνη, Μουσάων ἀρχώμεθα. Tzetzes compares ἐγώνη. Of course, Zeus is addressed, not Perses. That idea was entertained by some who found the vocative Πέρση in place of the dative. Though an inferior reading (since σοι must thus be supplied) Goettling adopts it, with Gaisford, adding "Pauci codd. Πέρση." All the MSS. I have collated give this latter reading.

11—26. 'There are, it seems, two distinct kinds of contention on earth; the one good, the other bad; the one a source of war and strife, the other the origin of an honourable emulation.' This is said as introductory to the subject immediately on the poet's mind, viz. the unjust quarrel raised against him by his own brother. To divert him from the bad kind of strife to the good, and to stimulate him to honest industry, the whole of the precepts in this didactic poem are directed. There is an interesting allusion to this twofold ἔρις in Soph. Oed. Col. 367—72, where the ἡ πρὶν (ἀγαθὴ) ἔρις μὴ χραίνεσθαι πόλιν, is contrasted with the ἡ νῦν κακὴ ἔρις ἀρχῆς λαβέσθαι. In the former verse most editors have adopted Tyrwhitt's conjecture ἔρως.—In Theog. 225 only one ἔρις is spoken of, as the daughter of Night (inf. v. 17).

11. οὐκ ἄρα. Goettling would render this, 'To begin then, there was not merely one kind of Contentions sent from the first to men, but two distinct kinds.' There seems however no good reason for departing from the common and idiomatic use of ἦν ἄρα, 'Well! it seems that, after all, Contention is of two kinds, not of one only, as we thought.' Schol. on Apoll. Rhod. ii. 440 (quoted by Gaisford), οὐκ ἦν, ὥς ἔοικε, μιὰ ἔρις. Cf. Xen. Oecon. i. 20, αἱ πρῶντος τοῦ χρόνου—καταφανεῖς γίγονται, ὅτι λῦπαι ἄρα ἦσαν ἡδοναῖς περιπεπεμέναι. Od. xvii. 454, ὦ πόποι, οὐκ ἄρα σοὶ γ' ἐπὶ εἶδει καὶ φρένες ἦσαν.—ἐπὶ γαίαν, 'over the earth,' with the notion of progress and wide dissemination, not of any fixed locality, which would be ἐπὶ γαίᾳ or γαίας. See on Theog. 95.

εἰς δὲ δύο· τὴν μὲν κεν ἐπαινῆσαι νοήσας,
 ἣ δ' ἐπιμωμητὴ, διὰ δ' ἄνδιχα θυμὸν ἔχουσιν·
 ἣ μὲν γὰρ πόλεμόν τε κακὸν καὶ δῆριν ὀφέλλει,
 σχετλίη· οὔτις τὴν γε φιλεῖ βροτὸς, ἀλλ' ὑπ' ἀνάγκης
 ἀθανάτων βουλῇσιν Ἑριν τιμῶσι βαρεῖαν. 16
 τὴν δ' ἑτέραν προτέρην μὲν ἐγείνατο Νύξ ἐρεβεννῇ,
 θῆκε δέ μιν Κρονίδης ὑψίζυγος, αἰθέρι ναίων
 γαίης τ' ἐν ῥίζησι καὶ ἀνδράσι. πολλὸν ἀμείνω·
 ἣτε καὶ ἀπάλαμόν περ ὅμως ἐπὶ ἔργον ἐγείρει. 20

20. ἐπὶ ἔργον

12. ἐπαινῆσαι Δ. ἐπαιnéσαι BDEFGI. ἐπαιnéσει CEH. ἐπαινῆσαι K, Ald. 14. φθόνον τε κακὸν G (gl. τὸν ζηλον). 15. τήνδε C. 17. ἑτέραν προτέρη I. 20. ἀπάλαμον BCHI. ἀπάλαμον the rest.

12. ἐπαινῆσαι. The MSS. vary between this and ἐπαιnéσαι or ἐπαινῆσαι. For κεν perhaps τις was originally written. But see on v. 291—νοήσας, 'on comprehending its true nature.' For at first sight, and without due reflection, all ἔρις might seem culpable.

13. διὰ δ' ἄνδιχα κ.τ.λ. Literally, 'And distinct they keep their dispositions,' or natures (impulses or tendencies). τούτέστι διχα, ἡγουν ἰδίᾳ καὶ χωρὶς ἀπ' ἀλλήλων ἔχουσι τὴν ζωὴν, τούτέστι διαφόρως ζῶσιν. Moschor. It may be that (as inf. 28) θυμὸν means the human mind; 'they keep the mind balanced between two different courses.' Thus διανδιχα μερμήριζεν, Il. i. 189, and elsewhere. But in Hom. Hymn. Merc. 315, ἀμφὶς θυμὸν ἔχοντες means 'disputing.'

14. ὀφέλλει, 'keeps up,' 'fosters,' 'promotes.' A word often employed by Hesiod. So Il. xvi. 631, μῦθον ὀφέλλειν, 'to keep on talking,' 'make a parade of words.' Passow compares the Homeric Ἐρις, ὀφέλλουσα στόνον ἀνδρῶν, Il. iv. 445.

16. τιμῶσι, sc. ἄνθρωποι, 'maintain,' 'uphold it,' Schol. χρῶνται. The idea is, that they do not indeed love it, but still, by the will of the gods, they do not let it fall into disregard and neglect. Soph. Antig. 514, πῶς δῆτ' ἐκείνω δυσσεβῇ τιμᾶς χάριν; Eur. Bacch. 885, τοὺς τὰν ἀγνωμοσύναν τιμῶντας. Aesch. Ag. 686, τὸν νυμφότιμον μέλος ἐκφάστας τίοντας.

17. προτέρην μὲν. He seems to say, that both kinds of ἔρις were born from Night, but the one was the elder, and

for that reason the better of the two. "Nempe existimabant Graeci antiqui majores natu esse ceteris praestantiores," Goettling. Compare Scut. H. 260, τῶν γε μὲν ἀλλὰν προφερέης τ' ἦν πρεσβυτάτη τε. Goettling thinks 18, 19 an interpolation. Certainly τὴν ἑτέραν—ἣτε forms a simpler and more connected construction; but on the other hand, the μὲν seems to require some antithesis. The poet perhaps adopted a common epic formula; cf. Ζεὺς δέ σφι Κρονίδης ὑψίζυγος αἰθέρι ναίων, Il. iv. 166. If the sense is, 'And the son of Cronos, seated aloft' (a metaphor from a pilot's high seat on the poop of a trireme; see Dr. Donaldson on the Athenian Trireme, p. 12), 'having his abode in air, in the lowest regions of Earth (viz. Tartarus, Theog. 728), and among men, made it (caused it to be) much better,' viz. than the other ἔρις, then the superiority of the one was not a quality inherent in its earlier birth, but was specially ordained by Zeus. The scholiasts agree in construing ναίων αἰθέρι καὶ ἐν ῥίζαις κ.τ.λ. Others (see Goettling) explain, ἔθηκε μιν ἐν γαίᾳ κ.τ.λ. ἀμείνω οὖσαν. According to this, Zeus placed the better kind of strife on earth and among men. There is however much difficulty in explaining γαίης ἐν ῥίζησι, which in Theog. 728 refers to the under side of the world. 'Both in the underworld and among men,' can hardly be the divinely appointed locality for the good Ἐρις. Quietus omits the τε.

20. ἣτε. On the supposition that 18,

εἰς ἕτερον γάρ τίς τε ἰδὼν ἔργοιο χατίζων
 πλούσιοι, ὃς σπεύδει μὲν ἀρόμμεναι ἡδὲ φυτεύειν,
 οἰκόν τ' εὖ θέσθαι· ζηλοῖ δέ τε γείτονα γείτων
 ἴεις ἄφενον σπεύδοντ'· ἀγαθὴ δ' Ἔρις ἡδε βροτοῖσι.
 καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων, 25
 καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ.

21. Ἰδὼν Ἐργοιο 23. Φοῖκον (Ἰκον)

21. τις ἰδὼν I. 22. ἀρόμμεναι BCG. ἀρόμμεναι (ω superscr.) Λ.
 ἀρόμμεναι DI. ἀρόμμεναι (μ superscr.) H. 24. βροτοῖσιν B.

19 are spurious, we could hardly hesitate to read ἡ δὲ καὶ κ.τ.λ. As the text stands, ἡτε may represent ἡτις, as exegetical of ἀμείνω. Compare II. xvii. 173, νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ξειπες, ὃς τέ με φῆς Αἴαντα πελώριον οὐχ ὑπομείναι.—καὶ ἀπάλαμον, even the helpless man, τὸν ἄπορον, τὸν ἀμήχανον. The MSS. generally give ἀπάλαμον. See II. v. 597.—ἐπὶ ἔργον, 'to husbandry.' This, the proper sense of the word, is clearly intended, because of ἔργοιο χατίζων, in connexion with ἀρόμμεναι and φυτεύειν in the next line.

21. εἰς ἕτερον κ.τ.λ. 'For when a man conceives a desire to work from having seen another who has become rich,' &c. So Schoemann, Com. Crit. p. 15, explains this verse.

22. ὃς, for οὗτος. See inf. v. 429. II. vi. 58, μῆδ' ὄντινα γαστέρι μήτηρ κοῦρον ἔδοντα φέροι, μῆδ' ὃς φύγοι. Od. xvii. 172, καὶ τότε δὴ σφιν ἔειπε Μῆδων, ὃς γὰρ βα μάλιστα ἦνδανε κηρύκων. Ibid. i. 286 (quoted by Goettl.), ὃς γὰρ δεύτατος ἦλθεν Ἀχαιῶν χαλκοχιτώνων. It is only a strengthened form of the demonstrative or article δ. The feminine of it, ἡ for αὐτή, is used twice by Aeschylus, Theb. 17. Eum. 7.—ἀρόμμεναι, al. ἀρόμμεναι. MS. Gale ἀρόμμεναι with ω superscribed. Whether the double μ be written or pronounced, is of little moment. See on v. 392, and compare τιθήμενον, II. x. 34. On φυτεύειν, to plant fig-trees, vines, &c., see inf. 781.

23. ζηλοῖ, 'emulates,' endeavours to rival, his neighbour who is (as we say) on the high road to wealth. Cf. inf. v. 312. Plat. Resp. viii. p. 550, Ε, ἐπειτὰ γε, οἶμαι, ἄλλος ἄλλων ὁρῶν καὶ εἰς ζῆλον ἰὼν τὸ πλεῆθος τοιοῦτον αὐτῶν ἀπειργάσαντο. Gloss. MS. Cant. μιμεῖται.—By

ἄφενος, as distinct from πλούτος, the wealth of the farmer is meant. So *locuples* differs from *dives*. Cf. v. 120, ἀφνειοὶ μήλοισι. v. 308, ἐξ ἔργων δ' ἄνδρες πολύμηλοί τ' ἀφνειοί τε. There were two forms of the word, τὸ ἄφενος and ὁ ἄφενος, between which MSS. generally vary. The etymology of the word is uncertain; Curtius (Gr. Et. 500) refers it to the same root as the Latin *opes*, *copia* (con-ops), and the Sanskrit *ap-nas*, 'revenue.'—It is a question if this verse (24) be not an interpolation. It breaks up the sentence awkwardly, and it repeats *σπεύδοντ'* inharmoniously after *σπεύδει*.

25—6. That these verses contain a sentiment scarcely consistent with the preceding, has been objected by Goettling after others. He thinks them therefore a later addition, and even extends his condemnation (much beyond the bounds of probability) as far as v. 41. Schoemann also ejects them from his text, but he thinks (Com. Crit. p. 15) they might appropriately follow v. 16. He remarks that *κοτέει* and *φθονέει* suit the bad rather than the good *ἔρις*. The objection is not altogether valid. Mendacity, as we know from the Odyssey, was a kind of trade or profession, as indeed was that of the bard or wandering minstrel. Hence one beggar may be said to be indignant with a more successful rival, and so to be stirred up to emulate and supplant him, as Irus quarrels with Ulysses in Od. xviii. Both Plato and Aristotle refer to these rather celebrated lines, Ar. De Rep. v. 8, and Plat. Lysid. p. 215, c. There is a clear reference to them also in Soph. Oed. Col. 367—372. It is probable that the ambiguity as to which *ἔρις* was meant caused the insertion of v. 24;

ᾧ Πέρση, σὺ δὲ ταῦτα τεῶ ἐνικάτθω θυμῷ,
 μηδὲ σ' Ἔρις κακόχαρτος ἅπ' ἔργου θυμὸν ἐρύκοι
 νείκε' ὀπιπεύοντ' ἀγορῆς ἐπακουὸν ἔοντα.
 ὦρῃ γάρ τ' ὀλίγη πέλεται νεικέων τ' ἀγορέων τε
 ᾧτινι μὴ βίος ἔνδον ἐπηετανὸς κατάκειται
 ὥραϊος, τὸν γαῖα φέρει, Δημήτερος ἀκτὴν
 τοῦ κε κορεσσάμενος νείκεα καὶ δῆριν ὀφέλλοις
 κτήμας' ἔπ' ἄλλοτρίοις· σοὶ δ' οὐκέτι δεύτερον ἔσται

28. ἄφελον θυμὸν? 31. ἐπαιετανὸς

27. τεῶ ἐνὶ κάρθω FH. 29. ὀπιπεύοντ' all. 33. κεκορεσσάμενος all.

and hence it has been marked in the text as doubtful.

27. ταῦτα, the true distinction between the good and the bad ἔρις.

28. κακόχαρτος, rejoicing in another's misfortune, viz. the bad kind of ἔρις. Hesych. ὁ κακοῖς χαίρων.—ἀπ' ἔργου, from farm-work. See v. 20 and 299. But this verse is in some way corrupt, since ἔργον invariably takes the digamma in Hesiod. See inf. on v. 382. Bentley proposed ἀεργὸν θυμῷ ἐρύκοι. Schoemann μὴ κ. Ἔρις σ' ἀπὸ φέρου, or φέρου σ' ἀπὸ.—ὀπιπεύοντα is given from one of Goettling's MSS. for the vulg. ὀπιπεύοντα. 'Watching closely the progress of law-suits as a listener about court,' viz. the appeals to judges in the agora. Gloss. MS. Gale, ἐπιτηροῦντα. Inf. v. 806, Δημήτερος ἱερὸν ἀκτὴν εὖ μάλ' ὀπιπεύοντας (MSS. ὀπιπεύοντας) εὐτροχάλῳ ἐν ἀλωῇ βάλλειν. We have the compound παρθενοπίπης, said of Paris, Il. xi. 385, and πυροπίπης, 'corn-inspector,' Ar. Equit. 407. Photius, ὀπιπεύειν, παρατηρεῖν. In Il. iv. 371, vii. 243, and Od. xix. 67, Bekker has preferred the form ὀπιπεύειν. It is a reduplicated form of the root ὀπ=oc (Curtius, Gr. Et. 456).—As in the later times of the Attic Republic, so there was a clear distinction to be drawn in rural Boeotia between the active farmer and the idle loiterer in the agora.

30. ὦρῃ ὀλίγῃ. 'For a man can attend little to law-suits and law-courts, if substance sufficient for the year has not been stored up by him within, the produce of the year's crop which the earth bears, the bread of

Demeter.' The scholiasts agree in explaining ὦρῃ by φροντίς. Some MSS. are said to give ὦρη, which might mean 'little time for.'

31. ἐπηετανὸς. Curtius, Gr. Et. 388, connects this word with αἰεὶ and αἰών. He supposes the original form was ἐπαιφο-τανὸς, and rejects the etymology from *Fétos, vetus*. Inf. 607 the word is of four syllables. The Boeotian form of αἰεὶ was ἤϊ, whence ἐπῆφτανδν seems to have been one mode of pronunciation.

32. ὥραϊος, gathered in season, or the produce of the season. Cf. inf. v. 307. But this verse looks like the interpolation of a rhapsodist. If it had been genuine, the poet would probably have proceeded τῆς κε κορεσσάμενος, κ.τ.λ. For the genitive cf. inf. v. 368, ἀρχομένου δὲ πίθου καὶ λήγοντος κορέσασθαι. Ib. 593, κεκορημένον ἦτορ ἐδωδῆς. Ar. Pac. 1283, ἐπεὶ πολέμον ἐκόρεσθεν. Eur. Hipp. 112, βορᾶς κορεσθεῖς. Goettling supposes an allusion to the saying τίκτει τοὶ κόρος ὕβριν. But the resemblance is probably accidental. 'When you have got enough of that, you may promote quarrels and strife about the possessions of others,' i.e. as you now do about mine, even while you neglect your own means.—ὀφέλλοις, sup. 14. Gloss. MS. Gale αἰζανε.

33. ὀφέλλοις, Schoemann, Com. Crit. p. 16, suggests ὀφέλλοι, and ἔστιν for ἔσται in the next line. 'Rich men only can afford to go to law to get other men's goods; you are too poor to do this a second time.'

34—5. δεύτερον κ.τ.λ. 'But it shall not again after this be in your power to

ὦδ' ἔρδειν· ἀλλ' αὖθι διακρινώμεθα νείκος 35
 ἰθείησι δίκαις, αἵτ' ἐκ Διός εἰσιν ἄρισται.
 ἦδη μὲν γὰρ κλῆρον ἔδασσάμεθ', ἄλλα τε πολλὰ
 ἀρπάζων ἐφόρεις, μέγα κυδαίνων βασιλῆας
 δωροφάγους, οἳ τήνδε δίκην ἔθέλουσι δικάσσαι·
 νήπιοι, οὐδὲ ἴσασιν ὅσφ' πλέον ἤμισυ παντός, 40
 οὐδ' ὅσον ἐν μαλάχῃ τε καὶ ἀσφοδέλῳ μέγ' ὄνειρα.

40. *ἴσασιν*

36. δίκησιν A. 37. ἐδασσάμεθα K, which indicates a correction of ἐδασσαμεν. ἐδασσάμεθα Ald. 39. δικάσσαι B. δικάσαι AK. δικάσαι DI, Ald. δικάσαι the rest.

act as you have done: rather let us once more get our dispute decided (and this time) by an impartial award, such as coming from Zeus (not from corruptible judges) is best.' There is a kind of subtle irony in the hortative subjunctive, 'I call upon you to have the quarrel settled.' It was not the object of Perses to go before an impartial judge; but the poet says, 'let us make an end of these disputes, and this time let us have a fair hearing.' αὖθι is explained by the Schol. αὐτόθι and ἐν τῷ παρόντι. And so Hermann, followed by Goettling, *extemplo, illico*. But it is very doubtful if it can bear this sense.

37. ἦδη μὲν κ.τ.λ. 'For we had just shared between us our patrimony (literally 'had each of us got our portion assigned'), when you began to plunder and carry off many other things (i.e. beside your just right), paying great compliments to the kings, bribe-swallowers as they are, who are willing enough to decide this suit' (a suit of this kind). Gloss. MS. Gale, ἐκ πάλαι τὴν κληρονομίαν ἐμερίσαμεν. The aorist ἐδασσάμεθα and the imperfect ἐφόρεις are doubtless carefully employed; but the plundering of Perses would rather take place at the time of the distribution than after it. We might express the meaning thus; 'We had no sooner divided our inheritance than you began to rob me.' He wished to get back part of the property awarded to Hesiod. Perhaps there was some act of open violence on Perses' part; for there is a similar allusion inf. v. 356, δὼς ἀγαθῇ, ἄρπαξ δὲ κακῇ. v. 320, χρήματα δ' οὐχ

ἀρπακτὰ, θεόσδοτα πολλὸν ἀμείνω. Cf. v. 275, βίης δ' ἐπιλήθεο πάμπαν. The τε seems to represent the more usual καὶ in the sense of 'when.' Gaistford, after Guietus, reads ἀλλὰ τὰ πολλὰ, for which we should rather have expected τὰ πλείω.

39. ἐθέλουσι. One might easily read ἐθέλωσι, 'praising those who may be willing,' &c. The sense would thus be, κυδαίνω (i.e. δωροῦμαι) ὑμᾶς, ἣν ἐθέλητε δικάσαι ἐμοὶ τήνδε δίκην. Schoemann reads ἐθέλοντι δικάσσαν, Hermann having proposed ἐθέλουσι δικάσσαν, 'who decided this suit for us consenting to it.' We certainly should have expected ἤθελον rather than ἐθέλουσι. But he may mean, that these same judges are willing enough to hear the suit over again on the same terms.—δωροφάγους, a strong and satirical expression for δωροδόκους. Cf. 221, 264.

40—1. These two lines embody some old adage; but whether the application of it is to the kings, who do not know the happiness of honest contentment, or to the poet himself, whom the corrupt judges wrongly supposed they could really injure, is not very clear. 'Fools that they are, neither do they know how much more the half is than the whole, nor what great blessedness there is in a diet on mallows and squills.' These herbs were the food of the very poor, (Ar. Plut. 544,) and the poet probably means, that the kings do not know how much better it is to have a little with an easy conscience, than much gained by injustice. Moschopolus:—οὐδ' ὅσον μέγα ὕφελός ἐστιν ἐν τῇ ζωῇ τῇ

κρύψαντες γὰρ ἔχουσι θεοὶ βίον ἀνθρώποισι.
 ῥῆιδίως γάρ κεν καὶ ἐπ' ἡματι ἐργάσσαιο,
 ὥστε σέ κ' εἰς ἐνιαυτὸν ἔχειν καὶ ἀεργὸν ἔοντα·
 αἰψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο, 45
 ἔργα βοῶν δ' ἀπόλοιτο καὶ ἡμιόνων ταλαεργῶν·

43. *Φεργάσσαιο*44. *ἀεργὸν*46. *Φέργα βοῶν ταλαφέρων*43. *ἐργάσσαιο* BC. *ἐργάσαιο* the rest.

ἐν μαλάχῃ καὶ ἀσφοδέλῳ, ἀντὶ τοῦ εὐτελεῖ καὶ ἀπερίττῳ διαίτη, τῇ μετὰ δικαιοπραγίας δηλονότι, καὶ ἕξω πλεονεξίας. Plato refers to this passage, *De Rep.* v. p. 466, B, εἰ οὕτως ὁ φύλαξ ἐπιχειρήσει εὐδαίμων γίγνεσθαι, ὥστε μὴδὲ φύλαξ εἶναι,—γνώσεται τὸν Ἡσίοδον ὅτι τῷ ὄντι ἦν σοφὸς λέγων πλέον εἶναι πῶς ἡμῖν παντός. See also *Phaedr.* p. 266, C. Theophrastus, *Hist. Plant.* vii. 11, πολλὰ δὲ εἰς τροφήν παρέχεται χρήσιμα (ὁ ἀσφοδελός)· καὶ γὰρ ὁ ἀνθρικός ἐδώδιμος σταθευόμενος, καὶ τὸ σπέρμα φρυγόμενον· πάντων δὲ μάλιστα ἡ ῥίζα κοπτομένη μετὰ σύκου καὶ πλείστην ὕλην ἔχει καθ' Ἡσίοδον.—The asphodel is a liliaceous plant, allied to the squill. There are many species; that alluded to grows wild in Greece and the Levant.

42. Goettling has an idea, in which it is difficult to acquiesce, (though it receives some countenance from Tzetzes, ὁ δὲ νοῦς ταιούτος· ὦ Πέρση, μὴ ἀργὸς ἐν ταῖς ἀγοραῖς διάτριβε—οἱ θεοὶ γὰρ, ἡγουν ἡ εἰμαμένη, ἀπέκρινε καὶ δυσπόριστον ἐποίησε τὸν βίον τοῖς ἀνθρώποις), that the thread of the argument is here resumed from v. 24; as if the poet were now giving a reason why men require some stimulus to industry, viz. because the gods have made it hard to get a livelihood. He seems to have two theories on the subject; (1) That v. 25—41 is an interpolation; (2) That we should read *κακκρύψαντες ἔχουσι* κ.τ.λ., to avoid the γάρ, which seems to give as a reason *why* there is happiness in poverty, the fact that men live only by hard labour. “Quæ nullo modo,” he objects, “componi possunt.” One thing is clear; whatever be the point of the fable of Prometheus, as applicable to Perses, the present passage is introductory to it; cf. v. 47. Now both this fable and that which follows, addressed specially to Perses,

(ἐτερόν τοι ἐγὼ λόγον ἐκκορυφώσω, v. 106,) are apparently meant to show the origin of evil on earth; and thus indirectly, how the poet has been made the victim of injustice. Since, then, he had just before dwelt on the wickedness of the unjust kings, he goes on to argue thus:—‘The reason of all which wickedness is, that Zeus made life laborious through the fraud of Prometheus, and so men prefer to gain by injustice rather than by honest toil.’ Schoemann (*Com. Crit.* p. 18) is satisfied that the whole passage 40—105 is the interpolation of an inferior poet.

43—4. ἐπ' ἡματι. *τουντέστιν ἐν μιᾷ ἡμέρᾳ*. Proclus. This is rather a rare use. Cf. *Il.* x. 48, ἄνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἡματι μητίσασθαι. *Od.* xii. 105, τρίς μὲν γὰρ τ' ἀνίστην ἐπ' ἡματι, τρίς δ' ἀναροιβεῖ. *Inf.* v. 102, ἐφ' ἡμέρῃ ἢδ' ἐπὶ νυκτί. *Soph. Oed. Col.* 688, αἶν ἐπ' ἡματι ἀκνυτός πεδίων ἐπινίσσεται (*Κηφισός*). It would be easy here to read γάρ κεν καὶ ἐν ἡματι. The sense is, ‘You might easily make enough by your farm even in a single day, (or ‘for a day,’ with a view to no more than a day’s maintenance,) so as to have subsistence for a year without working,’ i.e. if Zeus had not made farming a slow and difficult process. Goettling proposes to read *κεῖς* for the vulg. *κ' εἰς* (*κε εἰς*). And the Aldine has *κεῖς*. Schoemann edits ὥστε καὶ εἰς.

45—6. αἰψα κε. The Schol. on *Ar. Av.* 712 preserves a variant *αὐτίκα*. See on v. 12. ‘Quickly (in that case, viz. if it had been easy to get a livelihood) would you store away your boat-paddle over the smoke (to dry and preserve it), and the fields tilled by oxen and by patient mules would go to ruin,’ (or, ‘there would soon be an end of farm-work for our oxen and mules.’) It was the custom to remove the rudder or

ἀλλὰ Ζεὺς ἔκρυψε χολωσάμενος φρεσὶν ᾗσιν.
 ὅττι μιν ἑξαπάτησε Προμηθεὺς ἀγκυλομήτης.
 τοῦν' ἐκ' ἄρ' ἀνθρώποισιν ἐμήσατο κήδεα λυγρὰ,
 κρύψε δὲ πῦρ· τὸ μὲν αὖθις εὖς παῖς Ἰαπετοῖο
 ἔκλεψ' ἀνθρώποισι Διὸς πάρα μητιόεντος

50

47. φρεσὶν ᾗσιν?

48. ἀγκυλόμῃτ^ς Δ. —μητις BCDGHI. —μήτης EF, Ald. 49. ἀν-
 θρώποισι ἐμήσατο EF. κήδεα D. κύδεα K.

paddle, with the other moveable tackle, until the ensuing sailing-season. Inf. v. 629, *πηδάλιον δ' εὐεργὲς ὑπὲρ καπνοῦ κρεμάσασθαι*, where Proclus adduces another explanation of this passage, *κατακαῦσαι*. The *πηδάλιον* of the ancient Greeks is exactly the same as that still used in the Hindu river-boats, viz. a long and heavy beam (sometimes one on each side) worked on its axis by a tiller (*οἶαξ*) on deck, and suspended at a greater or less depth by tackle. This explains Eur. *Hel.* 1536, *πηδάλιά τε ξεύγλαισι παρακαθίετο*, and *πηδάλιον κεχαλασμένον*, *Arat. Phaen.* 351.

47. *ἔκρυψε*, scil. *βίον ἀνθρώποις*. The general difficulties which henceforth attended the lives of men are expressed by *ἐμήσατο κήδεα λυγρὰ*, while one of the chief evils *specifically* was the withdrawal of fire. Virgil evidently had this in view, *Georg.* i. 121—131; 'Pater ipse colendi Haud facilem esse viam voluit, primusque per artem Movit agros, curis acuens mortalia corda.—Mellaque decussit foliis *ignemque removit*.' 'This corresponds to the 'cursing of the earth,' in Genesis iii. 17—19. It has been well remarked, that no creature except man makes any use of fire, but that to his existence it is essential. *Why* Zeus withdrew the use of fire is declared in a curious and evidently ancient legend about Prometheus, differing materially from the mythology employed by Aeschylus. Prometheus had cheated Zeus (as related in *Theog.* 535 seqq.) at a sacrifice, by persuading men to offer to him the bones and fat of slain oxen, and to reserve for themselves the meat. Zeus had taken from them, in consequence of this, the use of fire which they had hitherto enjoyed both for sacrifices and for other purposes. Deprived of fire, they could not mock him by a

burnt-offering of the inferior parts, nor could they cook their own portion of the better parts. Prometheus however had again baffled Zeus by restoring the element stealthily to man. Zeus then devised a punishment to man by creating woman with all her arts of seducing cunning and irresistible grace. She is sent as a present to Epimetheus by Hermes. Prometheus had warned his brother not to accept any gift from Zeus; but Epimetheus, (who is a kind of mythological blunderer, always in the wrong at the time of acting, though accustomed to repair his errors by after-thought, as his name implies,) found out his mistake after he had felt the evil consequences of it (v. 89). It was by the agency of this woman, Pandora, that the *κήδεα λυγρὰ* (v. 49 compared with v. 95) were first let loose upon mankind. Plato, *Protag.* p. 320, D, seqq., varies this fable. He makes the mistake of Epimetheus to consist in giving away all the faculties of self-preservation to animals, and leaving none to man. To remedy this deficiency, Prometheus steals the fire, together with the handicraft, of Athena and Hephaestus, and confers it on man. The legend is very well explained by Sir G. W. Cox in p. 172, seqq. of 'Mythology and Folklore.' He points out that the name *Prometheus* is the Hindu (Vedic) *Pramantha*, which expresses the lighting of fire by the rubbing of two sticks. The name *Epimetheus* is a later invention, to supply a correlative to a word wrongly supposed to mean "Forethought."

50. τὸ μὲν κ.τ.λ. 'That indeed Prometheus on another occasion stole for men,'—the context suggesting the suppressed sentiment, 'but other ills resulted from a theft, which only aggravated the wrath of Zeus against men.'

ἐν κοίλῳ νάρθηκι, λαθὼν Δία τερπικέραννον.
τὸν δὲ χολωσάμενος προσέφη νεφεληγερέτα Ζεὺς·

Ἰαπετιονίδη, πάντων πέρι μῆδεα εἰδὼς,
χαίρεις πῦρ κλέψας καὶ ἐμὰς φρένας ἡπεροπεύσας, 55
σοὶ τ' αὐτῷ μέγα πῆμα καὶ ἀνδράσιν ἐσσομένοισι
τοῖς δ' ἐγὼ ἀντὶ πυρὸς δώσω κακὸν ᾧ κεν ἅπαντες
τέρπωνται κατὰ θυμὸν ἐὼν κακὸν ἀμφαγαπῶντες.

Ὡς ἔφατ'· ἐκ δ' ἐγέλασσε πατὴρ ἀνδρῶν τε θεῶν τε·
Ἰφαιστον δ' ἐκέλευσε περικλυτὸν ὅ ττι τάχιστα 60
γαίαν ὕδει φύρειν, ἐν δ' ἀνθρώπου θέμεν αὐδὴν

54. *Feidōs*

54. Ἰαπετιονίδη AEF. 55. χαίρεις A (gl. ἀντὶ τοῦ χαίρει) EF.

In D οἱς superscr. in red ink. 58. τέρπονται I, Ald. τέρπονται D.

52. νάρθηκι. "The *narthex* is the umbelliferous plant called *Kalāmi* in modern Greek, the *Ferula communis* of Linnaeus, which grows abundantly about the bay of Phalerum. In the stalk is a pith, which makes good tinder when dry. Hence the story, that in it Prometheus brought down from heaven the 'fount of fire' which he gave to man." Clark, *Peloponnesus*, p. 111. See Aesch. *Prom.* 109.

51. On the patronymic Ἰαπετιονίδη see Theog. 528.—πέρι, scil. περισσῶς, ὑπὲρ πάντας. Or perhaps, in reference to the name Prometheus, 'who know how to form plans about everything.'

55. χαίρεις, 'you exult,' you think to come off with impunity. Gaisford less correctly puts a question at the end of this verse. The MS. Gale, two of the Bodleian, and one of Goettling's, have χαίροις. Gloss. ἀντὶ τοῦ χαίρει. This would be ironically said, 'I congratulate you on the success of your theft.'—Hesych. ἡπεροπεύσας· ἐξαπατήσας.

57. ἀντὶ πυρὸς, in return for the fire they have got, and as a counterbalancing evil for the benefit they have fraudulently obtained. Cf. Theog. 570, αὐτίκα δ' ἀντὶ πυρὸς τεύξεν κακὸν ἀνθρώποισι. Euripides made use of this fable to express his dislike of women; ἀντὶ γὰρ πυρὸς Πῦρ ἄλλο μείζον ἢ δὲ δυσμαχότατον ἔβλαστον αἱ γυναῖκες.—ᾧ κεν τέρπωνται, the epic use of the subjunctive, for which the Attics would have said ᾧ ἐν

τέρποντο.—ἀμφαγαπῶντες, 'hugging their own misfortune.' Hesych. ἀσπαζόμενοι. 'This is the literal meaning of ἀγαπᾶν (as explained in the editor's note on Eur. *Suppl.* 764. *Phoen.* 1327). So Apoll. Rhod. iii. 1167, οἱ δὲ μιν ἀμφαγάπαζον, ὅπως ἴδον. Gloss. MS. Cant. περισσῶς ἀγαπῶντες, περιθάλποντες. The meaning is, it shall be an evil to them, while they shall unknowingly delight in it.—ἐὼν for σφέτερον has been criticised by the Grammarians Apollonius (ap. Goettl.) and by Proclus. It is much more common in the later epic. In the earlier indeed it pretty regularly takes the digamma, (not however invariably in Homer,) and always in Hesiod, except here and Theog. 467. 472. Scut. H. 9. 454.

59. ἐκ δ' ἐγέλασσε. Zeus was pleased with his own conceit, and laughed outright as he uttered the threat. Origen (who quotes the passages 53—82 and 90—98, contra Cels. iv. 38, p. 187, pointed out by Gaisford) cites this verse with ἐκ δ' ἐτέλεσσε, i.e. he no sooner conceived than he executed it. Cf. inf. v. 83.

61. ὕδει. This dative is quoted from Theognis, v. 955, νῦν δ' ἤδη τεθόλωται, ὕδωρ δ' ἀναμίσγεται ὕδει, and the nominative ὕδος from Callimachus, frag. 466. Perhaps its origin was a dialectic variety of the Boeotic speech. Compare the Attic δόρει for δόρατι, as if from τὸ δόρος. See G. Curtius, *Gr. Et.* 248.—The sepa-

καὶ σθένος, ἀθανάταις δὲ θεαῖς εἰς ὧπα ἔϊσκειν
 [παρθενικῆς καλὸν εἶδος, ἐπήρατον· αὐτὰρ Ἀθήνην
 ἔργα διδασκῆσαι, πολυδαίδαλον ἰστὸν ὑφαίνειν·]
 καὶ χάριν ἀμφιχέαι κεφαλῇ Ἰχρυσέην Ἀφροδίτην, 65
 καὶ πόθον ἀργαλέον καὶ γυιοκόρους μελεδῶνας·

62. *ἔϊσκειν*64. *ἔργα*65. *ἀμφιχέαι*

62. ἀθανάτης δὲ θεῆς AK, Ald. and (by correction) D. 63. παρ-
 θενικῆς Δ. παρθενικαῖς the rest. 65. χρυσὴν K.

rate creation of woman, as a partner for man, reminds us of the Mosaic account of the formation of Eve, as well as of the recorded production of the human race from the earth itself, Gen. ii. 7. There is no mention in the context of woman having hitherto existed at all, whatever ideas Hesiod may have had respecting the propagation of mankind without the double sex. Goettling contends that this was not a new creation of the female for man, but merely the adornment of her with graces and accomplishments hitherto not possessed by her; which accomplishments, being contributed by the gods, generally gave rise to the name *Pandora*. But the mixing water and earth evidently implies a plastic process, viz. the creation of a new and distinct individual.—*φύρειν*, like *φυρᾶν*, always has reference to this primary sense of mixing and kneading solid and liquid ingredients to form a paste. Hesych. *φύρειν* μολύνει, μαλάσσει, μιννύει. There is evidently an allusion to the primitive fictile statuettes, or to sculptors' clay models.

Ibid. αὐδῆν. Not merely *voice*, *φωνήν*, according to the Scholiasts, but the faculty of speaking articulately.—For *καὶ σθένος* Clement of Alexandria has *καὶ νόον*, which is a better reading in itself.—*ἔϊσκειν*, 'to liken it (the *εἶδωλον*) to immortal goddesses in face.' This word is Homeric, and takes the double digamma.

62. Cf. Il. iii. 158, αἰνῶς ἀθανάτησι θεῆς εἰς ὧπα ἔοικεν.

63—4. It is probable that this distich was introduced by some rhapsodist, who thought that it was necessary to express the object after *ἔϊσκειν*. But the short *α* in *καλὸν* is fatal to the genuineness of the verse; in the early epic it is inva-

riably *κᾶλός*. We have indeed in Theog. 585, αὐτὰρ ἐπειδὴ τεύξε καλὸν κακὸν ἀντ' ἀγαθοῖο, but there Hermann reads αὐτὰρ ἐπεὶ τεύξεν. Here Goettling suggests *καλὸν παρθένου εἶδος*. But this involves another difficulty; *εἶδος* always has the digamma, except indeed inf. v. 714, σὲ δὲ μή τι νόον κατελεγχέτω *εἶδος* (where see the note), and Il. iii. 224, οὐ τότε γ' ᾧδ' Ὀδυσῆος ἀγασσάμεθ' *εἶδος* ἰδόντες. Again, nearly all the copies give *παρθενικαῖς* or *-ικῆς*. The word *διδασκῆσαι* is used by Pindar, Pyth. iv. 217, which perhaps exempts it from the charge of being a purely Ionic word. Hesych. *διδασκῆσαι*· διδάξαι. Origen however here has the variant *διδασκέμεναι*. But the gravest objection to the distich consists in this; that whereas Athena is here directed to teach Pandora to weave embroidery, the same goddess afterwards is described as dressing her with ornaments.

65. *χρυσέην Ἀφροδίτην*. No mention is made of this goddess performing the behests of Zeus. Hence Goettling proposes to read δὲ Ἀφροδίτῃ for Παλλὰς Ἀθήνῃ in v. 76. The truth is, the insertion of 63—4 suggested that another goddess was here meant. The original reading was *χρυσῆς Ἀφροδίτης*, 'that he (Hephaestus) should invest her with the beautiful face of Aphrodite.'

66. *γυιοκόρους*, satiating, rendering listless, the limbs. So Ἔρος is λυσίμελῆς, Theog. 121. 911. There seems no reason to derive the compound from *κείρειν γυῖα*, with Goettling. Gaisford adopts the conjecture of H. Stephens, *γυιοβόρους*, which Proclus appears to recognise, *φροντίδας κατεσθιούσας τὰ μέλη*. This reading (*κ* and *β* are often confused) is given in MS. Vat., and is preferred by Schoemann.—*μελεδῶνας* Cant. Gale. Corp. Christ. and others for *μελεδῶνας*.

ἐν δὲ θέμεν κύνεόν τε νόον καὶ ἥπικλοπόν ἦθος
Ἑρμείαν ἥνωγε, διάκτορον Ἀργειφόντην.

Ἦς ἔφαθ'· οἱ δ' ἐπίθοντο Διὶ Κρονίῳ ἀνακτι.

αὐτίκα δ' ἐκ γαίης πλάσσε κλυτὸς Ἀμφιγυῆις 76

παρθείῳ αἰδοίῃ ἵκελον Κρονίδει διὰ βουλὰς·

ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη·

ἀμφὶ δέ οἱ Χάριτες τε θεαὶ καὶ πότνια Πειθὼ

ὄρμους χρυσεῖους ἔθεσαν χροῦ· ἀμφὶ δὲ τήν γε

Ἦραι καλλίκομοι στέφον ἄνθεσιν εἰαρινοῖσι· 75

[πάντα δέ οἱ χροῦ κόσμον ἐφήρμωσε Παλλὰς Ἀθήνη.]

ἐν δ' ἄρα οἱ στήθεσσι διάκτορος Ἀργειφόντης

ψεύδεά θ' αἰμυλίους τε λόγους καὶ ἥπικλοπόν ἦθος

67. ἐπικλοπα *ἦθη*?

69. *Ἐνάκτι*

71. *Ἐίκελον*

73—6—7. *Φοι*

75. *ἄνθεσι Φαιαρινοῖσι*

78. *ἐπικλοπα ἦθη*?

77. *στήθεσφι Ἀ.*

The accusative plural of *μελεδῶνη* seems to be short after the Aeolic usage. Cf. Theocr. xxi. 5, αἰφνίδιον θορυβεῦσιν ἐφίσταμεναι μελεδῶναι, but Od. xix. 517, ὀξείαι μελεδῶνες. The meaning here is determined by the context, 'the wasting cares of love which the goddess inspires in others.' The old commentators strangely explained it 'care for adorning the person.'

67. ἐπικλοπόν ἦθος, 'a deceitful (tricksy) disposition.' Theognis, v. 959, πολλοὶ τοι κίβδηλον ἐπικλοπόν ἦθος ἔχοντες. But ἦθος takes the digamma (see Buttm. Lexil. p. 245), so that we should probably read, with Bentley, ἐπικλοπα ἦθη both here and inf. v. 78. This very repetition of the words, and the fact that v. 70—72 occur also in Theog. 571—3, have given rise to a suspicion, that the whole passage from v. 69 to v. 82 was added by the rhapsodists. If however we omit v. 76, (which seems clearly another version or recession of v. 72,) there is nothing in these repetitions inconsistent with the genius of the old epic. The difficulty on which Goettling dwells, that no mention is made of what was conferred by Aphrodite on Pandora, is removed by the correction suggested on v. 65.

71. ἵκελον, 'the likeness of a modest maid.' The very nature of the word

suggests some such noun as εἶδωλον. Compare Theog. 572. Moschopolus:—ἐπλασεν—πλάσμα ὅμοιον παρθένῳ αἰδοῦς ἀξία.

72. ζῶσε καὶ κόσμησε. This may mean, she affixed the girdle, ζώνη, to the stola, and put on the peplos. So κόσμος seems used in Eur. Hipp. 631, with reference to the embroidered peplos of Athena Polias;—

γέγηθε κόσμον προστιθεὶς ἀγάλματι
καλὸν κακίστῳ, καὶ πέπλοις ἐκπονέει.

Perhaps however κόσμος includes all the minor articles of female ornament, as bracelets, chaplet, brooch, hems and borders of embroidery, which are alluded to also in Theog. 571—582.—γλαυκῶπις, 'grey-faced,' is the proper and natural epithet of the dawn-goddess. The rendering "owl-faced" has led Dr. Schliemann into some very erroneous inferences.

75. στέφον ἄνθεσι. In Theog. 576 the chaplets of flowers are said to have been added by Athena. But in the Homeric hymn to Aphrodite (ii. 5 seqq.) the Hours act as the attiring maidens of the goddess.

76. See on v. 67.

77. στήθεσσι. MS. Gale has στήθεσφι.

78. Inf. v. 789, ψεύδεά θ' αἰμυλίους τε λόγους κρυφίους τ' ὀφισμούς.

[τεῦξε Διὸς βουλῇσι βαρυκτύπον· ἐν δ' ἄρα φωνὴν]
 θῆκε θεῶν κήρυξ· ὀνόμηνε δὲ τήνδε γυναιῖκα 80
 Πανδώρην, ὅτι πάντες Ὀλύμπια δώματ' ἔχοντες
 δῶρον ἐδώρησαν, πῆμ' ἀνδράσιν ἀλφηστῆσιν.

Αὐτὰρ ἐπεὶ δόλον αἰπὺν ἀμήχανον ἐξετέλεσεν,
 εἰς Ἐπιμηθεά πέμπε πατὴρ κλυτὸν Ἀργειφόντην
 δῶρον ἄγοιτα, θεῶν ταχὺν ἄγγελον· οὐδ' Ἐπιμηθεὺς 85
 ἐφράσαθ', ὥς οἱ ἔειπε Προμηθεὺς μήποτε δῶρον
 δέξασθαι παρ Ζηνὸς Ὀλυμπίου, ἀλλ' ἀποπέμπειν
 ἔξοπίσω, μή πού τι κακὸν θνητοῖσι γένηται.
 αὐτὰρ ὁ δεξάμενος, ὅτε δὴ κακὸν εἶχ', ἐνόησε.

Πρὶν μὲν γὰρ ζώεσκον ἐπὶ χθονὶ φῦλ' ἀνθρώπων 90
 νόσφιν ἄτερ τε κακῶν καὶ ἄτερ χαλεποῖο πόνοιο,
 νούσων τ' ἀργαλέων, αἵτ' ἀνδράσι κῆρας ἔδωκαν.

86. *For ἔειπε*

79. omitted in C, but added in the margin by a later hand.
 80. κήρυξ AG. al. κήρυξ. ὀνόμησε EF (f. ὀνόμασσε). 89. ἐνόησεν
 GI. 91. ἄτερ τε κακοῦ A. ἄτερ κακῶν E (by the first hand) DHK.
 92. γῆρας AG and D by correction, but with gloss *θανάτον*.

79. This verse was condemned both by Bentley and by Heyne. Proclus:—*τοῦτό τινες περιττόν φασιν· ἥδη γὰρ ὁ Ἥφαιστος δέδωκεν αὐδὴν τῇ γυναικί· εἰ δὲ καὶ τοῦτο γνήσιον εἴη τοῦ Ἡσίοδου, κ.τ.λ.* (he adds, that we must understand by it 'the gift of eloquence.') And so Goettling defends the verse. But its weakness is apparent, and the distinction between *φωνή* and *αὐδή* is forced and arbitrary. So inf. v. 104, *φωνή* is clearly a synonym of *αὐδή*.

80. κήρυξ *vulgo*. MSS. Gale and Cant. κήρυξ, rightly. For this epexe-gesis of Ἀργειφόντης (if v. 79 be spu-rious) cf. *ταχὺν ἄγγελον* in v. 85.

82. The active *δωρεῖν* occurs also in Pind. Ol. vi. 131, *ἐδώρησαν θεῶν κάρυκα λιταῖς θυσίαις*.

83. *δόλον αἰπὺν κ.τ.λ.* 'The deep crafty trick from which there was no escape.'

86. *οὐκ ἐφράσατο*, he had not remem-bered, or observed, how that Prometheus had charged him to beware of the threat of Zeus, *δώσω κακόν*, v. 57. For his name implies *after-thought* in con-trast with *fore-thought*. Hence the

poet adds, *ὅτε δὴ κακὸν εἶχε*, v. 89. Proclus:—*Θεὸς τίς ἐστι καὶ οὗτος, λογι-σμοῦ μὲν αἴτιος, ἀλλ' οὐ τοῦ προνοητικοῦ τῶν ἐκβησομένων, ὡς ὁ Προμηθεὺς, ἀλλ' ἐκείνου τοῦ μόλις ἐκ τῶν ἀποβάντων πρὸς ἑαυτὸν ἐπιστρέφοντος*.—Plutarch, *De audiend. Poet.* p. 23, v. (quoted by Gais-ford,) interprets Διὸς δῶρα as the great and splendid gifts of fortune, such as wealth, illustrious marriages, high offices, &c., which often bring unhappi-ness to those who do not know how to use them.

90. *πρὶν μὲν γάρ*. These particles in-troduce the cause and the reason of mankind now first suffering calamity. "Hoc pertinet ad illud tempus quod fuit ante Pandoram receptam, sed post ignem recuperatum." Schoemann, *Com. Crit.* p. 19, who supposes the story of Pandora was clumsily introduced by some "epitomator." He thinks *Pan-dora* was intended to typify luxury.—*ἄτερ τε κακοῦ* Cod. Gal. *ἄτερ κακῶν* several others. Brunck proposed *ἄτερθε*. See on v. 113.

[αἶψα γὰρ ἐν κακότητι βροτοὶ καταγῆράσκουσι.]
 ἀλλὰ γυνὴ χεῖρεσσι πίθου μέγα πῶμ' ἀφελούσα
 ἐσκέδασ'· ἀνθρώποισι δ' ἔμῃσατο κήδεα λυγρά. 95
 μούνη δ' αὐτόθι Ἑλπίς ἐν ἀρρήκτοισι δόμοισιν
 ἔνδον ἔμμενε πίθου ὑπὸ χεῖλεσιν, οὐδὲ θύραζε

96. *Ἑλπίς*

93. omitted in A. but added in the margin by a later hand.
 97. *ἔμμενε* BCDEFIII.

93. This verse (and possibly the preceding one also) must be regarded as spurious. A false reading γῆρας for κῆρας led to the addition of v. 93, by way of illustration, from Od. xix. 360. The former verse (92) may have been suggested by v. 102 inf. On the form ἔδωκαν see inf. v. 741.

94. The abruptness of the narrative following is remarkable. No definite mention is made of human ills having hitherto been shut up in a chest; it is only stated that Pandora (out of feminine curiosity, we must suppose) opened it and let all out except *Hope*, which was at the bottom, and so had not time to escape before the lid was closed upon it. Goettling thinks a single verse may have dropped out, like πάντα γὰρ εἰς πίθον εἶρξε Προμηθεὺς ἀγκυλομήτης, but suggests that a larger lacuna is more probable. Otherwise, the poet must have had in mind the Homeric account, Il. xxiv. 527, δοιοὶ γάρ τε πίθοι κατακείται ἐν Διὸς οὐδὲι δῶρων, οἷα δίδωσι, κακῶν, ἕτερος δὲ ἑάων. According to this view, Pandora brought with her from heaven one of these crocks, which we may further suppose was given her as a gift by one of the gods, or by Zeus himself, with the express intention of injuring mortals. There is yet another explanation; that Prometheus had imprisoned human evils in a jar placed in the house of Epimetheus, where Pandora found them. And this is supported by the comment of Proclus;—φησὶν, ὅτι Προμηθεὺς τὴν τῶν κακῶν πίθον παρὰ τῶν Σατύρων λαβὼν, καὶ παραθέμενος τῷ Ἐπιμηθεῖ, παρήγγειλε τὴν Πανδώραν μὴ δέξασθαι. If the poet had this legend in view, he probably enlarged upon it in some verses now lost.

95. ἐμῃσατο, 'she designed.' This reading seems rather doubtful, first, be-

cause the very same words occurred at v. 49, used of the deliberate intention of Zeus to punish man; secondly, because this implies that the sending evils among men was an act of malice in Pandora; thirdly, because there are variants μῆδεα and κέρδεα, and Plutarch is said to have read μῆδετο. Qu. ἐλύσατο κήδεα λυγρά? The middle λύσασθαι is very often used where we should have expected λύσαι. See on Aesch. Prom. 243. Theog. 523.

96. Ἑλπίς. The point of the legend is, that Hope still remains to man even under the most grievous afflictions; that he may always be able to find Hope as a final resource. But it is objected, that Hope is a blessing, and had no place amongst the ills incident to humanity. Goettling truly replies, that ἑλπίς has its unfavourable as well as its favourable meaning. In the bad sense, it is that motive which incites men to vain and wrong enterprises. (Soph. Ant. 615, ἃ γὰρ δὴ πολὺπλαγκτος ἑλπίς πολλοῖς μὲν ὕνασις ἀνδρῶν, πολλοῖς δ' ἀπάτα κουφόνων ἐρώτων.) But, being left, it became a blessing to man in its good sense. When Prometheus (in Aesch. Prom. 258) declares that among the benefits to man τυφλὰς ἐν αὐτοῖς ἐλπίδας κατέκτισε, the reply of the chorus is, μέγ' ὠφέλημα τοῦτ' ἐδωρήσω βροτοῖς. Sir G. W. Cox, in a note on p. 176 of 'Mythology and Folk-lore,' contends that we have two contradictory and irreconcilable legends in the gift of fire by Prometheus and the letting out of the evils by Pandora. But v. 105 seems to show that the mischief done to man by Pandora was in the counsels of Zeus, enraged at the theft of fire for the benefit of man. The sole alleviation to his misery is hope, which (if v. 99 is genuine) Zeus permitted to remain with him.

97. In ἔνδον ἔμμενε and ἀρρήκτοις

ἐξέπτῃ· πρόσθεν γὰρ ἐπέμβαλε πῶμα πίθοιο
 [αἰγιόχου βουλῇσι Διὸς νεφεληγερέταο.]
 ἄλλα δὲ μυρία λυγρὰ κατ' ἀνθρώπους ἀλάληται. 100
 πλείῃ μὲν γὰρ γαῖα κακῶν, πλείῃ δὲ θάλασσα·
 νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ ἢ δ' ἐπὶ νυκτὶ
 αὐτόματοι φοιτῶσι κακὰ θνητοῖσι φέρουσαι
 σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεὺς.
 οὕτως οὕτῃ πῃ ἔστι Διὸς νόον ἐξαλέασθαι. 105

105. ἐξαλέασθαι

102. αἶδ' ἐπὶ νυκτὶ I and (with γρ. ἢ δ' ἐπὶ νυκτὶ) BCH. 103.
 omitted in II, but added at the bottom of the page by a later hand.
 105. πῃ AEF. πον the rest.

δόμοισι Heinsius (ap. Gaisford) finds an allusion to the custom of maidens staying at home, *παρθενεύμεναι*. Rather, one would say, there is the notion of a strong prison-house, from which there is no escape. Gloss. MS. Cant. ἐν ἀσφαλεστάτῳ οἴκῳ. Thus Hope was left an involuntary benefactress to mankind.

Ibid. πίθου ὑπὸ χεῖλεσιν. 'Under the (inner) rim of the casket,' or earthen jar. The χεῖλος or *lip* is often mentioned, apparently as a mark of the proper fullness in vessels of capacity. Hence Ar. Equit. 814, ὅς ἐποίησεν τὴν πόλιν ἡμῶν μεστήν, εὐρὼν ἐπιχειλῇ. Aesch. Agam. 790, τῷ δ' ἐναντίῳ κύτει ἑλπίς προσήει χεῖλος οὐ πληρουμένῳ (MS. χειρός). The idea is, that Hope took up her abode, not at the bottom of the jar, but immediately beneath the lid, the closing of which intercepted her escape.

98. ἔπτῃν, πτῇναι, πτὰς, are somewhat rare in the earlier epic. The middle aorist was much more in use. We may compare ἔτλην, τλήναι, τλὰς, where τλήμι was not more in use than πτῇμι or πέτῃμι. — ἐπέμβαλε κ.τ.λ. Either Pandora was frightened at the sudden escape of the rest, or she designedly enclosed Hope as a counterbalance to the mischief she had let loose upon the world. The scholiasts were aware of this difficulty. Moschopolus asks; 'How, having come as for mischief, did she stay her hand as if sparing?' And he suggests several answers; as, that she thought all the evils had escaped, and so shut in Hope inadvertently; or that

the lid shut of itself; but the real reason, he adds, was, that this was done by the counsels of Zeus. Now this very verse (99) is enclosed in brackets by Gaisford and Goettling as spurious. It is wanting in some MSS., and in Plutarch, who quotes v. 94—104, Consol. ad Apollon. vii. p. 326 (p. 105, E). It does not however appear that (as Goettling alleges) it is incompatible with v. 105. For Zeus may be represented as a partial benefactor, though desirous to punish mankind. One might indeed suggest the transposition of v. 99 after v. 100, by which the passage would better suit v. 49 seqq.

102. νοῦσοι. See v. 92. Hence Hor. Carm. i. 3, 29, 'Post ignem aetheria domo subductum macies et nova februum terris incubuit cohors.' Some good copies give αἶδ' ἐπὶ νυκτί. So also Stobaeus (vol. iii. p. 228, ed. Teub.), who cites v. 100—102.

104. σιγῇ. The idea is, that diseases give no warning of their approach. Compare σιγῶν ὄλεθρος, Aesch. Eum. 895. According to Proclus, this verse was rejected by some of the ancient critics (ἀθετεῖται ὁ στίχος ὁ λέγων ὅτι ἄφρωνοι αἱ νόσοι). Plutarch however recognises it, De San. Tuend. ii. p. 127, D (ap. Gaisford).

105. ἐξαλέασθαι, which Moschopolus rightly compares with ἔχεα and χέω; undoubtedly, like it, took the digamma, whence the other forms ἔχενα, ἀλεῦασθαι (inf. v. 505). Hesychius explains the word by ἐκκλίνειν. — For πῃ many MSS.

[Εἰ δ' ἐθέλεις, ἕτερόν τοι ἐγὼ λόγον ἐκκορυφώσω
εὖ καὶ ἐπισταμένως (σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν),
ὡς ὁμόθεν γεγάασι θεοὶ θνητοὶ τ' ἄνθρωποι.]

Χρῦσεον μὲν πρότιστα γένος μερόπων ἀνθρώπων
ἀθάνατοι ποίησαν Ὀλύμπια δώματ' ἔχοντες. 110
οἱ μὲν ἐπὶ Κρόνου ἦσαν, ὅτ' οὐρανῷ ἐμβασίλευεν.

106. εἰ δὲ θέλεις AEL. 108. A full stop at ἄνθρωποι in BC and others. 111. ἐβασίλευεν Λ.

give *που*.—*οὕτως*, viz. as was shown by the unsuccessful attempt of Prometheus to cheat Zeus.

106—201. The celebrated episode respecting the gradual degeneration of man appears to be an integral part of the poem, and to have this connexion with what precedes, that it still further explains and illustrates, not indeed specially but in a general way, the proposition enunciated at v. 42 seqq., viz. that human life is less happy than it was in primitive times. The three introductory verses 106—8 are probably due to the rhapsodists, who wished to distinguish as *ἕτερος λόγος* the account of the Cycles or Ages of man from the story of Pandora. There is a tendency in all poets, and generally in those of sentimental and imaginative temperament, to exaggerate the blessings of primitive times, to the disparagement of the present. Hence, though the Hesiodic account is not inconsistent either with the record of Scripture or the conclusions of modern science respecting the real degeneracy of many tribes on earth from a nobler type or stock, it seems safer to attach no further weight to it (viz. as possibly representing very remote and authentic traditions) than as an ancient opinion.

106. ἐκκορυφώσω. Tzetzes, *κεφαλαιῶσα καὶ ἐκπληρώσω, εἰς κορυφὴν αὐτὸν καὶ τέλος ἀγαγών, ἢ ἀπὸ κορυφῆς καὶ ἐξ ἀρχῆς ἀρξάμενος*. Gloss. MS. Cant. ἀνακαλύψω ἐξ ἀρχῆς. Cf. Aesch. Cho. 519, καὶ ποὶ τελευτᾷ καὶ κατανούται λόγος; Ibid. v. 692, τοῖονδε πρᾶγμα μὴ κατανῶσαι φίλοις. But one can hardly suppose Hesiod himself to have used so quaint a word to express 'I will relate in full. Rather perhaps the meaning is, 'I will give the heads of the legend,' i. o. briefly

recount it. Plato has *κεφαλὴν ἐπιθεῖναι: μύθος*, Gorgias, p. 505, D.

103. ὁμόθεν, 'from the same stock.' Od. v. 476, *δοιοὺς δ' ἄρ' ὑπῆλυθε θάμνους ἐξ ὁμόθεν πεφυῶτας*. Gloss. MS. Cant. ἀπὸ τῆς αὐτῆς ρίζης ἐγεννήθησαν, viz. from mother Earth. Pind. Nem. vi. 1, ἐν ἀνδρῶν, ἐν θεῶν γένος· ἐκ μῆας δὲ πνέομεν ματρὸς ἀμφότεροι. The meaning is, 'I will show you how men were once equal to the gods, but have degenerated and become wicked.' In Gaisford's and the ordinary editions, ὡς ὁμόθεν κ.τ.λ. commences the new paragraph. But thus ὡς γεγάασι should have been ἐπεὶ ἐγένοντο, 'when they were born.' Tzetzes appears to have understood it rightly, ὅτι ἐκ τῆς αὐτῆς αἰτίας καὶ ὕλης ὁμοῦ οἱ θεοὶ — καὶ οἱ ἄνθρωποι γεγόνασιν.—Hesiod however, in the following narrative, says nothing whatever about the origin of men and gods being the same. He merely compares the happy life of primitive men with that of the gods. It is therefore more than probable that the passage is spurious.

111. ἐβασίλευεν MS. Gale. Goettling thinks this verse must be an interpolation, because Kronos is nowhere reckoned by Hesiod among the Olympian gods. This appears rather a doubtful point; for in Theog. 634. 648, the Olympian gods born from Kronos are contrasted with the Titans; while *ibid.* v. 851 the Titans are described as *ὑποταρτάριοι Κρόνον ἀμφὶ ἔδοντες*. Compare Il. xiv. 274. Aesch. Prom. 228. The later writers, especially the Roman, placed the golden age under Saturn's reign, as Tibullus, 'Quam bene Saturno vivebant rege,' &c., and Virgil, Ecl. iv., 'Jam redit et Virgo, redeunt Saturnia regna.' It is, of course, by no means

ὥστε θεοὶ δ' ἔζων ἀκηδέα θυμὸν ἔχοντες,
 νόσφιν ἄτερ τε πόνων καὶ οὐζύς· οὐδέ τι δειλὸν
 γῆρας ἐπῆν, αἰεὶ δὲ πόδας καὶ χεῖρας ὁμοῖοι
 τέρποντ' ἐν θαλίῃσι κακῶν ἔκτοσθεν ἀπάντων· 115
 θνήσκον δ' ὡς ὕπνῳ δεδμημένοι· ἐσθλὰ δὲ πάντα
 τοῖσιν ἔην· καρπὸν δ' ἔφερε ζεῖδωρος ἄρουρα
 αὐτομάτῃ πολλόν τε καὶ ἄφθονον· οἱ δ' ἔθελημοὶ
 ἥσυχα ἔργ' ἐνέμοντο σὺν ἐσθλοῖσιν πολέεσσιν,
 [ἀφνειοὶ μῆλοισι, φίλοι μακάρεσσι θεοῖσι.] 120

119. ἥσυχα Φέργ'

113. ἄτερ πόνων Λ (with τε erased) ΕΓΓΗ. ἄτερ τε DIK, Akl.
 οὐδ' ἔτι Α. 119. ἥσυχαι all.

impossible that this suggested the presumed interpolation of v. 111. It is to be observed, that with the Olympian dynasty in heaven Man, the especial object of its care, first comes upon earth. Diodorus Siculus, in citing v. 111—120, acknowledges this verse (v. 6).

112. ὡς δὲ θεοὶ ζώσκον Gaisford, from a var. lect. in Diodorus; where however the best edition (Teubner) gives the vulgate.

113. ἄτερ πόνων MS. Cant. with three of the Bodleian and Cod. Gale, which has τε (or θε) erased. Goettling gives the same readings from other MSS. Compare v. 91. It is singular that Tzetzes should recognise this strange reading, for he says, τὸ ΠΟ κοινή ἐστι συλλαβή. — οὐδ' ἔτι δειλὸν Cod. Gale.

114. δμοῖοι. The first symptoms of age were thought to be failure of the knees and tremour of the hands. Hence such expressions as 'dumque virent genua,' οἷς γόνυ χλωρόν, 'viridis senectus,' &c. Cf. Od. xi. 497, οὐνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε. II. xiii. 627, οὐ γὰρ ἔπ' ἔμπεδα γυῖα, φίλος, πόδες, οὐδ' ἔτι χεῖρες ὤμων ἀμφοτέρωθεν ἐπαΐσσονται ἐλαφραί.

116. θνήσκον, they used to die without pain or bodily decay, but as if falling asleep. This is so far consonant with the Mosaic account, that with sin came death (Gen. iii. 19), that it implies an easy passage from this world.

118. αὐτομάτῃ. Virg. Georg. i. 127, 'ipsaque tellus Omnia liberius, nullo

poscente, ferebat.' Ibid. ii. 500, 'Quos rami fructus, quos ipsa volentia rura Sponte tulere sua, carpsit.' The diet on καρπός, *fruges*, viz. corn and fruits (*σίτος*), is opposed to the diet on meat in the brazen age, v. 146. So Ovid, Met. i. 103, writing of the golden age, says, 'Contentique cibis nullo cogente creatis Arbuteos fetus montanaque fraga legebant.'

Ibid. ἐθελημοί, 'tranquil.' Possibly this word was originally θεμελός (compare θεμελία and θέμεθλα) from the notion of stability and laying or depositing, while ἐθελήμους crept in from a mistaken reference to θέλω, and should be written θελήμους (for θέλεμμος or θέλεμνος, whence the epic προθέλυμνος). It is remarkable that Hesychius and Photius explain θελήμους or θελήμους by ἥσυχος, while in this place ἥσυχαι seems to violate the metre on account of the digamma in Φέργα. (See on v. 28, ἀπ' ἔργου.) Bentley's reading is probably correct, ἥσυχαι ἔργα νέμοντο, 'held their farms in quiet, in the possession of many blessings.' Yet in II. ii. 751 we read οἷ τ' ἀμφ' ἱμερτὸν Τιταρήσιον ἔργ' ἐνέμοντο. Apollon. Rhod. ii. 655, οὐδέ οἱ ὕβρις ἠνδανεν, ἀλλ' ἐθελήμους ἐφ' ὕδασι πατρὸς εἰοιο μητέρι συνναλεσκεν. Aesch. Suppl. 1005, ποταμούς θ' οἱ διὰ χάρας θελεμὸν πῶμα χέουσιν.

120. This verse is added from Diodor. Sic. v. 66. It is wanting in all the MSS. of Hesiod. Robinson, following Graevius, places it after v. 115. Spohn would insert two others from Origen, contra

αὐτὰρ ἐπεὶ ἴκαὶ τοῦτο γένος κατὰ γαῖα κάλυψεν, (120)
 τοὶ μὲν δαίμονες εἰσι Διὸς μεγάλου διὰ βουλὰς
 ἑσθλοὶ, ἐπιχθόνιοι, φύλακες θνητῶν ἀνθρώπων·
 οἳ ῥα φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα,
 ἥερα ἐσσάμενοι πάντῃ φοιτῶντες ἐπ' αἶαν, 125
 πλουτοδύται· καὶ τοῦτο γέρας βασιλῆϊον ἔσχον. (125)

124. *Φέργα* 125. *Ἐσσάμενοι*

121. ἐπεὶ κε ^{αι} Λ. ἐπεὶ κεν the rest. κάλυψε Λ. 124. φυλάσσουσιν
 τε ADK, Ald.

Cels. iv. p. 216, *ξυναὶ γὰρ τότε δαῖτες ἔσαν, ξυνοὶ δὲ θόωκοι Ἀθανάτοισι θεοῖσι καταβητοῖς τ' ἀνθρώποις*. Goettling observes, that Homer (Od. i. 22—5, and vii. 201 seq.) speaks of the gods as associating with men even in the heroic age, and therefore that this can hardly have been regarded by Hesiod as a distinctive characteristic of the golden age. That many alterations in this poem were introduced by the early rhapsodists, is but too evident. The very next verses (122—123) are twice cited by Plato (Cratyl. p. 397, and De Rep. v. p. 469), with remarkable variants, οἱ μὲν δαίμονες ἄγνοὶ ἐπιχθόνιοι (ὑποχθ.) τελέθουσι (καλέονται), ἑσθλοὶ, ἀλεξίκακοι, and μερόπων for θνητῶν. The reading ἄγνοὶ is supported by Plutarch, De Defectu Orac. § 39, and perhaps by Aesch. Pers. 630, ἀλλὰ χθόνιοι δαίμονες ἄγνοὶ Γῇ τε καὶ Ἑρμῇ, who probably also here read ὑποχθόνιοι.

121. ἐπεὶ κεν MSS. ἐπειδὴ Plato, Cratyl. p. 397, and so Gaisford, Schoemann, and Goettling. But Cod. Gale has ἐπεὶ κε with καὶ superscribed. This may indeed have come from v. 140, where the sense is καὶ τοῦτο γένος. Yet ἐπεὶ καὶ is in itself a very common combination, like ἐπεὶ τοι καί.

123. *φύλακες*. This passage may be called a *locus classicus* on the early Greek notions of δαίμονες. If ἐπιχθόνιοι be the right reading (and it is supported by πάντῃ φοιτῶντες ἐπ' αἶαν), the poet's idea must have been, that the invisible spirits of the departed attend men in all their actions like guardian angels. According to a later view, the δαίμονες as

well as the ἥρωες were Chthonian powers both to be feared and to be propitiated. Here they are beneficent genii more nearly allied to the Olympian gods. There is an obvious resemblance between this and the belief in guardian angels and spirits who are supposed to be conscious of and to take interest in the affairs of man upon earth. Goettling considers that the opinion was not one of Greek origin, but was borrowed from the east. Schoemann (p. 28) observes that this doctrine of δαίμονες “a communi Graecorum religione alienum fuisse pro certo affirmari potest.”

125. *ἐσσάμενοι* takes the digamma. Compare *vestis*, and see inf. v. 536.—*πάντῃ φοιτῶντες*, cf. Plat. Symp. p. 203, Α, where he has very similar sentiments on the intermediate ministry of these angelic powers, οὗτοι δὲ οἱ δαίμονες πολλοὶ καὶ παντοδαποὶ εἰσιν.

126. *τοῦτο γέρας βασιλῆϊον*. This royal prerogative, viz. of rightly administering justice and of punishing unjust deeds, *σχέτλια ἔργα*, as well as of conferring wealth and honour on whomsoever they pleased. The scholiasts find an allusion to the βασιλεῖς δωροφάγοι of v. 39. The poet may mean, that they retain this office of kings even after this life, as Aeschylus taught that kings on earth were kings in Hades, Cho. 348 seqq. Moschopulus;—*ἡγουν ταῖς ἐαυτῶν δωρεαῖς πλουτίζοντες τοὺς ἀνθρώπους· καὶ τοῦτο, ἡγουν τὸ πλουτοδύται εἶναι, ἔσχον τιμὴν βασιλικήν, ἡγουν βασιλεῦσι πρόπουσαν*. The words καὶ τοῦτο κ.τ.λ. are rather obscure. Bentley regarded 124—126 as an interpolation.

Δεύτερον αὐτε γένος πολλὸν χειρότερον μετόπισθεν
 ἀργύρεον ποίησαν Ὀλύμπια δώματ' ἔχοντες,
 χρυσέῳ οὔτε φυὴν ἐναλίγκιον οὔτε νόημα.
 ἀλλ' ἑκατὸν μὲν παῖς ἔτεα παρὰ μητέρι κεδνῇ 130
 ἐτρέφετ' ἀτάλλων μέγα νήπιος ἦδ' ἐνὶ οἴκῳ· (130)
 ἀλλ' ἴσ' ἂν ἡβήσειε καὶ ἡβης μέτρον ἴκοιτο,
 παυρίδιον ζώεσκον ἐπὶ χρόνον, ἄλγε' ἔχοντες
 ἀφραδίης· ὕβριν γὰρ ἀτάσθαλον οὐκ ἐδύναντο
 ἀλλήλων ἀπέχειν, οὐδ' ἀθανάτους θεραπεύειν 135
 ἤθελον, οὐδ' ἔρδειν μακάρων ἱεροῖς ἐπὶ βωμοῖς, (135)

130. πᾶς ἑκατὸν ἔτεα? 131. Φοῖκῳ

131. ἀτάλλων A, Ald. ἀττάλλων EFH. ἀττάλων BCGI. ἀτιτάλλων K, with "al. ἀτάλλων" in the margin. 134. ἀφραδίῃσιν A. In D the whole passage 134—155 is omitted by the first hand, and added afterwards in the space of four verses originally left vacant. The transcriber mistook v. 156 for v. 140.

127. χειρότερον. See inf. v. 158.

128. ποίησαν. Cf. v. 110. Hesiod seems to speak of the successive races as new creations consequent on the extinction of the preceding. Cf. vv. 121. 140. 156. The blessedness of the silver race seems to have consisted in the long period of happy and innocent childhood. The latter part of life was a declension towards the next step in degeneracy; men became quarrelsome, indifferent to religion, and full of cares and griefs. We are forcibly reminded of the immensely long lives assigned in Scripture to the primitive generations of man.

130. ἑκατὸν appears (Curtius, Gr. Et. 134) to have taken the F. The Boeotic form was *ἑκατι* and Hesychius has preserved the form *ἑκατιν* (*vīginti*), *εἰκοσιν*. See inf. 456.

131. ἀτάλλων, in childish sport. Soph. Ajac. 558, *τέως δὲ κούφοις πνεύμασιν βόσκου, νέαν ψυχὴν ἀτάλλων*. The α is properly short, as in II. xiii. 27, *βῆ δ' ἑλάαν ἐπὶ κύματ', ἄταλλε δὲ κήτε' ὑπ' αὐτοῦ πάντοθεν ἐκ κευθμῶν*. The repetition of the dental in pronunciation (*ἀττάλλων*) may be compared with *ταταίνοντας* in Theog. 209. It is more common with a liquid, as Ὀλλυμπος (Ὀλύμ-

πος), Τελλεύτας, or a labial, as ἀπάλαμον sup. v. 20. Ἀπόλλωνα Theog. 14. ἀποπέσῃσιν Od. xxiv. 7. ἀπονέεσθαι ib. xviii. 260. ἐπεὶ xxi. 25, &c. Bentley and Heyne thought this couplet spurious, perhaps because the φ does not take the aspirated digamma, σφῶ. Perhaps *ὥς ἐνὶ Φοῖκῳ*, which would imply that fixed habitations were not then in use, but came in with the brazen age, v. 150. μέγα νήπιος, 'very childish,' like μέγα νήπιε Κροῖσε, in the oracle ap. Herod. i. 85. So μέγα νήπιε Πέρση in v. 286. μέγ' ἀμείνων Scut. II. 51. μέγ' ἀνακτι Theog. 486.—Tzetzes;—εἰκὸς δὲ καὶ τοὺς ἐν γυναικωνίτιδι τεθραμμένους καὶ οἰκοσίτους καὶ ἀταλοὺς καὶ μὴ δυναμένους τληναί τι, βραχυβίους εἶναι καὶ οὕτω τελευτᾶν· ὅθεν καὶ μεγαλονηπίους αὐτοὺς λέγει, διὰ τὴν τοιαύτην ἀνατροφὴν.

132. ὅταν. The Attic idiom would reject the ἂν, and perhaps the construction is not easily defended by Epic examples. Probably we should read *ὅπῳ* ἡβήσειε, 'whenever any one of them came to his full growth.' Boissonade proposed *ὅτ' ἄρ' ἡβήσειε*, which Gaisford gives as the reading of MS. Par. 2771, and so Schoemann has edited.

134. ἀφραδίῃσιν Cod. Gale.

ἡ θέμις ἀνθρώποισι κατ' ἦθεα. τοὺς μὲν ἔπειτα
 Ζεὺς Κρονίδης ἔκρυνε χολούμενος, οὐνεκα τιμὰς
 οὐκ ἐδίδουν μακάρεσσι θεοῖς οἳ Ὀλυμπον ἔχουσιν.
 αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖα κάλυψε, 140
 τοὶ μὲν ὑποχθόνιοι μάκαρες θνητοὶ καλέονται, (140)
 δεῦτεροι, ἀλλ' ἔμπης τιμὴ καὶ τοῖσιν ὀπηδεῖ.

Ζεὺς δὲ πατήρ τρίτον ἄλλο γένος μερόπων ἀνθρώπων
 χάλκειον ποίησ', οὐκ ἀργυρέω οὐδὲν ὁμοῖον,
 ἐκ μελῖαν δεινόν τε καὶ ὄμβριμον οἷσιν Ἄρης 145
 ἔργ' ἔμελε στονόεντα καὶ ὕβριες· οὐδέ τι σῖτον (145)

137. ἀνθρώποις κατὰ Φήθεα.

146. Φέργ'

139. ἐδίδον AEF. θεοῖσιν Λ. 141. τοὶ μὲν τοι χθόνιοι Α, but ὑπὸ
 in the margin. ὑποχθόνιοι the rest, but τοὶ μὲν οὗτοι πολυχθόνιοι I.
 144. ἀργυρῶ all. 145. ὄβριμον ABCHI.

137. κατ' ἦθεα, throughout their settlements, κατὰ πόλεις, each nation in its respective city. As ἦθος takes the digamma, Bentley's reading is probably correct, ἡ θέμις ἀνθρώποις κατὰ Φήθεα.

138. Ζεὺς Κρονίδης. This marks the period of the silver age. Those of the golden age ἐπὶ Κρόνου ἦσαν, v. 111.

139. ἐδίδων Cod. Gale, perhaps rightly, for ἐδίδσαν. So also Par. 2771. But δίδω occurs inf. 225. δίδοναι II. xxiv. 425. διδοῖ Aesch. Suppl. 987.

141. ὑποχθόνιοι the MSS. and Proclus. ἐπιχθόνιοι Gaisford, with Tzetzes and some copies (ap. Goettl.) τοὶ μὲν τοι χθόνιοι Cod. Gale, but with ὑπὸ in the margin. The poet appears to distinguish the 'blessed spirits of men' in Hades from the δαίμονες, the genii or angelic powers who lived and moved on the earth, sup. v. 123, and to regard the ὑποχθόνιοι as one grade below the ἐπιχθόνιοι. The latter were immortals; the μάκαρες θνητοὶ more resembled the Latin *Munes*, or 'good spirits' of the departed, and had not the divine attribute of immortality. Of these the poet says, that although of the second class (δεύτεροι), nevertheless they had honour paid to them, viz. commemorations and propitiatory sacrifices from men on the earth, ἐναγισμοὶ or αἱμακουρίαι.

145. Goettling construes ἐκ μελῖαν δεινόν, *timendum propter arma*, while the common interpretation is ποίησεν ἐκ μελῖαν, 'fashioned out of ashen-wood.' It was the idea of Proclus that the *Μελίαι Νύμφαι* were meant (Theog. 187). It is rather difficult to decide; but ποιῆσαι ἐκ μελῖαν is at least a more usual idiom than δεινόν ἐκ μελῖαν. The race was made out of a tough material, and hence they were tough warriors and carried tough arms; while their implements generally being of bronze (v. 149) gave them the name of χάλκειον γένος. We know from Homer how much the *μείλιον ἔγχος* was used in war. Virgil, *Aen.* viii. 315, supports the above explanation; 'Gensque virum truncis et duro robore nata.' Ovid leaves the matter ambiguous, *Met.* i. 125, 'Tertia post illas successit aenea proles, Saevior ingeniis et ad horrida promptior arma.'

146. σῖτον, *fruges*, corn and vegetable products, as opposed to a diet on meat, which was thought to render men ferocious.—ἀδάμαντος, probably *basalt*, the material from which the primitive celts or axe-heads were often made,—'facta ex adamante securi,' Ovid, *Fast.* iii. 805. It has the appropriate epithet χλωρὸς in *Scut. Herc.* 231.

ἥσθιον, ἀλλ' ἀδάμαντος ἔχον κρατερόφρονα θυμὸν,
 ἄπλητοι· μεγάλη δὲ βίη καὶ χεῖρες ἄπτοι
 ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.
 τοῖς δ' ἦν χάλκεα μὲν τεύχεα, χάλκεοι δέ τε οἴκοι, 150
 χαλκῷ [δ'] εἰργάζοντο· μέλας δ' οὐκ ἔσκε σίδηρος. (150)
 καὶ τοὶ μὲν χεῖρεσσιν ὑπο σφετέρησι δαμέντες
 βῆσαν ἐς εὐρώεντα δόμον κρυεροῦ Ἀΐδαο
 νώνυμοι· θάνατος δὲ καὶ ἐκπάγλους περ ἔοντας
 εἶλε μέλας, λαμπρὸν δ' ἔλιπον φάος ἡέλιόιο. 155
 Αὐτὰρ ἐπεὶ καὶ τοῦτο γένος κατὰ γαῖα κάλυψεν, (155)

150. Φοῖκοι

151. χαλκῷ φειργάζοντο

153. Ἀΐδαο

148. ἄπλοι (γρ. ἄπλαστοι) A. ἄπλαστοι GK, Ald. ἄπλοι^η B. ἄπλοι C^{DHI}. 149. στιβαροῖσι μέλεσσιν BCDEF. στιβαροῖς μελέεσσιν AGK, Ald. στιβαροῖσι μελέεσσιν H. στιβαροῖσι μέλεσσιν I. 150. τῶν δ' AEF. χάλκεοι δέ τ' A. χάλκεοι δέ οἴκοι D. χάλκεοι οἴκοι (with a syllable erased between, and οἶν superser. before τεύχεα) E, and F has the same readings. 151. χαλκῷ δ' all the MSS. εἰργάζοντο ABCDHI, and G with the ρ superser. ἐργάζοντο EFK, Ald. 152. σφετέροισι G. 154. νώνυμοι ABCG. νώνυμοι DEFHIK, Ald.

148. The MSS., as usual, vary between ἄπλοι, ἄπλοι, and ἄπλαστοι. Goettling prefers the first in the sense of 'unapproachable' (πελάω, πλάω). See Theog. 151. Tzetzes read ἄπλαστοι, but explains it by ἀπροσπλάστοι, οἷς οὐδεὶς πλησιάζει.—ἄπτοι, ἡγουν ἄφαντοι Moschopulus. 'Not to be grappled with,' from ἀπτεσθαι. In pronouncing it, some vowel-sound probably represented the aspirate. So ἀάατος in Homer was perhaps ἀφαάτος.

149. ἐπέφυκον. Some take this form for ἐπεφύκεσαν, (like ἔδον or ἔδων for ἔδοσαν, Theog. v. 30,) but it appears to be the imperfect of a secondary present πεφύκα. See on Scut. H. 228.—στιβαροῖσι μέλεσσιν Goettl. with some MSS. Others στιβαροῖς μελέεσσιν.

150. τοῖς δ'. Cod. Gale τῶν δ'.

151. χαλκῷ δ' εἰργάζοντο the best MSS. with Cod. Gale. ἐργάζοντο others. If this distich be genuine (and Bentley rejected 150—1), the original reading must have been χαλκῷ φειργάζοντο,

'they tilled the ground with copper' or bronze. Ovid, Fast. iv. 405, 'Aes erat in pretio, Chalybeia massa latebat.' Lucret. v. 1286, 'Et prior aeris erat quam ferri cognitus usus.' It is to be observed that the poet calls this age 'brazen' not because inferior to the golden and the silver, but *literally*, because they made use of bronze, or brass.

154. νώνυμοι Cod. Gale and many others; vulg. νώνυμοι. II. xii. 70, νωνύμους ἀπολέσθαι. Od. i. 222, οὐ μὲν τοι γενεήν γε θεοὶ νώνυμον ὀπίσσω θῆκαν. The euphonic insertion of ν may be compared with ἀπάλαμνος, for ἀπάλαμος and δίδυμνος for δίδυμος. See sup. on v. 118.—This ignominious descent of the brazen race into Hades is contrasted with the honour which their predecessors of the silver age obtained as δαίμονες and μάκαρες θνητοί, v. 142.—ἐκπάγλους, 'formidable,' 'monstrous,' δεινούς, for ἐκπαλάλους, the termination being as in σιγηλός, ῥιγηλός, &c.

αὖθις ἔτ' ἄλλο τέταρτον ἐπὶ χθοὶ πούλυβοτείρῃ
 Ζεὺς Κρονίδης ποίησε δικαιότερον καὶ ἄρειον,
 ἀνδρῶν ἡρώων θεῶν γένος, οἳ καλέονται

157. αὖτις BCDGH. αἶθις AEF. αὖθις ἐπ' Ald. At this verse another hand commences in A.

157. ἄλλο τέταρτον. We do not find that the iron age immediately succeeds to the brazen, nor that the degeneration of man is continuous. For here we have an interval between the brazen and the iron, which is occupied by a race who are an improvement on the last; and what appears at first still more singular, these are not named after any of the metals. This is rather difficult to explain. Goettling's theory is somewhat involved, that the poet describes three great cycles, each commencing better than it closes; and so cycle 1 comprehends the *golden*, the *silver*, and the *brazen*; cycle 2 the *heroic*, ending with the poet's own age; cycle 3 commences with the better era which he hints at in *ἔπειτα γενέσθαι*, v. 175. He says (on v. 109) that there were in the first cycle (1) 'aureum saeculum, innocentiae humanae tempus;' (2) 'argenteum, desidia humanae tempus;' (3) 'aeneum, quo impietati hominum accedebant facinora.' In the second cycle he places (4) 'aetas heroica insignis iustitia, sed bellicosa;' (5) the age of Hesiod, 'quam ipsa Iustitia et Pudor relicturae sunt.' The third cycle he supposes is yet to follow. All this however is too artificial, though to a certain extent plausible. A simpler explanation is this:—Having mentioned the *δαίμονες* on earth and the Spirits in Hades, the poet was bound to find some place for the *heroes*, the cultus of whom formed so prominent a feature in the religion of Hellas. As these were made on earth as warriors, it was natural, and indeed necessary, to connect them with the warlike race (v. 145) of the brazen age, while it was not less necessary to speak of their virtues and justice as qualities far superior to the *ὑβριες* of their compeers. To these accordingly he assigns a happy abode after death in the Isles of the Blest, as Homer does to Menelaus in the *Odyssey*, iv. 562, and Euripides in the *Helena*, v. 1677.

158. ἄρειον. Proclus;—ἢ βέλτιον, ἢ

πολεμικόν. Tzetzes;—ἢ πολεμικὸν ἢ ἀντὶ ὑπερθετικοῦ, ἄριστον καὶ βέλτιστον. The word is here a synonym of *ἄμεινον*, and the comparative of an old word *ἄρεῦς*, of which *ἄριστος* is the superlative (as *ἡδὺς*, *ἡδίων*, *ἡδιστος*). We have *χερεὺς* (rather than *χέρης*) in Homer, from which the forms *χέρη*, *χέρηα*, *χέρηες*, *χέρεια*, are inflected, after the analogy of *ὀξύς*. Hence *χεριότερος* (sup. v. 127), *χέρων* by hyperthesis for *χερίων* (i), *χεριότερος* from a by-form of the positive, *χέρειος*, and a later Attic superlative *χερίστος*. It appears to have been a mistake of the rhapsodists to use *χέρηα* for *χερίονα* in Il. iv. 400, and Od. xiv. 176, οὐ τι χέρηα πατρὸς εἰοὶ φίλοι, but apparently for *κακά* in Od. xv. 324. xviii. 229. With *ἄρειον* we may compare the Epic form *χερείων*.

159. καλέονται. Proclus;—οἳ καλέονται ἡμίθεοι κατὰ σύγκρισιν πρὸς ἡμᾶς, ὑστέρους ὄντας ἐκείνων.—*πρωτέρη δὲ ἡτοι* *πρωτέρων ἀνθρώπων*. Hesiod, speaking with respect to his own time, the fifth age, (v. 174,) might have said *καλέοντο*, especially as *πρωτέρη γενεή* means in the generation preceding his own. It seems best however, with Aldus and Robinson, to put a comma after *ἡμίθεοι*, so that *πρωτέρη γενεή* refers to their existence in by-gone times, and is equivalent to *πρότερον γενομένων*. Schoemann prefers *πρωτέρη γενεή*, with two Paris MSS. Hermann compares the similar expression *ἡμιθέων γένος ἀνδρῶν*, in Il. xii. 23. Cf. Plat. Cratyl. p. 398, c, οὐκ οἶσθα ὅτι ἡμίθεοι οἱ ἥρωες;—*τί οὖν*;—*πάντες δὲ ἡπο* *γενόνασιν ἐρασθέντος ἢ θεοῦ θνητῆς ἢ θνητοῦ θεᾶς*. Gaisford cites Eustathius on Il. A. p. 17, τοὺς ἀνθρώπους (διαίρει) εἰς τε ἥρωας καὶ εἰς αὐτὸ τοῦτο, ἀνθρώπους. Καὶ ὑποβεβηκέναι μὲν φησι θεοῖς δαίμονας, ἀνθρώπους δὲ ἥρωσιν, οὓς καὶ ἐκ θεῶν καὶ ἀνθρωπίνου σώματος φῦναι λέγουσι· διὸ καὶ Ἡσίοδος ἡμιθέους αὐτοὺς λέγει. Simonides (frag. I) remarks that the *ἡμίθεοι* did not attain old age *ἄπονον οὐδὲ ἄφθιτον οὐδ' ἀκινδυνον βίον τελέσαντες*.

ἡμίθεοι, προτέρῃ γενεῇ κατ' ἀπείρονα γαῖαν. 160
 καὶ τοὺς μὲν πόλεμός τε κακὸς καὶ φύλοπις αἰνῇ (160)
 τοὺς μὲν ἐφ' ἑπταπύλῳ Θήβῃ, Καδμηίδι γαίῃ,
 ὤλεσε μαρναμένους μήλων ἔνεκ' Οἰδιπόδαο,
 τοὺς δὲ καὶ ἐν νήεσσιν ὑπὲρ μέγα λαῖτμα θαλάσσης
 ἐς Τροίην ἀγαγὼν Ἑλένης ἔνεκ' ἠϋκόμοιο. 165
 ἔνθ' ἦτοι τοὺς μὲν θανάτου τέλος ἀμφεκάλυψε (165)
 τοῖς δὲ δίχ' ἀνθρώπων βίοτον καὶ ἦθ' ὀπάσσας
 Ζεὺς Κρονίδης κατένασσε πατὴρ ἐς πείρατα γαίης
 [τηλοῦ ἀπ' ἀθανάτων τοῖσιν Κρόνος ἐμβασιλεύει.]
 καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες 170

164. νάφεσσιν 167. Φήθε

161. Omitted in E, but inserted by the first hand. 165. τροίαν^η
 D. 166. ἀμφεκάλυψεν ADI. 167. ὀπάσας ACG, Ald. ὀπάσας K.

This and the two next verses are wanting in H. 169. omitted in
 ABCEGI, and in F, but added in the last after 173, with βασιλεύει.

162. This verse, not without good reason, was regarded by Heyne as spurious. It is not indeed improbable that the whole passage 161-9 was added by the rhapsodists in consequence of the celebrity of the Thebaid and the Iliad, which were alike attributed to Homer. Prof. Mahaffy remarks on this passage (Hist. Gr. Lit. i. p. 103), "So powerful was the effect of the Heroic [Homeric] epics, that the shrewd poet of the *Works* thought it necessary to find a niche for this race [the warriors at Troy] in his temple of fame; and so the legend was distorted to admit them as a fifth race, created out of due time by the Father of gods and of men." Similarly Sir G. W. Cox (Mythology and Folklore, p. 173); "The vast body of epical tradition related to men who could not be classed with those of either the gold, the silver, or the brazen ages, and who in bravery, power, and strength of will, immeasurably surpassed the degenerate creatures of the age of iron. It thus became necessary to find a place for them, and so the Heroic age was interposed immediately before that of iron."

Schoemann observes (Com. Crit. p. 24) that the poet regards the fifth race as descended from the heroes, and not as a new creation, like the foregoing Compare inf. v. 653.

163. Οἰδιπόδαο. Cf. II. xxiii. 679, δεδουπότος Οἰδιπόδαο ἐς τάφον, a passage doubtless interpolated, with many others in our present texts, from the *Thebais*.

165. ἀγαγόν. War itself is said ἀγαγεῖν ἥρωας ἐν νήεσσι, though more properly νῆες ἤγαγον ἥρωας ἐς πόλεμον.

166. ἦτοι. The meaning seems to be, ἡ ἀπώλοντο ἢ ἐσώθησαν ἐς μακάρων νήσους,—for οἱ μὲν—οἱ δέ.

167. τοῖς δέ. This alludes primarily to the legend about Menelaus. See on v. 156 ad fin.—ἦθεα (Φήθεα), see v. 137.

168. Hesych. κατένασσε, κατέκισε. See Theog. 329. 620.

169. ἐμβασιλεύει Buttman for ἐμβασιλεύει. Gaisford omits this verse, which appears to be wanting in nearly all the MSS., as well as the early editions. Compare Pind. Ol. ii. 70, where the abode of the beatified heroes is called Κρόνου τύρσις.

ἐν μακάρων ἰήσοισι παρ' Ὠκεανὸν βαθυδίην,
ὄλβιοι ἥρωες, τοῖσιν μελιηδέα καρπὸν (170)
τρὶς ἔτεος θάλλοντα φέρει ζεῖδωρος ἄρουρα.

Ληκέτ' ἔπειτ' ὄφελλον ἐγὼ πέμπτοισι μετεῖναι
ἀνδράσιν, ἀλλ' ἢ πρόσθε θανεῖν ἢ ἔπειτα γενέσθαι. 175
ἵν' γὰρ δὴ γένος ἐστὶ σιδήρεον· οὐδέ ποτ' ἦμαρ
παύσονται καμάτου καὶ οὔζυος, οὐδέ τι νύκτωρ (175)

173. τρὶς ἔτεος

172. τοῖσι ADEFGH. τοῖσι δὲ I. 173. τρὶς ἔτεος AEF. τρὶς τοῦ
ἔτους the rest. 174. ὠφείλον A. ὄφελον DK, Ald. ἐγὼ omitted in
II by the first hand. 176. οὐδέτ' ἦμαρ D by the first hand, corrected
to οὐδέ τι. οὐδέ ποτ' οἶμαι I. 177. added in the margin in A.
καμάτοιο G.

171. παρ' Ὠκεανόν. Near, or extending along, the outer ocean stream, which was supposed to environ the earth. Horace had this passage in view, Epod. 16, 63, 'Jupiter illa pia secevit litora genti, Ut inquinavit aere tempus aureum; Aere, dehinc ferro duravit saecula.'

173. MS. Cant. and many others give τρὶς τοῦ ἔτους, which arose from ignorance of the digamma.

174. μηκέτι κ.τ.λ. 'Would that, after this, it had not been my lot to live among men of the fifth race.' The sense virtually is, ἔπειτα δὲ ἐτι πέμπτον γένος ἦν, ἐν οἷς εἶθε μὴ ἐγενόμην ἐγώ. The form ὠφείλον (so MSS. and edd.) seems doubtful. Rather perhaps, ὄφελλον, (an Homeric form,) which is quoted by Goettling from Crumer's Anecdota, iii. p. 221. And Cod. Gale

has ὠφείλον, Corp. Christ. ὄφελον. In fragm. clxxii. ὄφειλες is found, but perhaps the same correction should be made, since ὠφειλα is the form of the first aorist. Probably ὠφείλον was only used in the debased period; thus the Byzantine Schol. on Aesch. Pers. 773 has ὠφείλον γὰρ τῷ Ἀρταφρένῃ, ὡς φίλοι, πρὸς πάνθ' ὑπηρετεῖν αὐτῷ.

175. ἔπειτα γενέσθαι. Either the poet foresaw a better age yet to come, as Goettling supposes, or he used a phrase which merely means 'it would have been better to be born in any age rather

than in this.' Hesiod however does not drop any further hint about this supposed amelioration; generally, his mind seems to have been impressed with the regular and progressive decadence towards evil. See on v. 156. It was this view of the sense which Juvenal must have taken, Sat. xiii. 28, 'Nona aetas agitur, pejoraque saecula ferri Temporebus; quorum scelere non invenit ipsa Nomen, et a nullo posuit Natura metallo.' Plaut. Trinum. 290, 'lacrumas haec mihi, quum video, eliciunt, quia ego ad hoc genus hominum perduravi.'

177. παύσονται. As the poet uses the future uniformly in his account of the iron and post-iron age (down to v. 201), we must conclude that he regards his own lifetime as but the commencement of the former, and the transition period, as it were, between it and the preceding. Bad as matters are now, he says, they will be yet worse. Hence Goettling has little ground for making a difficulty about μεμίσεται in v. 179. He says, there is no meaning in the future tense if we interpret, with Proclus, 'Yet nevertheless even to these some good shall be mixed up with bad,'—badness has not entirely prevailed, for there shall still be some respect for virtue,—i. e. the fifth race shall not prove wholly evil. And he encloses 179—81 within brackets as spurious. The poet seems to have had in view a

φθειρόμενοι· χαλεπὰς δὲ θεοὶ δώσουσι μερίμνας·
 ἀλλ' ἔμπης καὶ τοῖσι μεμίζεται ἐσθλὰ κακοῖσιν.
 Ζεὺς δ' ὀλέσει καὶ τοῦτο γένος μερόπων ἀνθρώπων, 180
 εἴτ' ἂν γινόμενοι πολιοκρόταφοι τελέθωσιν.

* * * *

οὐδὲ πατὴρ παίδεσσιν ὁμοίος οὐδέ τι παῖδες, (180)
 ἥτοι δὲ ξεῖνος ξεινοδόκῳ καὶ ἑταῖρος ἑταίρῳ,
 οὐδὲ κασίγνητος φίλος ἔσσεται, ὥς τὸ πάρος περ.
 αἴψα δὲ γηράσκοντας ἀτιμήσουσι τοκῆας· 185

181. γινόμενοι BCDEFH. 184. ἔσσεται φίλος ὥστε πάρος περ I.

doctrine of which frequent glimpses appear in later times, that there was a tolerably equal balance between good and evil in the world. Cf. Eur. Suppl. 195:—

ἄλλοισι δὴ 'πόνῃσ' ἀμιλληθεὶς λόγῳ
 τοιῶδ'· ἔλεξε γάρ τις ὥς τὰ χεῖρονα
 πλείω βροτοῖσιν ἐστί τῶν ἀμεινόνων.

Those who explain the text as if it were κακὰ ἐσθλοῖς μεμίζεται, 'evil shall be mixed up with good,' fail to notice the qualifying ἀλλ' ἔμπης, 'yet nevertheless.' The meaning is, that matters shall not as yet be wholly bad: but, when Zeus shall have destroyed this race also, another shall succeed which will be utterly depraved, v. 182–201. On the whole, there seem very sufficient grounds for Hermann's suspicion, that after v. 181 several lines have been lost. It is clear from v. 273, where the poet expresses a hope that not all justice has vanished in his time, compared with καὶ τότε δὴ κ.τ.λ. (v. 197), where he predicts that all respect for another's rights (αἰδώς) will depart, that he is there speaking of a distinct and subsequent age, viz. the sixth, or that of the utmost depravity.

181. εἴτ' ἂν κ.τ.λ. 'When they shall be born with grey hairs on their temples.' The meaning of this is very obscure. Goettling supposes an allusion to some oracle which had predicted the arrival of a nation having light hair from early youth, e.g. after the Teutonic type. But this is very far-fetched. If the Greek could mean (reading γινόμενοι) 'so soon as they become old,' the sense would be simple

enough, that they will be destroyed for their wickedness. But the use of the language and the order of the words are alike against this. Probably the phrase merely expresses premature old age, one of the certain signs of physical degeneration. So conversely the silver age had a childhood of a hundred years (v. 130). By κρόταφοι the Greeks meant the part of the head in the region near the ear and eye (the temple). Old age first shows itself in the upper part of the whisker becoming grey, and then it descends to the beard, according to Theocritus, xiv. 68, ἀπὸ κροτάφων πελόμεσθα πάντες γηραλέοι, καὶ ἐπισχερῶ ἐς γένυν ἔρπει λευκαῖνον ὁ χρόνος. Ibid. xv. 85, πρᾶτον Ἰουλον ἀπὸ κροτάφων καταβάλλων. Moschopolus:—ἀπὸ τῶν κροτάφων γὰρ ὡς ἐπὶ τὸ πλείστον ἄρχονται πολιοῦσθαι οἱ ἄνθρωποι.

182. Before this verse (as remarked above) something seems lost which introduced the depravity of the sixth and last age, yet to come.—παῖδες, scil. πατρὶ ὅμοιοι ἔσονται.—ὁμοίος, here, as the context shows, for ὁμογνώμων, ὁμοσητικός, 'Neither will father be like-minded (in accord) with sons, nor sons at all with father.'

183. As ἑταῖρος should take the digamma (Curtius, Gr. Et. 674), it is probable that this verse was interpolated.

185. αἴψα, 'as soon as they begin to grow old (i.e. no longer able to maintain their authority), parents will forthwith be slighted by their own children.' The Greeks regarded insult to aged parents as one of the most heinous of crimes. Thus γονεῖς τιμᾶν was one of

μέμψονται δ' ἄρα τοὺς χαλεποῖς βάζοντε ἔπεισσι,
 σχέτλιοι, οὐδὲ θεῶν ἴσιν εἰδότες· οὐδέ κεν οἷγε (185)
 γηράντεσσι τοκεῦσιν ἀπὸ θρεπτήρια δοῖεν,
 χειροδίκαι· ἕτερος δ' ἑτέρου πόλιν ἐξαλαπάξει.
 οὐδέ τις εὐόρκου χάρις ἔσσεται οὔτε δικαίου 190
 οὔτ' ἀγαθοῦ, μᾶλλον δὲ κακῶν ρεκτῆρα καὶ ὕβριν

186. *Ἔπεισσι*

186. βάζοντες ἐπέεσσιν CEF GHIK, Ald. βάζοντες ἔπεισσι A (γρ. βάζοντ' ἐπέεσσιν). βάζοντες ἔπεισιν D. βάζοντ' ἐπέεσσιν B. 187. οὔτε θεῶν all (?) but Ald., and οὐδὲ μέν. 190. οὐδέ δικαίου A.

the decrees of the Draconian *θεσμοί*. There is a very similar verse in Theognis, 819; οἱ δ' ἀπογηράσκοντας ἀτιμάζουσι τοκῆας.

186. μέμψονται, they will express their dislike of them, or grumble at them.—βάζοντε ἔπεισσι (*Ἔπεισσι*) is clearly the true reading. Goettling gives βάζοντες ἔπεισσι, Gaisford βάζοντ' ἐπέεσσιν. Tzetzes distinctly recognises the dual; βάζοντε, ἀντὶ τοῦ βάζοντες, τὸ δυϊκὸν ἀντὶ τοῦ πληθυντικοῦ. So perhaps Aesch. Pers. 418, αὐτοί.—παίοντ' ἔθρανον πάντα κωπήρη στόλον, where the Schol. Med. observes, παράλογον τὸ δυϊκόν. The MSS., as might be expected, vary be-

tween the two. MS. Cant. has βάζοντ' ἐπέεσσιν. Cod. Gale βάζοντες ἔπεισσι, with γρ. βάζοντ' ἐπέεσσιν in the margin. The meaning is, *ὀνειδίζοντες, καταπτόμενοι*. So with a dative Aesch. Theb. 567, κακοῖσι βάζει πολλά Τυδείας βίαν.

187. οὐδὲ θεῶν. Cod. Gale οὔτε θεῶν, and so Tzetzes, Moschopolus, and the majority of the MSS.—*ὕπιν*, the cognizance or regard of the gods towards human affairs. Cf. inf. v. 251. 706. Pind. Ol. ii. 6, ὕπιν δίκαιον ξένων. But, as *εἰδότες* takes the digamma, the true reading is perhaps *ὅπα εἰδότες*. Tzetzes τὴν ἐντολὴν τῶν θεῶν, who perhaps found *ὅπα*.—οὐδέ κεν Goettl., apparently with some MSS. Those I have collated give οὐδὲ μέν, i. e. οὐδὲ μήν. Cf. v. 214.

188. γηράντεσσι. From γήρημι, γηράω, γηράσκω, an aorist ἔγηραν was formed (like ἔδραν from διδράσκω), whence ἐγήρασαν (transitively) in Aesch. Suppl. 870. The participle γήρας, anciently γήραντες,

occurs Il. xvii. 197, ὁ δ' ἄρα ᾧ παιδὶ ὕπασσεν γηράς. The old dative plural was formed by adding *εσσιν* (for *ισιν*) to the stem γήραντ. See Donaldson, Gr. Gr. § 153. We have similar forms κλαιόντεσσι Od. xii. 311. ἀκουόντεσσι 352. σπυδόντεσσι Il. xxii. 745.

189. χειροδίκαι, taking the law into their own hands. Tzetzes; οἱ μὴ κρίσει καὶ νόμοις πειθόμενοι, ἀλλὰ χερσὶ καὶ ἰσχύϊ πάντα δρῶντες. The 'justice of hands' (lynch law, or what the Germans call 'fist-law') is contrasted with the justice of regular tribunals. To be *ἐν χειρῶν δίκη* or *νόμῳ* was to be summarily dealt with. So inf. v. 192, δίκη δ' ἐν χερσὶ. See Eur. Bacch. 738. Suppl. 431. Aesch. Prom. 194. Plat. Theat. p. 172 fin., ἐν χειρὶ τὴν δίκην ἔχοντα.

190. χάρις. No favour shall be shown to the man of honour; there will be no return, no gratitude, for his virtuous conduct.—οὐδέ δικαίον Cod. Gale, with Stobaeus, Serm. ii. p. 30, who quotes 190-6.

191. ὕβριν. This is taken for an adjective; but as such it is *ἀπαξ λεγόμενον*. Schoemann (Com. Crit. p. 27) regards ὕβρις as a shortened form of ὕβρις, as *Λύσις* of *Λυσίας*, *Σῶσις* for *Σωσίας*. Moschopolus and gloss. Cod. Gale ὕβριστήν. Conversely, ἀρπαξ seems used for ἀρπαγή inf. v. 356. Some regard ὕβριν as truly a substantive, and an example of the thing put for the person, as Soph. Ant. 320, οἶμ' ὥς λάλημα δῆλον ἐκπεφυκὸς εἶ. But probably either the true reading is ὕβρεω, by *synizesis*, or the poet wrote μᾶλλον δὲ κακὰ ρέξουσι καὶ ὕβριν, the next three verses, which contain several peculiarities, being inter-

ἀνέρα τιμήσουσι· δίκη δ' ἐν χερσὶ, καὶ αἰδὼς (195)
 οὐκ ἔσται· βλάβει δ' ὁ κακὸς τὸν ἀρείονα φῶτα
 μύθοισι σκολιοῖς ἐνέπων, ἐπὶ δ' ὄρκον ὁμείται·
 ζήλος δ' ἀνθρώποισιν οὐζυροῖσιν ἅπασιν 195
 δυσκέλαδος κακόχαρτος ὁμαρτήσῃ στυγερώπῃ.
 καὶ τότε δὴ πρὸς Ὀλυμπον ἀπὸ χθονὸς εὐρυοδείης (195)
 λευκοῖσιν φάρεσσι καλυψαμένῳ χρῶα καλὸν
 ἀθανάτων μετὰ φύλον ἵτον προλιπόντ' ἀνθρώπους
 Αἰδὼς καὶ Νέμεσις· τὰ δὲ λείβεται ἄλγεα λυγρὰ 200
 θνητοῖς ἀνθρώποισι· κακοῦ δ' οὐκ ἔσσεται ἀλκή.

195. ἅπασι D. 198. λευκοῖσι EG. λευκοῖσιν ἐν A. φάρεσσι MSS.
 199. ἵτην AEFI. ἵτον BCD (by correction in D) GHK, Ald.

polated. The word *ρεκτήρ*, 'a doer,' probably does not elsewhere occur.

192. *δίκη ἐν χερσὶ*. This seems a mere repetition of *χειροδίκαι* above. Goettling translates, 'in eorum manibus neque justitia neque pudor agnoscetur.' But it is better to join *καὶ αἰδὼς* ('fellow-feeling') *οὐκ ἔσται*, with Dindorf and Gaisford.

193. ὁ κακὸς τὸν ἀρείονα. The use of the article, not at all common in the older epic, is here to be noticed. So inf. v. 703, *τῆς ἀγαθῆς*,—*τῆς κακῆς*. Bentley read *κακός*. On *ἀρείων* see v. 158.

194. ἐπὶ δ' ὄρκον ὁμείται. Tzetzes:—*βλάβει, φησὶ, τὸν ἀγαθὸν ἀφαιρούμενος τὰ αὐτοῦ, καὶ αὐτὸν λοιδορῶν καὶ πρὸς τοῦτοις καὶ ὄρκῳ χρήσεται, ὁμνῶν αὐτοῦ εἶναι τὰ ἀφαιρεθέντα*. Those who (with H. Stephens) suppose a *tnesis* for *καὶ ἐπὶ ὄρκον ὁμείται*, 'and will swear a false oath,' as inf. v. 282, *ἐπὶ ὄρκον ὁμόσας*, appear to be mistaken. Cf. II. ix. 132, ἐπὶ δὲ μέγαν ὄρκον ὁμοῦμαι, μήποτε τῆς εὐνῆς ἐπιβημένοι. Ib. xxi. 373, ἐγὼ δ' ἐπὶ καὶ τὸδ' ὁμοῦμαι. Plaut. Amphitr. 889, "atque adiuret insuper." It would be better, perhaps, to read ἐπὶ δ' ὁ. ὁμ.

195. ζήλος, 'jealousy;' the epithets to which are singularly appropriate, 'evil-speaking, exulting in mischief, sour-faced.'

198. φάρεσσι καλυψαμένῳ, veiling their fair forms in white robes, to conceal the unwelcome spectacle of man's wickedness. If the vulg. φάρεσσι be right, the

α is short, as occasionally in Euripides. Hermann reads φάρεσσι, (like *ἔπεσσι* in v. 186,) and Schoemann (Com. Crit. p. 28) says this is now found in an Attic inscription. Cod. Gale *λευκοῖσιν ἐν φάρεσσι*, which implies a variant *λευκοῖς ἐν φ. sc. ἐγκαλυψαμένῳ*. MS. Cant. *λευκοῖσι*.

199. ἵτον, 'will depart.' So MS. Cant. and other good copies, the former with the marginal gloss *ἐνταῦθα ἐπὶ μέλλοντος, ἀντὶ [τοῦ] ἐλεύσονται* (from Moschopolus). Cod. Gale has *ἵτην*, the imperfect, which is adopted by Gaisford, but is clearly against the sense. The MSS. appear to vary between the two. The sentiment is nearly that expressed by Ovid, 'Ultima caelestium terras Astraea reliquit,' viz. 'When matters have come to the worst, both self-respect and respect for others, and retributive justice, will depart, and nothing but evil will be left on earth.'—*προλιπόντε*, the masculine for the feminine, which the nominative dual has a tendency to assume in all its forms, e. g. *καλυψαμένῳ* above, *τούτῳ* for *ταῦτα* Aesch. Pers. 190. So Soph. Oed. Col. 1113, ἐρείσας, ὦ παῖ, πλευρὸν ἀμφιδέξιον ἐμφύντε τῷ φύσαντι. Ibid. v. 1676, ἰδόντε καὶ παθούσα. II. viii. 455, πληγέντε κεραυνῷ, said of Athena and Hera.

201. ἀλκή. One of the meanings given by Hesychius is *ἀλέξης*. But *ἄλκαρ* may here be the true reading, i. e. *ἀλέχημα, βοήθημα* (id.).

Νῦν δ' αἶνον βασιλεῦσιν ἐρέω φρονέουσι καὶ αὐτοῖς.
 ὧδ' ἱρηξ̄ προσέειπεν ἀηδόνα ποικιλόδειρον, (201)
 ὕψι μάλ' ἐν νεφέεσσι φέρων δυνύχεσσι μεμαρπώς·
 ἣ δ' ἐλεὼν γναμπτοῖσι πεπαρμένη ἀμφ' ὀνύχεσσι 205
 μύρετο· τὴν δ' ὄγ' ἐπικρατέως πρὸς μῦθον ἔειπε·
 Δαιμονίη, τί λέλληκας· ἔχει νῦ σε πολλὸν ἀρείων· (205)
 τῇδ' ἴεις ἥ σ' ἂν ἐγὼ περ ἄγω καὶ αἰοιδὸν ἐοῦσαν·
 δεῖπνον δ', αἶ κ' ἐθέλω, ποιήσομαι, ἥ ἐ μεθήσω.

202. βασιλεῦσι Φερέω

203, 206. προσέφειπεν.

205. γναπτῶσι Λ. γναπτῶσι G. γναπτῶσι B. γαμπτοῖσι I.
 γναμπτοῖσι CDEFHK, Ald. 207. λέλακας GK, Ald. 208. καὶ
 ἀηδόν' Λ (gl. καίπερ οὔσαν ἀηδόνα). καὶ ἀηδων 1. 209. αἶκε θέλω Λ.

202. αἶνον, a tale, a story; a fable involving a moral, viz. that might is right. The *kings* are the unjust judges who have decided the suit in favour of Perses, and who are said φρονεῖν καὶ αὐτοί, to be themselves aware of what is right and what is wrong, or (which is the same thing in effect) what is the point and purport of the story addressed to them. Cf. II. xxiii. 304, πατὴρ δέ οἱ ἄγχι παραστὰς μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῷ. Goettling would omit this verse. But some introduction seems necessary for the purpose of connexion: otherwise we must acquiesce in the unsatisfactory conclusion that such myths and fables are but fragments of more complete poems, strung together in their present form by the rhapsodists. Rightly read, the verse bears its own evidence of genuineness in the use of the digamma and synizesis, βασιλεῦσι Φερέω. The MSS. give βασιλεῦσ' ἐρέω. So in II. xxiii. 787, εἰδούσιν ὕμνι Φερέω should be read for ὕμνι' ἐρέω. Goettling βασιλεῦσιν ἐρέω, after Thiersch.

203. ποικιλόδειρον. Some explained this ποικιλόγηρυν, as if δέρη were the vocal organ. And so Aesch. Agam. 319, οὐκέτ' ἐξ ἐλευθέρου δέρης ἀποιμώζουσι φιλάταν μόρον. But the meaning probably is 'spotted-necked.' So the night-

ingale was called ξουθὰ, and hence, like those on the swallow, certain marks, taken for blood-drops, suggested the legend about Tereus, Procne, and Philomela.

204. μεμαρπώς. Hesych. εἰληφώς, ἥρπακώς. See on Scut. H. 245.

205. ἐλεὼν, a remarkable form for ἐλεεινόν.—πεπαρμένη, (πέριω,) 'pierced,' 'transfixed.'

206. ἐπικρατέως, gloss. Cod. Gale ἀπηνέως καὶ ἰσχυρώς. Perhaps ἐπικρατέων, 'tightly grasping.' But the adverb occurs Scut. H. 321. 419. 461.

207. λέλληκας Cod. Gale. λέλακας MS. Cant. and Corp. Christ. The former is the Epic, the latter the Attic form.

208. εἰς, 'you shall go.' See on v. 199. But the true form is probably εἰσθα, Hesych. πορεύση. II. x. 450, ἥ τε καὶ ὕστερον εἰσθα θαὺς ἐπὶ νῆας Ἀχαιῶν. Od. xix. 69, ἥ τάχα καὶ δαλῶ βεβλημένος εἰσθα θύραζε.—The particle περ belongs to ἥ. A few examples of this occur in indefinite propositions, e. g. Soph. Trach. 715, ὧν περ ἂν θίγῃ.—καὶ αἰοιδόν, said in banter, as if that faculty would exempt her from injury. There is a remarkable reading in Cod. Gale, ἀηδόν' for αἰοιδόν, with the gloss καίπερ οὔσαν ἀηδόνα.

ἄφρων δ' ὅς κ' ἐθέλη πρὸς κρείσσονας ἀντιφερίζειν, 210
νίκης τε στέρεται πρὸς τ' αἴσχεσιν ἄλγεα πάσχει.

Ὡς ἔφατ' ὠκυπέτης ἱρήξ, τανυσίπτερος ὄρνις. (210)

ὦ Πέρση, σὺ δ' ἄκουε δίκης, μηδ' ὕβριν ὄφελλε·
ὕβρις γάρ τε κακὴ δειλῶ βροτῶ· οὐδὲ μὲν ἐσθλὸς
ῥηϊδίως φερέμεν δύναται, βαρύθει δέ θ' ὑπ' αὐτῆς 215
ἐγκύρσας ἄτησιν· ὁδὸς δ' ἐτέρηφι παρελθεῖν
κρείσσων, ἐς τὰ δίκαια· δίκη δ' ὑπὲρ ὕβριος ἴσχει (215)

210. ἐθέλη B^CG. ἐθέλοι EFK, and by correction DH. ἐθέλει A.
ὡς κ' ἐθέλη I. 213. ὕβριν δ' A. 215. δέ ὑπ' A. 216. ἐτέρηφι
CEK and others, rightly. ἐτέρηφι vulg. 217. κρείσσων, ἐς τὰ δ. H.

210—11. It would be better perhaps to place a colon after ἀντιφερίζειν, and to read νίκης γὰρ στέρεται. The sense simply is, 'It is no use to contend against the stronger,' i. e. submit therefore to your fate. Goettling and Schoemann include these lines in brackets, after the opinion of Aristarchus, who pronounced them spurious. Proclus; —τούτων δὲ τῶν στίχων ὁ Ἀρίσταρχος ὑβελίζει τοὺς τελευταίους, ὡς ἀλόγῳ γνωμολογεῖν οὐκ ἂν προσήκον. The objection was first raised by Graevius, that in fables of this kind the moral (τὸ ἐπιμύθιον) is commonly added by the author of the fable, not by one of the characters in it. But the custom of the later fable-writers may have been different from that of Hesiod.—ἀντιφερίζειν, gloss. Cod. Gale. πολεμεῖν, ἀντιλέγειν. The word occurs Theog. 609, and Il. xxi. 357.—There are variants ἐθέλη, ἐθέλοι, ἐθέλει, ὅς κε θέλη.

213. ὄφελλε, 'pursue,' keep up. Cf. v. 14. The Codex Galeanus has the remarkable reading μηδ' ὕβριν δ' ὄφελλε. Was there an old variant ὕβριδ' ὄφελλε, as we have both ὅπιν and ὅπιδα, ἄψιν and ἀψίδα (inf. v. 426)? So ἔριν and ἔριδα, ἴδριν and ἴδριδα (Schol. on Il. iii. 219), θέμιν and θέμιστα (Il. v. 761).

214. γάρ τε. Equivalent to γάρ τοι, in a gnomic sentiment. Cf. v. 311, 324—6. 'Don't keep up those insolent ways of yours,' says the poet, 'for people won't stand them, be they high or low.' οὐδὲ μὲν, i. e. οὐδὲ μήν. Cf. v. 187. 'Overbearing conduct is bad for a poor wight, nay, not even a gentle-

man can bear the weight of it easily, but he is borne down by it when he has fallen into the mischiefs it causes.' Goettling explains φέρειν οὐ δύναται differently, 'a petulantia se abripi patitur,' 'gives way to it.' Schoemann (p. 30) suggests τρεφόμεν. The metaphor is derived from a crushing burden, as inf. v. 762.—βαρύθει, like μινύθει, in a neuter sense, for βαρύνεται. Cf. Il. xvi. 519, βαρύθει δέ μοι ὤμος ὑπ' αὐτοῦ. Apoll. Rhod. i. 43, βαρύθεσκέ οἱ ἦδη γυῖα, and βαρύθοιεν ib. ii. 47.

216. ἄτησι, the evil consequences, the misfortunes enumerated inf. v. 239 seqq.—μετελθεῖν, 'to pursue,' MS. Par. 2771.—It seems best to take ἐς τὰ δίκαια as exegetical of ἐτέρηφι, 'the road to pass in the other direction is better, that towards justice.' A comma has therefore been placed after κρείσσων. Similarly Soph. Ant. 990, τοῖς τυφλοῖσι γὰρ αὕτη κέλευθος, ἐκ προηγητοῦ, πέλει. The notion is that of avoiding ὕβρις by stepping aside from it into the path of justice. By a somewhat similar figure Justice herself is said to cross over from one side to the other, μεταβαίνειν, Aesch. Cho. 300. Goettling: "ἐτέρηφι est contrarium modo." He should have said, *diversa via*. Proclus;—κρείσσων ἐστὶν ἢ εἰς τὰ δίκαια ὁδὸς, ἐτέρα οὖσα τῆς ὕβρεως. κρείσσων δὲ εἰς τὸ (i. κρείσσων δ' ἐστὶ τὸ) δι' αὐτῆς παρελθεῖν μᾶλλον, ἢ διὰ τῆς ἐναντίας τῆς κατὰ τὴν ὕβριν.

217. ὑπὲρ—ἴσχει, ὑπερέχει, gets the better of injustice when it comes to the final issue. Tzetzes:—κἂν μὴ παραντίκα φανῇ τῆς δικαιοσύνης ἢ δυνάμεις, ἀλλὰ

ἐς τέλος ἐξελλοῦσα· παθὼν δέ τε νήπιος ἔγνω.
 αὐτίκα γὰρ τρέχει Ὀρκος ἅμα σκολιῇσι δίκησι.
 τῆς δὲ δίκης ῥόθος ἐλκομένης ἦ κ' ἄνδρες ἄγωσι 220
 [δωροφάγοι, σκολιαῖς δὲ δίκαις κρίνωσι θέμιστας.]
 ἦ δ' ἔπεται κλαίουσα ἵπολιν καὶ ἦθεα λαῶν, (220)

222. ἦθεα λαῶν

219. δίκησι ΔΚ. δίκησιν vulg. 220. ἄγωσιν ΔΙ. 222. πόλιν
 καὶ ἦθεα Δ. πόλιν τε καὶ ἦθεα the rest.

χρόνῳ ποτὲ ὕστερον δρᾶται, περιπιπτόντων συμφοραῖς τῶν ἀδίκων.—παθὼν κ.τ.λ., when a man has suffered the consequence of his folly and avarice, he knows it to his cost; he learns it by experience. Goettling compares II. xvi. 32, *ῥεχθὲν δέ τε νήπιος ἔγνω*. Possibly this verse is the addition of some rhapsodist; but it seems to have existed in Plato's time. Sympos. p. 222, B, *μὴ κατὰ τὴν παροιμίαν ὥσπερ νήπιον παθόντα γινῶναι*,—unless indeed he merely quotes a proverb from which this verse was made, the well-known maxims of Aeschylus, *δράσαντα παθεῖν* and *πάθει μάθος* (Ag. 176).

219. *αὐτίκα γάρ*. 'For forthwith Retribution for Perjury attends crooked decisions.' The *γάρ* introduces the reason why the unjust and insolent man suffers in the end. The poet again addresses the kings, i. e. the judges, whom he had before remonstrated with (v. 202 seqq.), but had interposed a few lines to his brother, warning him that he may perchance share in their fate.—'Ορκος is the avenging genius that punishes violated oaths. Hence it is said *ἅμα τρέχειν*, i. e. *ἀκολουθεῖν*, to keep close behind and attend them. Cf. Theog. 231, 'Ορκον θ' ὅς δὴ πλεῖστον ἐπιχθονίους ἀνθρώπους πημάνει, ὅτε κέν τις ἐκὼν ἐπίορκον ὁμόσῃ. Inf. v. 804, 'Ορκον—τὸν Ἔρις τέκε πῆμ' ἐπιόρκους.

220. *ῥόθος*, a murmur of dissatisfaction. The article is added with *δίκη*, which is here personified, from the former mention of it in 213, 217. The general meaning is, that the people are dissatisfied when justice is outraged by the corrupt judges. But the poet expresses this by the figure of a woman being dragged forcibly along the streets.

There is a similar passage on the secret murmur of discontent against the Atridae for undertaking the Trojan war, in Aesch. Agam. 436—8. Tzetzes rightly paraphrases thus; *τῆς δὲ δικαιοσύνης ἐλκομένης*,—*ῥόθος καὶ ἥχος καὶ θόρυβος γίνεται τῶν ἀδικουμένων, δηλονότι ὀδυρομένων καὶ θρηγνούντων*. The other scholiasts do not seem to have comprehended the sense of *ῥόθος*, nor did Goettling, who explains it by "*ruit justitia eo quo ab injustis hominibus rapta trahitur*." But *δίκης* is the genitive absolute.—The next verse is probably spurious, as Heyne perceived. It is perhaps adapted from v. 39. The repetition of *σκολίης δίκης* from v. 219, especially with *δίκης* in the intervening verse, is at least awkward and unpleasing. There is no need of an epithet to *ἄνδρες*, which means *males* as contrasted with the *παρθένος δίκη*, inf. v. 256.

221. *σκολιῇς δὲ δίκης* Goettling, apparently against all the MSS.

222. *καὶ ἦθεα*. Some copies (all those I have collated with one exception) give *πόλιν τε καὶ ἦθεα*, an alteration resulting from the dropped digamma. Gloss. MS. Cant. *τοὺς τρόπους τῶν λαῶν τῶν χαϊρόντων τοιοῦτοis δικασταῖς*. It might also signify, 'haunts,' 'settlements,' which is the earlier epic meaning of the word. The usual interpretation is hardly satisfactory, 'bewailing the city and the manners of the people.' Perhaps, *κατὰ ἦθεα*, or *πολέων κατὰ Φῆθεα λαῶν*, 'through the abodes of men.' By this we get the advantage of construing *ἔπεται κλαίουσα* without an accusative of the object. For the *synizesis* cf. II. xvi. 655, *ῥώσαιτο προτὶ ἄστυ*, *πολέων δ' ἀπὸ θυμὸν ἐλοιτο*, i. e. *πολλῶν*.

ἡέρα ἔσσαμένη, κακὸν ἀνθρώποισι φέρουσα
οὔτε μιν ἐξελάσωσι καὶ οὐκ ἰθεῖαν ἔνειμαν.
οἱ δὲ δίκας ξείνοισι καὶ ἐνδήμοισι διδοῦσιν 225
ἰθείας, καὶ μὴ τι παρεκβαίνουνσι δικαίου,
τοῖσι τέθηλε πόλις, λαοὶ δ' ἀνθεῦσιν ἐν αὐτῇ· (225)
εἰρήνη δ' ἀνὰ γῆν κουροτρόφος, οὐδέ ποτ' αὐτοῖς
ἀργαλέον πόλεμον τεκμαίρεται εὐρύοπα Ζεὺς·
οὐδέ ποτ' ἰθυδίκησι μετ' ἀνδράσι λιμὸς ὀπηδεῖ, 230
οὐδ' ἄτη, θαλίσ δὲ μεμηλότα ἔργα νέμονται.
τοῖσι φέρει μὲν γαῖα πολὺν βίον, οὔρεσι δὲ δρυὺς (230)

223. Φεσσαμένη

227. λαφοί

231. Φέργα

224. ἐξελάσωσι A. ἐξελάουσι the rest. 225. οἱ—διδῶντες (γρ. διδοῦσι) A. 230. ἰθυδίκησι μὲν τ' ἀνδράσι D. (The μὲν was introduced from the following δὲ, and the τ' came from a superscribed correction, μὲν.) ἰθυδικόῦσι A. ἰθυδίκουσι K. ἰθυδικαῖσι the rest.

223. ἡέρα ἔσσαμένη, clothed in mist. See on v. 125. Men do not see her, and do not know that she is the author of the calamities they are conscious of.

224. ἐξελάουσι Gaisford, and so the majority of the copies. ἐξελάσωσι Goettling, and so Cod. Gale. Other MSS. give ἐξελάουσιν.—οὐκ ἰθεῖαν ἔνειμαν, 'do not award it (justice) fairly and uprightly.' The sense is, 'Who shall have expelled her from her own tribunals through the habit, or practice, of deciding unjustly.' There is a very similar passage in Il. xvi. 386 seqq., where the anger of Zeus is denounced against those who βίη εἰν ἀγορῇ σκολιάς κρίνωσι θέμιστας, ἐκ δὲ δίκην ἐλάσωσι θεῶν ὕπιν οὐκ ἀλέγοντες.

225. The ξένοι and ἐνῆμοι are coupled, because in a suit between a native and an alien partiality might be shown to the former.—Cod. Gale οἱ—διδῶντες, with γρ. διδοῦσι. Perhaps διδῶσι and παρεκβαίνωσι, especially as μὴ is used on account of the indefinite οἱ. Cf. Aesch. Cho. 633, τὸ πᾶν Διὸς σέβας παρεκβάντος οὐ θεμιστῶς.

228. κουροτρόφος. Peace is so called because she brings to full age those who would be destroyed in war, and because

she encourages marriage. Eur. Suppl. 488:—

πολέμου κρείσσον εἰρήνη βροτοῖς,
ἢ πρῶτα μὲν μούσαισι προσφιλεστάτῃ,
γῶισιν δ' ἔχθρὰ, τέρπεται δ' εὐπαιδία.

In Eur. Bacch. 420, Εἰρήνη is likewise called κουροτρόφος θεά.

229. τεκμαίρεται, δείκνυσιν, ὀρίζει, πιφαύσκει, 'ordains.' Cf. v. 239, and 398, ἔργα, τὰ τ' ἀνθρώποισι θεοὶ διετεκμήραντο. Il. vii. 70, ἀλλὰ κακὰ φρονέων τεκμαίρεται ἀμφοτέροισιν (Κρονίδης). See Buttmann, Lexil. in v., who derives it from τέκμωρ, 'an end.' It is not very easy to explain the middle or deponent use, where the action is the giving a warning to others.

231. ἄτη, calamity in a general sense, but especially such as affects the mind. as contrasted with λιμὸς, an evil pertaining to the body.—ἔργα νέμονται, see v. 119.—μεμηλότα, here in a neuter sense, whereas Homer generally uses it actively, as πολέμοιο μεμηλῶς, Il. xiii. 297. The firms (ἔργα) are said μέλειν θαλάις, to be a care to festive meetings, by a kind of poetical inversion for ἔργα

ἄκρη μὲν τε φέρει βαλάνους, μέσση δὲ μελίσσας·
 εἰροπόκοι δ' ὄϊες μαλλοῖς καταβεβρίθασιν·
 τίκτουσιν δὲ γυναῖκες ἐοικότα τέκνα γονεῦσιν· 235.
 θάλλουσιν δ' ἀγαθοῖσι διαμπερές· οὐδ' ἐπὶ νηῶν
 νίσσονται, καρπὸν δὲ φέρει ζεῖδωρος ἄρουρα. (235)
 οἷς δ' ὕβρις τε μέμηλε κακὴ καὶ σχέτλια ἔργα,

234. ὄϊες 235. ἐφοικότα. qu. τοκεῦσι γ' ἐφοικότα τέκνα γυναῖκες
 238. ἔργα

233. ἄκρη—μέσση CDEGI. ἄκρη—μέσση ABII and perhaps F.
 235. τίκτουσι ADK, Ald. 236. θάλλουσι AG. 237. νείσσονται
 (γρ. νίσσονται) A. νήσσονται I. νείσσονται the rest. 238. κακὴ
 om. A, but added by a later hand in marg.

οἷς θαλαῖαι μέλουσι. Cf. inf. v. 238. So Eur. Hel. 196, Ἰλίου κατασκαφὰν πυρὶ μέλουσιν δαΐφ. Pind. Ol. i. 89, τέκε δὲ λαγέτας ἐξ ἀρεταῖσι μεμαλὸτας νιούς. Schoemann thinks θαλῖης ἔργα should perhaps be read, so that μεμηλὸτα (αὐτοῖς) would stand as a mere epithet, like ἐπήρατα ἔργα, &c.

233. ἄκρη Cod. Gale, (gloss. τοῖς κλάδοις,) and μέσση.—By βαλάνους the poet may mean *chestnuts*, which to this day form an important part of the diet of the poor in the southern parts of Europe. The same perhaps were meant by ἀκρόδρυα, though this term seems to include figs and olives, Xen. Oecon. xix. 12. Cf. Theocr. xv. 112, πὰρ δέ οἱ ὠρια κείται, ὅσα δρυὸς (qu. δρύος?) ἄκρα φέροντι. It is difficult to place any belief in the supposed primitive diet of man, acorns, said to be the fruit of *Quercus esculus*; yet we cannot be sure that the early Greeks had the chestnut-tree, though the Romans had. Plato cites this passage, De Rep. ii. p. 363, ὁ γενηαῖος Ἡσιόδος τε καὶ Ὀμηρὸς φασιν, ὁ μὲν τὰς δρυὸς τοῖς δικαίοις τοὺς θεοὺς ποιεῖν Ἄκρας μὲν τε φέρειν βαλάνους, μέσσας δὲ μελίσσας· εἰροπόκοι δ' ὄϊες, φησὶν, μαλλοῖς καταβεβρίθασιν. And he adds Od. xix. 109

13, a very similar sentiment to the present.—It has been thought, with some probability, that v. 232—7 are a kind of duplicate, or different recension, in place of v. 227—31.

Ibid. μελίσσας. The meaning is, that the bees shall make honey in the hollows

of the tree or the bark. This is repeatedly mentioned by the poets as a sign of felicity. Ovid, Met. i. 112. 'Flavaque de viridi stillabant ilice mella.' Virg. Ecl. iv. 30, 'Et duræ quercus sudabant roseida mella.' Tibullus, i. 3, 45, 'Ipsæ mella dabant quercus, ultroque ferebant Obvia securis ubera lactis oves.' But some of the ancients appear to have interpreted this of what is called *honey-dew*, which is really a deposit from the exudation of sap through the stomates of the leaves. Theophrast. Hist. Plant. iii. 6, ad fin. οὐδὲν ἦττον, ὥσπερ ἐλέχθη, πλειστοφόρον ἐστὶν ἢ δρυὸς· εἴ γε δὴ καθ' Ἡσιόδον φέρει μέλι καὶ μελίττας, ἔτι μᾶλλον. φύεται δ' οὖν καὶ ὁ μελιττώδης οὗτος χυλὸς ἐκ τοῦ ἀέρος ἐπὶ ταύτῃ μάλιστα προσίζων. The poets feigned that the bees collected honey from this saccharine juice; whence Virgil says that Jupiter 'Mellaque decussit foliis, ignemque removit,' Georg. i. 131.

235. ἐοικότα. See on v. 182. The reading of this verse is doubtful, since *ἔοικα* takes the digamma. Perhaps, γονεῦσι (or τοκεῦσι, with one MS.) γ' ἐφοικότα τέκνα γυναῖκες. But see Theog. 295.

236. ἐπὶ νηῶν. They are not compelled to go long voyages in ships, because their own land satisfies all wants. Gaisford and Dindorf prefer νείσσονται, with most of the MSS.—νείσσονται Cod. Gale, but γρ. νίσσονται.

τοῖς δὲ δίκην Κρονίδης τεκμαίρεται εὐρύοπα Ζεὺς.
 πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα, 240
 ὅστις ἀλιτραίνει καὶ ἀτάσθαλα μηχανάεται.
 τοῖσιν δ' οὐρανόθεν μέγ' ἐπήγαγε πῆμα Κρονίων, (240)
 λιμὸν ὁμοῦ καὶ λοιμόν· ἀποφθινύθουσι δὲ λαοί.
 οὐδὲ γυναιῖκες τίκτουσιν· μινύθουσι δὲ οἶκοι
 Ζηνὸς φραδμοσύνησιν Ὀλυμπίον· ἄλλοτε δ' αὖτε 245
 ἦ τῶν γε στρατὸν εἰρὴν ἀπώλεσεν ἦ ὅγε τείχος,
 ἦ νέας ἐν πόντῳ Κρονίδης ἀποτίννται αὐτῶν. (245)
 ὦ βασιλεῖς, ἦμεῖς δὲ καταφράζεσθε καὶ αὐτοὶ

243. λαφοί 244. φοῖκοι

240. ἀπηύρα A. ἀπαυρεῖ G, and by correction H. ἐπαυρεῖ
 BCEFIK, Ald., and by correction D. 242. τοῖσι δ' AEFHI, Ald.
 243. ἀποφθινούσι A (not ἀποφθίνουσι). 244. τίκτουσι AI. 247.
 ἀποτίννται BCGHI, and D by the first hand. ἀποτίννται the rest.
 248. ὑμεῖς δ' ὦ βασιλεῖς καταφράζεσθε E by the first hand, altered to
 the vulgate, which is found in all the rest, including F.

239. τεκμαίρεται. See sup. v. 229.

240. πολλάκι κ.τ.λ. 'Often even a whole city in common suffers from a bad man, who is a sinner and who devises arrogant plans.' On ἀπαυρᾶν, which Buttmann (Lexil. p. 150) considers a genuine separable form from ἐπαυρεῖν (inf. v. 419), see Scut. Herc. v. 173. Theog. 423. Aesch. Prom. 28, τοιαῦτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου. Pers. 929, Ἰάνων γὰρ ἀπηύρα, Ἰάνων ναύφρακτος Ἄρης ἑτεραλκής. Eur. Androm. 1026, αὐτὰ τ' ἐναλλάξασα φόνον θανάτῳ | πρὸς τέκνων ἀπηύρα. There is a variant ἐπαυρεῖ in many good copies. MS. Cant. ἀπαυρεῖ, (gloss. ἀπέλαβεν ποιήν.) Aeschines, who quotes 240—7, (omitting however 244—5,) gives ἀπηύρα, in Ctesiph. p. 427.

241. ὅς κεν ἀλιτραίνει Aeschines. Vulg. ὅστις ἀλιτραίνει. Goettling contends that the subjunctive is necessary, because μηχανάεται can only stand for μηχανάηται. The correctness of this view is questionable. See inf. on v. 392 and v. 698. The short α may be inserted before the long α of the contraction, just as we have καρηκομῶντες, &c. These and similar forms are principally euphonic, being so many efforts of the

epic language to reduce inconvenient inflections to a metrical use. So ἰχθυάει, Od. xii. 95.

242. ἐπήγαγε. Plutarch, De Stoic. Repugn. § 15, gives ἐπήλασε.

244—5. This couplet must be regarded as of dubious authenticity. Not only does Aeschines omit it (see on v. 240), but Proclus expressly says, δεῖ δὲ συνάπτειν τὸ Λιμὸν ὁμοῦ κ.τ.λ. τοῖς ἐν πολλοῖς φερομένοις, ὑπερβάντα δύο στίχους, ἢ τῶν γε στρατὸν κ.τ.λ. Οὕτω Πλούταρχος. Which seems to mean, that in many of the then MSS. v. 246 followed next after v. 243, though others contained the disputed verses.

247. ἀποτίννται, avenges himself upon, viz. by striking them with lightning. The ν is doubled in the pronunciation, as in ὀπωρινός (i) v. 677, σίνεται inf. v. 318. So δὲ τόσα τίνυσθαι, inf. v. 711. Il. xvi. 398, πολέων δ' ἀπετίνντο ποιήν. See on Theog. 209. Both τίνειν and τίνεσθαι are occasionally long in Homer, which may have suggested to rhapsodists the lengthening of ἀτίτος to ἀτίτος in Il. xiv. 484, and πολυτίτος to the χρησμολόγοι (Herod. v. 92). Here the MSS. generally give ἀποτίννται.

248. ὑμεῖς καὶ αὐτοί. He continues to

τῇνδε δίκην· ἐγγὺς γὰρ ἐν ἀνθρώποισιν ἔοντες
 ἀθάνατοι ἱφράζονται ὅσοι σκολιῇσι δίκησι 250
 ἀλλήλους τρίβουσι θεῶν ὅπιν οὐκ ἀλέγοντες.
 τρὶς γὰρ μύριοι εἰσιν ἐπὶ χθονὶ πουλυβοτείρῃ (250)
 ἀθάνατοι Ζηνὸς φύλακες θνητῶν ἀνθρώπων·
 οἳ ῥα φυλάσσουσιν τε δίκας καὶ σχέτλια ἔργα.
 ἡέρα ἑσσάμενοι πάντῃ φοιτῶντες ἐπ' αἶαν. 255
 ἡ δέ τε παρθένος ἐστὶ Δίκη, Διὸς ἐκγεγαυῖα,

254. *Φέργα*255. *ἑσσάμενοι*256 *ἐκγεγαυῖα*

250. *φράζονται* D. *λεύσουσιν* G, Ald. *λεύσουσιν* the rest.
δίκησιν GK. 254. *φυλάσσουσιν τε* ADI. 256. *δίκη* om. A and
 E, where it is added by a later hand.

address the unjust judges; 'Do you also yourselves,' he says, 'mind this vengeance,' which I have described as certain to overtake the unjust. Gloss. Cod. Gale, *ταύτην τὴν τιμωρίαν*. It might, perhaps, be questioned, if *καταφράζεσθε* be not rather the indicative, and *καὶ αὐτοὶ* added as in v. 202, *φρονέουσι καὶ αὐτοῖς*. The sense would thus be, 'You well know, even without my telling you how the gods punish the unjust in this way.' So Od. xxi. 257, *Εὐρύμαχ', οὐχ οὕτως ἔσται νοεῖς δὲ καὶ αὐτός*. Il. xxiii. 305, *μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῷ*. If however *καταφράζεσθε* be the imperative, then *τῇνδε δίκην* may have the same sense as in v. 39 and 269, viz. 'consider well this kind of justice which you administer.' On account of the unusual vocative *βασιλεῖς* (see inf. on v. 261), and because one MS. gives *ὑμεῖς δὲ βασιλεῖς κ.τ.λ.*, Hermann proposed *ὑμεῖς δ', ὦ βασιλῆες, ἐπιφράζεσθε καὶ αὐτοί*. This is confirmed by the reading of one of the Bodleian MSS., *ὑμεῖς δ' ὦ βασιλεῖς κ.τ.λ.*—The compound *καταφράζεσθαι* is not common. Herod. iv. 76, *καὶ τῶν τις Σκυθῶν καταφρασθεὶς αὐτὸν ταῦτα ποιέοντα ἐσήμνηε τῷ βασιλεῖ*.

250. *φράζονται*. So Goettling. Gaisford gives *λεύσουσιν* with the majority of the copies. Certainly the former is the less pleasing to the ear so closely after *καταφράζεσθε*.

251. *θεῶν ὅπιν*. See v. 187. Inf. v. 706.

252—3. By *τρὶς μύριοι* an indefinite number is meant, as Goettling observes. So *τρὶς χίλια Ἑκαταῖναι*, Theog. 364. Plato, Symp. p. 175, E, *ἐν μάρτυσι τῶν Ἑλλήνων πλέον ἢ τρισμυρίοις* (viz. the people in the theatre at Athens, probably a very exaggerated expression). The *ἀθάνατοι φύλακες* are the *δαίμονες* of v. 122, who are there also called *φύλακες θνητῶν ἀνθρώπων*. Clemens, citing this passage, Protrept. p. 35, read *δαίμονες ἀθάνατοι, φύλακες μερόπων ἀνθρώπων*. The two following verses are repeated from the same passage above, (v. 124—2,) whence it appears that *φύλακες* are not so much 'protectors,' as 'observers,' *ἐπίσκοποι*, of men's actions.

256. *Δίκη*. Whether the predicate is *φύλαξ* (Goettling), or *παρθένος* (Tzetzes), or *κυδρὴ τ' αἰδοίη τε* (Moschopulus), is a matter of some uncertainty. The natural order of the words points to the second explanation: 'Now Justice, the child of Zeus, is a maiden, well-bred and respected by the gods who dwell in Olympus.' The purity and unsullied character of Justice is described; and this is the point of *ἐλκομένης* in v. 220, viz. that *ὑβρις* or unseemly outrage is offered to her. She is *αἰδοίη θεοῖς*, and therefore not to be insulted with impunity by man.—*Διὸς κ.τ.λ.*, so in Theog. 901—3 Zeus is said to have married Themis, and by her to have had Justice, with other sisters, who superintend (*ἀρτεύουσι*) the deeds of men. Aratus, Phaen. 97—136, has a fine pas-

κυδρὴ τ' αἰδοίη τε θεοῖς οἱ Ὀλυμπον ἔχουσιν. (255)
 καὶ ῥ' ὅπότ' ἄν τίς μιν βλάβῃ σκολιῶς ὀνοτάζων.
 αὐτίκα παρ Διὶ πατρὶ καθεζομένη Κρονίῳ
 γηρύετ' ἀνθρώπων ἄδικον νόον, ὅφρ' ἀποτίσῃ 260
 [δῆμος ἀτασθαλίας βασιλέων, οἱ λυγρὰ νοεῦντες
 ἄλλῃ παρκλίνωσι δίκας σκολιῶς ἐνέποντες. (260)
 ταῦτα φυλασσόμενοι, βασιλεῖς, ἰθύνετε μύθους.
 δωροφάγοι, σκολιῶν δὲ δικῶν ἐπὶ πάγχυ λάθесθε.]
 οἱ αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλω κακὰ τεύχων, 265
 ἧ δὲ κακὴ βουλὴ τῷ βουλευσάντι κακίστη.
 πάντα ἰδὼν Διὸς ὀφθαλμὸς καὶ πάντα νοήσας (265)

265. *Fol* 267. *Fiδων*

257. κέδνη K. κυδρὴ τ' EFI. ἔχουσι AEF. In A a different hand and on thicker parchment commences here. 260. ἀδίκων AE.
 261. βασιλῶν all. 262. παρακλίνουσι AGK. παρκλίνουσι the rest.
 263. βασιλῆς all. ἰθύνετε δίκας E. 265. οἱ θ' αὐτῷ AE.

sage on *Virgo* the constellation, once the maiden daughter of *Astræus*, who in the golden age conversed freely with men and directed their counsels, but made her visits more rarely in the silvern, and withdrew them entirely in the brazen age.—For *κυδρὴ* the Corp. Christ. MS. has *κέδνη*. “*Pauci κυδρῆ*.” Goettl.

258. *σκολιῶς ὀνοτάζων*, ‘unrighteously disparaging,’ viz. in her character of *παρθένος*, but with reference to unjust decisions. Hesych. *ὑβρίζων*, *ἐκφασκίζων*. Compare *τὰ δίκαι' ἀγορεύειν*, inf. v. 280.—*βλάβῃ*, *ὑβρίσῃ*, *ἐξευτελίσῃ*. See v. 263.

260. *ἄδικον*. Cod. Gale *ἄδικων*.

261—4. These verses cannot be considered certainly genuine, even though there is some difficulty in making *Zeus* the subject to *ἀποτίσῃ*, ‘that he may pay back to them their injustice,’ i.e. make them suffer for it. The forms *βασιλῶν* and the vocative *βασιλεῖς* are not epic: *βασιλῶν* and *βασιλῆς* would have been used; and it is remarkable that almost all the MSS. as well as Tzetzes recognise the unmetrical forms *βασιλῶν*, *βασιλῆς*, and some *παρακλίνουσι* (—*ωσι*). Besides these difficulties, *σκολιῶς ἐνέπειν* ‘to decide unjustly,’

and *ἰθύνειν μύθους* ‘to set straight words,’ for ‘legal decisions,’ are unusual phrases. Schoemann, *Com. Crit.* p. 32, suggests *θεσμούς*. The address too to the kings, with the oft-repeated *δωροφάγοι* and *σκολιαὶ δίκαι*, is quite out of place. Goettling agrees with *Lehrs* in thinking the passage came from a later hand. In defence of v. 263—4, we might compare *τὰ δίκαι' ἀγορεύειν*, inf. v. 280, and *διορθεύειν λόγους*, *Eur. Suppl.* 417—*λυγρὰ νοεῦντες*, ‘intending evil.’ Cf. *ἔσθλὰ νοέων*, inf. v. 286. Hesych. *λυγρόν κακόν*.

262. *ἐνέποντες*. This form occurs in *Il.* xi. 641, for the more usual *ἐννέπειν*, and sup. 194.

265. *οἱ θ' αὐτῷ* Cod. Gale. This distich enunciates a proverb, which means that honesty is the best policy. *Plutarch*, *De Sera Num. Vindicta*, § ix., *τὰ λοιπὰ δὲ Ἡσίοδου χρὴ νομίξειν ἀκροᾶσθαι, λέγοντος*—*Ἦ γὰρ κακὴ βουλὴ τῷ βουλευσάντι κακίστη, καὶ Ὅς δ' ἄλλω κακὰ τεύχει, ἔφ' κακὸν ἦπατι τεύχει*. Goettling thinks this reading of v. 265 savours more of antiquity, though *Aristotle*, *Rhet.* iii. § 9, quotes the vulgate.

267—73. Some have thought these verses spurious, as *Proclus* tells us of

καί νυ τάδ', αἶ κ' ἐθέλησ', ἐπιδέρκεται, οὐδέ ἐ λήθει,
οἷν δὴ καὶ τήνδε δίκην πόλις ἐντὸς ἔργει.
νῦν δὴ ἐγὼ μῆτ' αὐτὸς ἐν ἀνθρώποισι δίκαιος 270
εἶην μῆτ' ἐμὸς υἱός· ἐπεὶ κακὸν ἄνδρα δίκαιον
ἔμμεναι, εἰ μείζω γε δίκην ἀδικώτερος ἔξι· (270)
ἀλλὰ τάγ' οὐπω ἔολπα τελεῖν Δία τερπικέρανον.

ᾧ Πέρση, σὺν δὲ ταῦτα μετὰ φρεσὶ βάλλεο σῆσι,
καί νυ δίκης ἐπάκουε. βίης δ' ἐπιλήθεο πάμπαν. 275
τόνδε γὰρ ἀνθρώποισι νόμον διέταξε Κρονίων,
ἰχθύσι μὲν καὶ θηρσὶ καὶ οἰωνοῖς πετεηνοῖς (275)
ἔσθειν ἀλλήλους, ἐπεὶ οὐ δίκη ἐστὶν ἐν αὐτοῖς·

268. Fe 269. ἐέργει. 273. ἔολπα (οὐ τι Feολπα?)

268. After ε an erasure in D. ε om. I. There may have been a variant ἐπιλήθει. 270. νῦν δὴ ἐγὼ A. νῦν δὲ ἐγὼ BCEFGK. νῦν δ' ἐγὼ DIII, Ald. 272. In G another hand from this verse to the end. 273. μητιέντα (gl. τὸν βουλευτικόν) A. 277. πετεινοῖς K, Ald. πετεινοῖς I. 278. ἐν αὐτοῖς D. ἐπ' αὐτοῖς the rest.

Plutarch: 'Ο Πλούταρχος τοὺς ἐπὶ τὰ τοῦ-
τους στίχους ἐκβάλλει, ἀπὸ τοῦ Πάντα
ιδῶν κ.τ.λ. ἕως τοῦ 'Ἀλλὰ τάγ' οὐπω —,
ὡς ἀναξίους τῆς 'Ησιόδου περὶ δικαίων καὶ
ἀδίκων κρίσεως. And Goettling agrees
with this criticism. The truth is, the
objectors have missed the irony of the
passage. Hesiod says, that the Eye of
Zeus is on the corrupt administration
of justice which prevails in his native
city; that it is no use trying to be just,
since a man only loses by it; though he
hopes Zeus will not let matters as yet
become quite so bad as that. Compare
Plat. De Rep. i. p. 313, D, σκοπεῖσθαι δὲ,
ὡ εὐθέστατε Σώκратες, οὕτως ἔτι χρή,
ὅτι δικαίος ἀνὴρ ἀδίκου πανταχοῦ ἔλαττον
ἔχει. πρῶτον μὲν ἐν τοῖς πρὸς ἀλλήλους
συμβολαίοις, ὅπου ἂν ὁ τοιοῦτος τῷ τοι-
ούτῳ βούλει κρίνειν ὅσω μᾶλλον ἑμψέρει
ἰδίᾳ αὐτῷ ἀδικον εἶναι ἢ τὸ δίκαιον. There
is a very similar sentiment in Theognis,
745—50, in Ar. Plut. 36—8, and in Od.
ii. 230, μή τις ἐτι πρόφρων ἀγανὸς καὶ

ἥπιος ἔστω σκηπτούχος βασιλεὺς, μηδὲ
φρεσὶν αἴσιμα εἰδὼς, ἀλλ' αἰὲ χαλεπὸς τ'
εἶη καὶ αἴσυλα ῥέζοι.

268. On καί νυ see Theog. 22. The
sense is, οὐκ ἔσθ' ὅπως οὐ καὶ τὰδε ἐπι-
δέρκεται.—τήνδε δίκην, cf. v. 39. 'He
well knows what sort of justice this is
which the city contains within itself,'
i. e. what corrupt judges. The καὶ
seems to mean 'in this case, as in so
many others.'

270. νῦν δὲ Cant. and others, νῦν δὴ
Cod. Gale, νῦν δὲ Moschopolus.

273. οὐπω, viz. not in my time.—μη-
τιέντα Cod. Gale (gloss. τὸν βουλευτι-
κόν). This reading, found in a few
other MSS., is also recognised by Pro-
clus.

275. Perhaps ὑπάκουε, 'obey the dic-
tates of,' these two forms being gen-
erally confused in MSS.—For βίης ἐπι-
λήθεο cf. v. 37, ἀλλὰ τε πολλὰ ἀρπάζων
ἐφόρει, and v. 213. It appears that not
only injustice, but open force, βία and
ὑβρις, had been employed by Perses
against his brother.

278. ἔσθειν, Aesch. Ag. 1575, inf. v.
306. ἔσθμεν Clemens.

ἀνθρώποισι δ' ἔδωκε δίκην, ἣ πολλὸν ἀρίστη
 γίγνεται. εἰ γάρ τις κ' ἐθέλῃ τὰ δίκαι' ἀγορεύειν 280
 γιγνώσκων, τῷ μὲν τ' ὄλβον διδοῖ εὐρύοπα Ζεὺς·
 ὃς δέ κε μαρτυρήσιν ἐκὼν ἐπίορκον ὁμόσσας (280)
 ψεύσεται, ἐν δὲ δίκην βλάβας νήκεστον ἀασθῇ,
 τοῦ δέ τ' ἀμαυροτέρῃ γενεῇ μετόπισθε λέλειπται.
 ἀνδρὸς δ' εὐόρκου γενεῇ μετόπισθεν ἀμείνων. 285

Σοὶ δ' ἐγὼ ἐσθλὰ νοέων ἐρέω, μέγα νήπιε Πέρση.
 τὴν μὲν τοι κακότητα καὶ ἰλαδὸν ἔστιν ἐλέσθαι (285)
 ῥηϊδίως. *λείῃ μὲν ὁδὸς, μάλα δ' ἐγγύθι ναίει.

282. *ἔκων*286. *ἔφρω*

279. ἀνθρώποισι δέδωκε Α. 280. ἐθέλει Α. εἰ γάρ τις ἐθέλοι Η,
 by the first hand. 284. τοῦδ' ἔτ' ἀμ. Α. ἀκαιροτέρῃ Ι. 285. om.
 Ι, but added in marg. by the same hand. 288. ὀλίγῃ the MSS.

280. ἐθέλῃ κ.τ.λ. 'If a man is willing to deliver a judgment which is right, knowing that it is so, to him the far-seeing Zeus gives prosperity.' The meaning is much the same as ἐθέλῃ δίκαιος εἶναι, and γιγνώσκων is added, as Tzetzes says, because many practise justice unwillingly and from self-interest. It may mean, perhaps, *nosceus, κρίνων*, 'in taking cognisance of a case.' The very frequent repetition of δίκη and δίκαιος from sup. 213 (about 20 times) shows how the wrong rankled in the poet's mind. See on v. 299 for a similar repetition of ἔργον.

282. ὃς δέ κε. Schoemann reads ἐπὶ ὄρκον, referring the ἐπὶ τοι μαρτυρήσιν. But whosoever by deliberately forswearing himself in giving evidence shall have proved false, and by doing wrong to justice shall have been incurably led into sin, of him the family left after him tends ever to obscurity; but of a man who observes his oath the family after him is more thriving.' This is pretty plainly levelled at Perses, who had forsworn himself before the judges in the matter of the disputed inheritance.

283. Hesych. νήκεστον· ἀνάκεστον, ἀθεράπεντον.—The reading ἀάσθη (ἀάω) was corrected by Schaefer, ψεύσεται being the old epic for ψεύσεται.—ἐν δέ,

apparently for πρὸς δέ, or ἐν αὐταῖς, or ἐν αὐτῷ, viz. τῷ ψεύδεσθαι, as there is no ground for supposing a *tnesis*. Moschopulus:—ἡ 'Ἐν περισσῇ, ἀντὶ τοῦ δίκην δὲ βλάβας ἀνιάτως ἐβλάβη. For βλάπτειν δίκην, to impede the course of justice, see v. 258.

284. τοῦδ' ἔτ' ἀμαυροτέρῃ Cod. Gale.

285. This verse is cited in Herod. vi. 86, as delivered in an oracle to Glaucus.

286. μέγα νήπιε. See on v. 131.

287. The particle τοι introduces a proverbial saying, as it so often does in Attic tragedy. Xenophon (Mem. ii. 1, 20) gives τὴν μὲν γὰρ, and Plato (who cites 287—9, De Rep. p. 364, c), ὥς τὴν μὲν. But these are not various readings. They are adaptations of the verse to the narrative.—καὶ ἰλαδὸν *vel affatim*, 'even in abundance.' Perhaps a metaphor from capturing animals in great numbers together, ἐλεῖν being changed to ἐλέσθαι when the phrase took an ethical meaning. Gaisford remarks on this passage (287—92), "Locus amplissimis antiquorum testimoniis celebratus;" and he cites a long list of authors who have quoted or referred to it.

288. ναίει. Not ὁδὸς, but κακότης is the subject.—λείῃ, for ὀλίγῃ of the MSS., was restored from Plato and Xenophon ut supra. Yet ὀλίγῃ, in the sense of *βραχεία*, may be right, in appo-

τῆς δ' ἀρετῆς ἰδρῶτα θεοὶ προπάροιθεν ἔθηκαν
 ἀθάνατον· μακρὸς δὲ καὶ ὄρθιος οἶμος ἐς αὐτὴν· 290
 καὶ τρηχὺς τοπρῶτον· ἐπὶν δ' εἰς ἄκρον ἵκηται.
 ῥηϊδίῃ δὴ ἔπειτα πέλει, χαλεπὴ περ εὐῶσα. (290)
 Οὗτος μὲν πανάριστος, ὃς *αὐτὸς πάντα νοήσῃ,
 [φρασσάμενος τὰ κ' ἔπειτα καὶ ἐς τέλος ἦσιν ἀμείνων·]
 ἐσθλὸς δ' αὖ κακείνος, ὃς εὖ εἰπὺντι πίθηται· 295

295. Φειπόντι

290. ἦμος (gl. ὁδὸς) ἐς αὐτὴν Ἀ. ἐπ' αὐτὴν the rest. ὄρθιος οἶνος Ἰ.
 291. τραχὺς Η. ἵκηται all. 293. αὐτῷ πάντα νοήσῃ all.

sition with μακρὸς in 290. The roughness (291) is that of the beginning compared with the end, not that of the path of virtue contrasted with the path of vice.

289. προπάροιθεν, 'in front of,' viz. as something to be undergone and overcome before the desired object can be reached. The form ἔθηκαν, though found in the Homeric writings, seems to savour of a later age. Here it would be easy to read θεὸς προπάροιθεν ἔθηκεν ἀνθρώποις. See inf. v. 741. Plato however has θεοὶ ἔθηκαν. See also Scut. Here. 465.

290. ἦμος ἐς αὐτὴν Cod. Gale. Vulgo ἐπ' αὐτήν.

291. ἵκηται, scil. τις, or ὁ πορευόμενος. Cf. v. 12. Plato and one or two MSS. (ap. Goettl.) give ἵκηαι, which is preferred by Gaisford. But Plato also quotes the passage in Protag. p. 340, D, with ἵκηται:—ἴσως ἂν φαίη Πρόδικος ὅδε καὶ ἄλλοι πολλοί, καθ' Ἡσίοδον, γενέσθαι μὲν ἀγαθὸν χαλεπὸν εἶναι τῆς γὰρ ἀρετῆς ἐμπροσθεν τοὺς θεοὺς ἰδρῶτα θεῖναι· ὅταν δὲ τις αὐτῆς εἰς ἄκρον ἵκηται, ῥηϊδίῃ δὴ ἔπειτα πέλει, χαλεπὴν περ εὐῶσαν. See also Sophist. p. 229. Hence we might conjecture that ἐπὶν δὲ τις ἄκρον ἵκηται was the original reading; that τις was ejected from the insertion of εἰς, and lastly that ἵκηται was in consequence changed to ἵκηαι.—*ῥηϊδίῃ*, comparatively easy, as the addition of χαλεπὴ περ εὐῶσα shows. The spondaic followed by a dactylic verse seems intentionally to express laborious ascent and easy descent. Compare the well-

known lines about the stone of Sisyphus, Od. xi. 595—8.

293. πανάριστος, ἐκ πάντων ἄριστος. "Sensum expressit Livius, xxii. 29, laudatus Graevio:—'Saepe ego audivi, milites, cum primum esse virum (i. e. maxima laude dignum) qui ipse polleat ingenio, ut consulere sibi optime possit, qui ipse consulat, quid in rem sit; secundum eum, qui bene momenti obediāt; qui nec ipse consulere nec alteri parere sciat, esse extremi ingenii . . .' Et Cicero pro Cluent. c. 31:—'Sapientissimum esse eum dicunt, cui quod opus sit veniat in mentem; proxime accedere illum, qui alterius bene inventis obtemperet.'" Goettling. Schoemann, with Gaisford, prefers ὅς αὐτὸς πάντα νοήσῃ, which is given by some of the authors who quote the verse, e. g. Aristotle, Eth. Nic. i. 4. This is rather confirmed by μήτ' αὐτὸς νοήῃ in v. 296 (though here there is a variant μήθ' αὐτῷ), and by Livy's qui ipse consulat. Goettling gives αὐτῷ—νοήσῃ, but the MSS. generally have αὐτῷ—νοήσῃ. Tzetzes has ὅς τις ἀφ' ἑαυτοῦ καὶ αὐτοδιδάκτως τὸ πρέπον νοεῖ, Moschopolus ὅς δι' ἑαυτοῦ πάντα νοήσῃ. Again, Moschopolus explains v. 296 by ὅς δ' ἂν μήτε δι' ἑαυτοῦ νοή. Hence they might seem to have read αὐτοῦ or αὐτοῦ in both places, and one of the Bodleian MSS. gives μήτ' αὐτοῦ νοεῖ.—This passage also was very celebrated in antiquity, as the citation of it by several other writers proves. All of them, except Aristotle, ignore v. 294, which in all probability is an interpolation.—τά

ὃς δὲ κε μήτ' αὐτὸς νοέη μήτ' ἄλλου ἀκούων
ἐν θυμῷ βάλληται, ὃ δ' αὖτ' ἀχρήσιος ἀνὴρ. (295)

Ἄλλὰ σύ γ' ἡμετέρης μεμνημένος αἰὲν ἐφετμῆς
ἐργάζεαι, Πέρση, δῖον γένος, ὄφρα σε Λιμὸς
ἐχθαίρῃ, φιλέῃ δέ σ' εὖστέφανος Δημήτηρ 300
αἰδοίῃ, βιότου δὲ τὴν πιμπλῆσι καλὴν.

Λιμὸς γάρ τοι πάμπαν ἀεργῷ σύμφορος ἀνδρί. (300)
τῷ δὲ θεοὶ νεμεσῶσι καὶ ἀνέρες, ὅς κεν ἀεργὸς
ζῶῃ, κηφήνεσσι κοθοῦροις εἵκελος ὀργῇν,

299. *Εργάζεαι* 301. *πίμπλησι* MSS. 302. *ἀεργῷ* 303. *ἀεργὸς*
304. *εἵκελος*

296. *μήθ' αὐτῷ νοέη* all, but *αὐτὸς νοέει* D, *μήτ' αὐτοῦ νοέει* I.
300. *φιλέῃ δέ σ'* ABCDGH. *φιλέῃ δέ σε* K. *φιλέῃ δέ* EF. 302.
τοι om. I. 304. *εἵκελος* (or *ἵκελος*) ὀργῇν all.

κεν ᾗσιν, in Attic ἂν εἴη, 'after full consideration of what may be best as the next course and also in the end.'

296. *μήθ' αὐτῷ* vulg. *μήτ' αὐτὸς* Goettling.

299. *ἐργάζεαι*, go on tilling your land, or working at your farm. The primary meaning of *ἐργάζεσθαι*. Cf. v. 20—1. The word *ἔργον* in some form or other is repeated in this sense in a remarkable manner, inf. 302—16, where within fourteen lines it occurs not less than thirteen times.—*δῖον γένος*, as remotely descended from Zeus, from whom *Perseus* boasted his origin. This is the simplest explanation. Schoemann however (Com. Crit. p. 34) thinks that a worthless fellow is so called in bitter irony and ridicule. And perhaps Perses used to boast of his descent. Some of the ancients seem to have read *Δίου γένος*, 'son of Zeus,' as in the *Ἡσιόδου* καὶ *Ὁμήρου* ἀγών, *Ἡσιόδ' ἔκγονε Δίου*, *ἐκόντα με ταῦτα κελεύεις εἰπεῖν*. Goettling thinks nothing more is meant than 'a probro patre natus,' and he compares the Homeric *δῖος Εὐμαῖος*, said of the honest goatherd. See Müller, *Hist. Gr. Lit.* p. 81. The MS. Cant. has this marginal gloss:—*δῖον γένος: ἡ διότι παῖδες Δίου τινὲς ἦσαν, ἡ ὅτι εἰς θεοὺς ἀνέφερον τὴν γένεσιν. εἰς γὰρ ὀρφέα καὶ καλλιόπην (sic) τὸ γένος ἀνήγον.* Tzetzes

hesitated between the two interpretations; *νιὲ Δίου*, ἡ *εὐγενὲς γένος*.

300. *φιλέῃ δέ σ'* Cod. Gale. *φιλέῃ δέ σε* or *φιλέῃ δέ* others.—*εὖστέφανος*, in allusion to her crown of wheat-ears. A fresco-painting of Ceres so attired may be seen in Plate 40 of *Raccolta* of the Museo Borbonico, from Pompeii.

301. *καλὴν*, your garner or home-stead. Cf. v. 374. 411. 503. Photius, *καλιὰ ροσσία* ἡ οἶκος *ξύλιος κυρίως: κάλα (κάλα) γὰρ τὰ ξύλα*. Hesych. *καλὴν τὸν οἶκον*· κυρίως δὲ τὸν ἀπὸ ξύλων οἶκον· *κᾶλα γὰρ τὰ ξύλα*.—The etymology is uncertain, the *a* in *κᾶλον* (from *καίω*) being long. After this verse Goettling would transfer v. 341.

302. *σύμφορος*, is befitting to a man who will not till the soil. Tzetzes, *συνοπαδὸς, συνακόλουθος: τουτέστιν, ὁ ἀργὸς συμφέρεται πένει, καὶ συζῇ τῷ λιμῷ*. Hesych. *σύμφορος λιμός: ὁ συμπίπτων καὶ συνών*.

304. *κηφήνεσσι κοθοῦροις*, 'stingless drones.' The etymology of this epithet is very obscure. Some take it as for *κολοῦροις*, from *κολοῦειν* and *οὐρά*, 'lop-tailed,' which can hardly be considered probable. Hesych. *κόθουρος: ἀργὸς, ἄκεντρος, κολοβοῦρος*. Photius, *κηφήνεσσι κοθοῦροιςιν τοῖς καθεζομένοις καὶ φυλάττουσι τὴν τῶν μελισσῶν ἐξοδον: οὐροὶ γὰρ οἱ φύλακες καὶ θυρωροὶ, οἱ τὰς θύρας*

οἷτε μελισσᾶων κάματον τρύχουσιν ἀεργοὶ 305
 [ἔσθιοιτες· σοὶ δ' ἔργα φίλ' ἔστω μέτρια κοσμεῖν,
 ὥς κέ τοι ὠραίου βιότου πλήθωσι καλιαί.] (305)
 ἐξ ἔργων δ' ἄνδρες πολὺμήλοί τ' ἀφνειοί τε
 καὶ ἐργαζόμενος πολὺ φίλτερος ἀθανάτοισιν
 ἔσσειαι ἡδὲ βροτοῖς· μάλα γὰρ στυγέουσιν ἀεργούς. 310
 ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος.
 εἰ δέ κεν ἐργάζῃ, τάχα σε ζηλώσει ἀεργὸς (310)

305. ἀεργοὶ

308. ἐκ Φέργων

309. καὶ ἐργαζόμενος

312. κε Φεργάζῃ

307. ὥς καὶ ὦρ. H. πλήθονσι EF. 309. καὶ τ' ἐργαζόμενος all.
 310. βροτοῖσι A. 311. ἀργίη C. 312. κ' ἀεργὸς K, Ald.

φυλάσσοντες. He therefore read καθούροις. Didymus the grammarian thought κοτούροις was the true form. One of the guesses of Tzetzes is, τοῖς κότον ἔχουσιν ἐν τῇ οὐρᾷ, which shows that he did not know that the drone has no sting.—ὄρμην Cod. Gale, with the gloss κατὰ κίνησιν. Tzetzes:—ὅμοιος ὑπάρχων κατὰ τὴν ὄρμην, ἢ τὴν ὀργήν. These words are constantly confused in MSS., and the latter is here clearly the right reading. For this meaning (= τρόπον, 'temper') see *New Cratylus* § 480.

305. κάματον, the store; as πόνος sometimes means the result of a man's labour: see Aesch. Cho. 130.—For τρύχουσιν ἀεργοὶ Stobaeus gives νήποιον ἔδουσιν. This is perhaps genuine, and altered on the insertion of the following distich, which appears spurious. For v. 307 is nearly a reproduction of v. 301, and ἔργα used without the digamma is liable to the gravest doubts. We might criticise the phrase κοσμεῖν ἔργα μέτρια, "to keep in order a moderate-sized farm" as unlike the older epic. The sentiment is the same as in Virg. Georg. ii. 412, 'laudato ingentia rura, Exiguum colito.'—ὠραίου, sup. v. 32.

309. The τε in the MSS. must be regarded as an insertion consequent on the loss of the digamma, like ἐξ ἔργων for ἐκ Φέργων in the preceding verse. Translate (with emphasis) 'Tis from farm-work that men become rich in flocks and wealthy in substance; besides that by farming you will be much

dearer to the immortals and to mortal men; for they greatly detest the idle. Besides, tilling the soil (or work in general) is no reproach; 'tis the want of occupation that is the real reproach.'

310. Goettling puts this verse within brackets, as wanting in one MS. and not given by Stobaeus, who quotes 308—13, Fl. xxix. p. 198. But if this be spurious, the preceding one also must be condemned, or the plural must be adopted. Plato, Charm. p. 163, B, εἰπέ μοι, ἦν δ' ἐγὼ, οὐ ταῦτον καλεῖς τὸ ποιεῖν καὶ τὸ πράττειν; Οὐ μέντοι, ἔφη· οὐδὲ γε τὸ ἐργάζεσθαι καὶ τὸ ποιεῖν· ἔμαθον γὰρ παρ' Ἡσιόδου, ὅς ἔφη Ἔργον δ' οὐδὲν ὄνειδος. Xen. Mem. i. 2, 56, ἔφη δ' αὐτὸν ὁ κατήγορος καὶ τῶν ἐνδοξοτάτων ποιητῶν ἐκ λεγόμενον τὰ πονηρότατα, καὶ τοῦτοις μαρτυροῖς χρώμενον, διδάσκειν τοὺς συνόντας κακούργους τε εἶναι καὶ τυραννικούς· Ἡσιόδου μὲν τὸ Ἔργον δ' οὐδὲν ὄνειδος, ἀεργίη δέ τ' ὄνειδος. τοῦτο δὲ λέγειν αὐτὸν ὡς ὁ ποιητὴς κελεύει μηδενὸς ἔργου μήτ' ἀδίκου μήτ' αἰσχροῦ ἀπέχεσθαι, ἀλλὰ καὶ ταῦτα ποιεῖν ἐπὶ τῷ κέρδει. It appears from this that some persons conversely construed οὐδὲν ἔργον ὄνειδος ἐστί. Moschopolus rightly explains it, ἡ ἐργασία δὲ οὐδαμῶς ἐστὶν αἰσχρὴν, ἡ ἀργία δὲ αἰσχρόν.

311. δέ τε, for δέ τοι, as sup. 214, inf. 324.

312. ζηλώσει, will be jealous of you. See v. 23, ζηλοῖ δέ τε γείτονα γείτων εἰς ἄφρον σπεύδοντα.

πλουτεῦντα· πλούτῳ δ' ἀρετὴ καὶ κῦδος ὀπηδεῖ.
ἡ δαίμονι δ' οἶος ἔησθα, τὸ ἐργάζεσθαι ἄμεινοι,
εἴ κεν ἀπ' ἀλλοτρίων κτεάνων ἀεσίφρονα θυμὸν
εἰς ἔργον τρέψας μελετᾷς βίου, ὥς σε κελεύω.
[αἰδῶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει,

315

(317)

314. *Ἐργάζεσθαι*316. *ἐς Ἐέργον*314. *ἔησθα* the MSS.313. *ἀρετῇ*, for *δόξα ἀρετῆς*.

314. If the reading of this verse be right, the sense is, 'But whatever you may be in fortune (viz. rich or poor), working is better than being idle.' For ἔησθα Proclus appears to have found the subjunctive ἔησθα, since he explains it by ὁποῖος ἂν ἐκάστω τυγχάνῃ βίος ἀποδεδомένος, τούτῳ ἄμεινον ἐργάζεσθαι, εἴτε ἄμεινων εἴτε χείρων. He therefore read τῷ ἐργάζεσθαι, which violates the use of the digamma. Cf. inf. 438. We have the similar optative form εἴησθα in Theognis, v. 715, ὥκύτερος δ' εἴησθα πόδας ταχεῶν Ἀρπυιῶν (where οὐδ' εἰ ποιοῖς precedes). Homer too has *ἡ κεν ἔησθα*, Il. x. 67. Goettling thinks δαίμων a synonym of δαήμων, quoting Hesychius, δαίμων· δαήμων. Archilochus (ap. Plut. Vit. Thes. 5), ταύτης γὰρ κείνοι δαίμονες εἰσι μάχης, and Plat. Cratyl. p. 398, B, τούτο τοῖνυν παντὸς μᾶλλον λέγει, ὥς ἐμοὶ δοκεῖ, τοὺς δαίμονας· ὅτι φρόνιμοι καὶ δαήμονες ἦσαν, δαίμονας αὐτοὺς ὠνόμασε. καὶ ἔν γε τῇ ἀρχαίᾳ τῇ ἡμετέρᾳ φωνῇ αὐτὸ συμβαίνει τὸ ὄνομα. He therefore renders it thus:—'To a prudent man, such as you used to be' (ἔησθα the MSS.), viz. before you gave your attention to law-suits, 'to work is the better course.' Schoemann reads δαίμονι δ' ἴσος ἔσθ. τῷ κ.τ.λ., 'You will be as happy as a god; therefore, you had better work.' L. Dindorf δαίμονι δ' ἴσος ἔσθα· τῷ ἐργάζεσθαι ἄμεινον. It is possible that δαίμονι is corrupt; but the comment of Proclus is sound; δαίμων οὐ μόνον ὁ ἀπονέμων ἡμῖν τὸν βίον καὶ διοικῶν τὰ ἡμέτερα, κρείττων ἡμῶν, καλεῖται, ἀλλὰ καὶ αὐτὸς ὁ ἀπ' ἐκείνου βίος ἐκάστοις ἀπονεμόμενος, εἰς ὃν βλέποντες τοὺς μὲν εὐδαιμονεῖν φαμέν, τοὺς δὲ κακοδαιμονεῖν. Cf. Soph. Oed. Col. 75, ἐπεὶ περ εἰ γενναῖος ὥς ἰδόντι πλὴν τοῦ

δαίμονος. Homer has the strange phrase δαίμονα δοῦναι, Il. viii. 166, and πρὸς δαίμονα, *contra fatum*, xvii. 98. Eur. Phoen. 1653, οὐκοῦν ἔδωκε τῇ τύχῃ τὸν δαίμονα, 'he surrendered his fate to fortune.'

315. ἀλλοτρίων κ.τ.λ. Theognis, v. 1145, αἰὲν ἐπ' ἀλλοτρίοις κτεάνοις ἐπ-έχουσι νόημα. The condition introduced, 'if, turning your mind from other people's property, you attend to your own livelihood,' does not seem well to accord with the preceding verse. Compare however inf. 645. Moschopolus:—ἐὰν οὕτως ἐργάζῃ ὥστε μὴ ζημιῶν τινα. But we may without much difficulty understand either ἄμεινον εὐρήσεις ἐὰν κ.τ.λ., or ἄμεινον τὸ ἐργάζεσθαι καὶ τὸ τρέψαντα—μελετᾶν.—The genitive βίου depends on the sense of μέλεισθαι implied in μελετᾶν. So inf. v. 443, ὅς κ' ἔργου (ὅς Ἐέργου) μελετᾶν ἰθείαν αἰλαί' ἐλαύνει.

317. As αἰδῶς means both 'shame' in a bad sense, and 'modesty,' with many other significations, in a good one, οὐκ ἀγαθὴ is here added as a distinguishing epithet. The sense is 'no man who is in want need be ashamed to work.' Schoemann (p. 37) observes that 317—19 would follow better after v. 311. And thus the precept 'not to rob' in 320 naturally follows the advice not to covet the possessions of others, v. 315. There is a similar verse in Hom. Od. xvii. 347, αἰδῶς δ' οὐκ ἀγαθὴ κεχρημένῳ ἀνδρὶ παρῆναι, and in Il. xxiv. 44, οὐδὲ οἱ αἰδῶς γίγνεται, ἢ τ' ἀνδρας μέγα σίνεται ἡδ' ὀνίνησιν, where Bekker rejects this latter verse as interpolated from the present passage. Gaisford, after H. Stephens, encloses 317—8 in brackets, supposing ἀνδρὶ παρῆναι to have been changed to ἀνδρα κομίζει from

αἰδώς, ἥτ' ἄνδρας μέγα σίνεται ἡδ' ὀνίνησιν.]
 αἰδώς τοι πρὸς ἀνολβίῃ, θάρσος δὲ πρὸς ὄλβῳ·
 χρήματα δ' οὐχ ἄρπακτὰ, θεόσδοτα πολλὸν ἀμείνω. 320
 εἰ γάρ τις καὶ χερσὶ βίῃ μέγαν ὄλβον ἔλῃται,
 ἢ ὄγ' ἀπὸ γλώσσης ληίσσεται, οἰά τε πολλὰ (320)
 γίγνεται, εὖτ' ἂν δὴ κέρδος νόον ἐξαπατήσῃ
 ἀνθρώπων, αἰδῶ δέ τ' ἀναιδείῃ κατοπάξει·

319. ἀνολβίην — ὄλβον AII. — ἴῃ — βῳ BCDEFGK, Ald. — ἴῃ
 — βον I. 321. κέν χερσὶ I. 322. ληίσσεται A. 324. αἰδώς
 δ' ἔτ' ἀναιδείῃ A. κατοπάξει I.

v. 500 inf., ἐλπίς δ' οὐκ ἀγαθὴ κεκρημένον
 ἄνδρα κομίζει. Proclus:—καὶ τοῦτον καὶ
 τὸν ἐξῆς στίχον παρεμβεβλήσθαι ληφθέν-
 τας ἀπὸ τοῦ Ὁμήρου, καὶ Πλούταρχος
 εἶπε. Goettling, admitting the great
 similarity of the Homeric and Hesiodic
 maxims, thinks both may be genuine,
 as derived from an older source. Her-
 mann would read κομίζειν, 'Shame is
 not good to attend on a man.' But the
 poet probably distinguishes two kinds
 of αἰδώς. Eur. Hipp. 385:—

αἰδώς τε, δισσαὶ δ' εἰσίν· ἡ μὲν οὐ κακὴ,
 ἡ δ' ἄχθος οἴκων· εἰ δ' ὁ καιρὸς ἦν
 σαφής,
 οὐκ ἂν δὴ ἦτην ταῦτ' ἔχοντε γράμματα.

So two kinds of *eris* were defined, sup.
 11—13.—κεκρημένον, *egenuum*. In Attic
 Greek generally this participle has either
 a genitive in the sense of *χερεῖος*, or a
 dative in the sense of *κεκτημένος*. Pro-
 perly, it was a euphemism for *πένης*.
 One who *has used* his means is one who
 is without present resources.

318. σίνεται. Pronounced *σίννεται*.
 See on v. 247.

319. On three consecutive lines com-
 mencing with the same word, see on v. 6.
 inf. 578.—πρὸς ἀνολβίῃ—ὄλβῳ most of
 the MSS. πρὸς ἀνολβίην—ὄλβον Cod.
 Gale. Goettling prefers the dative,
 which means 'is closely associated with
 misery'; Gaisford the accusative, i. e.
φέρει πρὸς κ.τ.λ. Compare the long *i* in
ἀεργίῃ, v. 311. Of the explanations of
 the scholiasts, that of Proclus seems
 the best:—ἡ αἰδώς σύνεστι τῇ πενίᾳ,
 πτωχὸς γὰρ οὐχ ὑφίσταται ἀπειλήν·
 θάρσος ἔπεται τῷ πλούτῳ, ὃ γὰρ πλούτος
 θάρσος τίττει. Or simply, 'a poor man

is ashamed of himself, while the rich
 man has confidence.'

320. ἄρπακτὰ, like *στρεπτός* and many
 similar verbals, might take a gerundial
 sense, 'wealth is not to be clutched at,'
ἔστι being supplied. But it is better to
 follow the explanation of Tzetzes, τὰ
 χρήματα τὰ θεόσδοτα πολλὸν καὶ κατὰ
 πολὺν κρείττω, οὐχὶ τὰ ἐξ ἄρπαγῆς καὶ
βίας. 'Wealth got by violence (is not
 good); that sent from the gods is far
 better.' See sup. v. 38, ἄλλα τε πολλὰ
 ἄρπάζων ἐφόρεις.

321. εἰ γὰρ κ.τ.λ. He illustrates his
 proposition by two kinds of theft, the τὰ
 ἀληθῶς ἄρπακτὰ (βίῃ), and that by false
 declarations, such as Perses made before
 the judges, and so was said *μαρτυρήσιν*
ἐπιόρκον ὁμόσσαι, sup. v. 282.—καὶ ap-
 pears to qualify μέγαν, though some-
 what out of place; 'even great wealth,
 if got by violence, fails to make the
 possessor secure.' Perhaps εἰ γὰρ τίς τ'
 ἢ χερσὶ κ.τ.λ. ληίσσεται for ληίστηται.
 Cod. Gale ληίσεται.—οἰά τε, see on
 Theog. 93.

324. κατοπάξῃ, 'should put behind
 it,' thrust aside or overcome, Hesych.
ἀκολουθῇ. Moschopulus, *κατόπιν ἑαυτῆς*
ποιῇ. Proclus, *τὴν αἰδῶ ἢ ἀναδεία νικήσει*.
 'The αἰδώς here meant is the feeling
 of shame in doing wrong. Properly,
ὀπάξειν meant *urgere*, *a tergo premere*;
 thence to pursue, chase away. Hom.
 II. xvii. 462, *ρεῖα δ' ἐπαΐξασκε πολλὸν καθ'*
ὄμιλον ὀπάξων. Photius, *ὀπάξει· θεωρεῖ*,
ἢ παρέχει, ἢ διώκει. Eur. El. 1192, *φόνια*
δ' ὥπατος λέχε' ἀπὸ γὰς Ἑλληνίδος.—
 For the sentiment compare Theognis,
 v. 647, *ἦδη νῦν αἰδώς μὲν ἐν ἀνθρώποισιν*
ὤλωλεν, *Αὐτὰρ ἀναιδείῃ γαίαν ἐπιστρέφε-*
ται.

ρεία δέ μιν μαυροῦσι θεοὶ, μινύθουσι δὲ οἶκοι 325
 ἀνέρι τῷ, παῦρον δέ τ' ἐπὶ χρόνον ὄλβος ὀπηδεῖ.
 Ἴσον δ' ὅς θ' ἰκέτην ὅς τε ξεῖνον κακὸν ἔρξῃ, (325)
 ὅς τε κασιγνήτοιο ἐοῦ ἀνὰ δέμνια βαΐνῃ
 [κρυπταδῆς εὐνῆς ἀλόχου, παρακαίρια ῥέζων],
 ὅς τέ τευ ἀφραδῆς ἀλιταίνεται ὀρφανὰ τέκνα, 330
 ὅς τε γονῆα γέροντα κακῷ ἐπὶ γήραος οὐδῶ
 νεικεῖν χαλεποῖσι καθαπτόμενος ἐπέεσσιν· (330)
 τῷ δ' ἦτοι Ζεὺς αὐτὸς ἀγαίεται, ἐς δὲ τελευτὴν

325. Φοῖκοι

327. Ἰσον

328. Ἐοῦ

332. Ἐπέεσσιν

325. ρεία δὲ BGHI. ρεία τε AEF, Ald. 327. ἔρξει all. 328.
 βαῖνοι AK, Ald. βαίνει the rest. 332. νεικεῖ BCDGI. ἐπέεσσιν
 AEF. ἐπέεσσι the rest. 333. τῷ δ' ἦτοι H. τῷ δὲ τοι the rest.
 ἀγαίεται (γρ. ἀγαίεται) I.

325. ρεία δέ. See on v. 5—7. The δέ marks the apodosis, which is common enough after εἰ, ὥς, ἐπεὶ, &c. Most MSS. seem to give ρεία τε.

327—8. ἔρξει and βαῖνοι Cod. Gale; but most give βαίνει. Goettling edits ἔρξῃ—βαῖνῃ, but does not specify his authority.—Having warned Perses that the crime of which he has been guilty is likely to have its punishment in the declension of his family prosperity, he adds a catalogue of offences which are not less likely to excite the divine wrath, and of which he bids Perses to beware (v. 335). These are, (1) injuring a suppliant or a guest; (2) seducing a brother's wife (as Thyestes did that of Atreus); (3) defrauding orphans; (4) insulting and contumeliously reproaching an aged parent. This is curious as giving a code of principal sins according to the early Hellenes. We do not find our notions of the graver crimes, murder, fornication, nor adultery in the general sense, here recognised. All turns upon the injuring some member of a household; the morality is that of a patriarchal community; and therefore Goettling seems to be wrong in thinking κασιγνήτος is used in the widest sense for ὁ πέλας, 'another man.' For the construction, which is ἴσον κακὸν ἔρδει ὅς ἰκέτην τε ἔρδει καὶ ὅς ξένον, compare Od. xv. 72, ἴσόν τοι κακὸν ἐσθ',

ὅς τ' οὐκ ἐθέλοντα νέεσθαι ξεῖνον ἐποτρύνει, καὶ ὅς ἐσσύμενον κατερύκει.

329. This verse has been thought spurious, and it is rejected by Schoemann. It is unnecessary to the sense, and it only involves the syntax, which is ἀναβαῖνῃ δέμνια κρυπταδῆς εὐνῆς ἀλόχου κασιγνήτου. The meaning is sufficiently plain without any addition: cf. Aesch. Ag. 1164, εὐνὰς ἀδελφοῦ τῷ πατρὶντι δυσμενεῖς. Goettling (after Moschopolus) would supply ἔνεκα before εὐνῆς. Tzetzes, διὰ κρυπταδῆς εὐνῆς. If the verse be genuine, it would be easiest to read κρυπταδῆς εὐνῆς.

330. τευ—τέκνα, the children of some deceased sire. Schoemann (p. 37) would prefer ὅς τε δι' ἀφραδῆς, which should rather be ἀφραδῆν. ἀλιταίνεται, acts dishonestly towards them. Some copies give ἀλιτραίνεται. In v. 241 the metre requires this form, ὅστις ἀλιτραίνῃ. The other form of ἀλιταίνειν, ἀλιτεῖν, ἀλιτέσθαι (ἀλιτήμενος Scut. II. 91), takes an accusative of the person in the sense of κακῶς ποιεῖν τινά. See Hom. Od. iv. 378. v. 108, and the note on Aesch. Eum. 260. Scut. Herc. 80, ἦ τι μέγ' ἀθανάτους μάκαρας, τοὶ Ὀλυμπον ἔχουσιν, ἤλιτεν Ἀμφιτρύων.

333. δ' ἦτοι Herm. for δὲ τοι.—ἀγαίεται, νεμεσᾷ, ἀγανακτεῖ, Mosch. The same as ἀγάται, Theog. 619, and apparently ἀγασθαι in Attic Greek, Herc.

ἔργων ἀντ' ἀδίκων χαλεπήν ἐπέθηκεν ἀμοιβήν.
 ἀλλὰ σὺ τῶν μὲν πάμπαν ἔργ' ἀσειφρονα θυμόν· 335
 καὶ δὲ δύναμιν δ' ἔρδειν ἰέρ' ἀθανάτοισι θεοῖσιν
 ἀγνώως καὶ καθαρῶς, ἐπὶ δ' ἀγλαὰ μηρία καίειν· (335)
 ἄλλοτε δὲ σπονδῇσι θύεσσί τε ἰλάσκεσθαι,
 ἡμὲν ὅτ' εὐνάζῃ καὶ ὅτ' ἂν φάος ἱερὸν ἔλθῃ·
 ὥς κέ τοι ἴλαον κραδίην καὶ θυμόν ἔχωσιν· 340
 ὄφρ' ἄλλων ὦνῃ κλήρον, μὴ τὸν τεὸν ἄλλος.
 Τὸν φιλέοντ' ἐπὶ δαῖτα καλεῖν, τὸν δ' ἐχθρὸν εἶσαι· (340)
 τὸν δὲ μάλιστα καλεῖν. ὅστις σέθεν ἐγγύθι ναίει.

334. Ἐργων 335. ἔργ' 337. καίειν

336. θεοῖσι A. 338. δὴ all the MSS. σπονδῇσι θύεσσί τε
 CEFGIK, Ald., D by first hand, and H by correction. σπονδῇσι
 θύεσσί τε AB. 340. ὥς καὶ τοι A. ὥς κέν τοι K.

Fur. 845. Archilochus uses it as a synonym of ἀγασθαι, frag. x. 2, οὐδ' εἰλέ πώ με ζῆλος, οὐδ' ἀγαίομαι | θεῶν ἔργα.

337. ἀγνώως καὶ καθαρῶς. As ἀγνός and ἀγνέυειν are properly used of the conscience, καθαρὸς of the hands, garments, &c., this is rightly rendered by Goettling "pura mente puroque corpore." Tzetzes; ἀγνώως ἐπὶ ψυχῆς λέγεται, καθαρῶς δὲ τὸ ἀρρυνπάντως ἔχειν, ὥς ἐπὶ τοῦ σώματος.—This is one of the many supplementary verses which may be due to the rhapsodists. Xenophon, quoting v. 336, Mem. i. 3, 3, has no allusion to this.

338. Probably we should read δὲ for δὴ with Hermann.—σπονδῇσι θύεσσί τε is the reading of Col. Gale. Goettling and Hermann, with other MSS., give σπονδῇσι θύεσσί τε. Spohn θύεσσι, but the *v* in *θύος* seems to be short, e. g. Aesch. Ag. 1381. Il. iv. 270, ἔρχεο σὺν θύεσσιν, ἀλλίσασα γεραιάς. Hesych. θύεσσι θυαίαις, ἢ θυμιάμασι. Goettling imagines the poet intended to specify the three ways of reconciling the gods, by Sacrifice, Libations, and Incense; and also to distinguish (in v. 339) the times of offering each, viz., the libations in the evening (after the δεῖπνον), the other two in the morning.

340. ὥς καὶ τοι Cod. Gale, which shows that some transcribers supposed ἴλαον had the two first syllables short.

341. ὄφρ' ἄλλων κ.τ.λ. That you may buy your neighbour's farm, not he yours, i. e. that the gods may bless you with prosperity. Goettling thinks this verse 'ineptissimus' as it stands, and would transpose it to follow v. 301. Schoemann (p. 37) assents to this.

342—382. Here follows a collection of very ancient maxims, somewhat after the manner of Theognis, and strung together without any nearer connexion than the general relations existing between neighbours. We may compare a series of similar brief saws in Wolsey's farewell speech, K. Hen. VIII. iii. 2, ad fin. :—

'Love thyself last. Cherish those hearts that hate thee:
 Corruption wins not more than honesty.
 Still in thy right hand carry gentle peace,
 To silence envious tongues. Be just and fear not.
 Let all the ends thou aim'st at be thy country's,
 Thy God's and Truth's.'

It is to be remarked, that all Hesiod's apophthegms are given on the grounds of expediency. It is better to be hospitable, honest, generous, &c., because you will meet with the like return yourself from others.

εἰ γάρ τοι καὶ χρῆμ' ἐγκώμιον ἄλλο γένοιτο,
 γείτονες ἄζωστοι ἔκιον, ζώσαντο δὲ πηοί. 345
 Πῆμα κακὸς γείτων ὅσσοντ' ἀγαθὸς μέγ' ὄνειαρ.
 "Ἐμμορέ τοι τιμῆς ὅστ' ἔμμορε γείτονος ἐσθλοῦ. (345)
 Οὐδ' ἂν βοῦς ἀπόλοιτ', εἰ μὴ γείτων κακὸς εἴη.
 Εὖ μὲν μεγρεῖσθαι παρὰ γείτονος, εὖ δ' ἀποδοῦναι
 αὐτῷ τῷ μέτρῳ, καὶ λώϊον, αἶ κε δύνηαι, 350
 ὥς ἂν χρητίζων καὶ ἐς ὕστερον ἄρκιον εὖρης.

344. γένηται all. 349. A different hand in Λ as far as v. 372.
 350. om. A. αὐτῷ^μ ἔτρψ D. αὐτῷ τὸ μέτρον I.

344. χρῆμ' ἐγκώμιον ἄλλο. 'Any untoward affair in the village where you reside.'—ἐγκώμιον Proclus and Steph. Byzant. in v. κῶμη, for the vulg. ἐγχώριον. Hesych. ἐγκώμιον ἐνδημιον κῶμαι γὰρ τὰ τοῦ δήμου συστήματα. Similarly in Proverbs, 'Better in adversity is a friend that is near than a brother that is far off.' The euphemism in ἄλλο is to be noticed; like ἕτερον, μὴ τοῖον, &c., it signifies κακόν. See the note on Aesch. Suppl. 394, εἰ πού τι μὴ τοιον τύχη. The poet had in view his native κῶμη of Asara.

345. ἄζωστοι ἔκιον, 'come without girding their clothes,' i. e. at a moment's notice, and on a hasty summons. Tzetzes, ἡμίγυμνοι μονουχὶ καὶ συντόμως ἐκθέουσι πρὸς ἀρωγὴν καὶ βοήθειαν.—πηοὶ κ.τ.λ., 'but kinsmen stay to gird them,' ἀντὶ τοῦ προφάσει χρώνται καὶ ἀναβολῇ, Mosch., who adds, πηοὶ γὰρ οἱ ἐξ ἐπιγαμίας συγγενεῖς.

347. τιμῆς, "praemium a diis honoris causa datum," Goettling. Hermann explains it 'pretium,' a prize. Tzetzes, τοῦ τιμῶντος, (τιμῶσι γὰρ ἀλλήλους οἱ χρηστοὶ τῶν γειτόνων.) He refers to an anecdote told of Themistocles, that in selling a field he advertised that it had a good neighbour. In this case, τιμὴ must mean 'that which enhances the value,' δ ἐπιτιμῶ.

348. οὐδ' ἂν βοῦς. 'You would not so much as lose a single ox (by a foray), were it not that your neighbour was base,' viz. remiss in pursuing the thief. Goettling thinks there is an allusion to a local custom of the people of Cyme in Aeolis (see inf. 636), from Heraclides

Ponticus (Polit. xi.), ἔθος δὲ ἦν αὐτοῖς εἰς τὰ κλοπιμαῖα συμβάλλεσθαι τοὺς γείτονας· διδὲ καὶ ὀλίγα ἀπώλλυντο· πάντες γὰρ ὁμοίως ἐτήρουν. Καὶ Ἡσίοδος ἐντεῦθεν δοκεῖ λέγειν, Οὐδ' ἂν βοῦς ἀπόλοιτ', εἰ μὴ γείτων κακὸς εἴη.

349. μετρεῖσθαι, the infinitive for the imperative, 'take care to get good measure,' or 'to have measured out to you,' &c., Hesych. μετρεῖσθαι δανείζεσθαι.—αὐτῷ τῷ μέτρῳ, 'with the measure itself.' Equivalent in fact to τῷ αὐτῷ μέτρῳ. See on αὐτῇ νυκτὶ Scut. Herc. 35.—καὶ λώϊον, κ.τ.λ., allow him something over and above by way of interest; the motive being however, (as the next verse shows,) not so much love of justice as a principle, as self-interest. To this passage Alciphro alludes, Ep. i. 24, καρπῶν δὲ εὐφορίας γενομένης ἐκτίσσομεν αὐτὸ τὸ μέτρον, καὶ λῶον ἑάν τις ἀφθονία γένηται. Compare Hor. Ep. i. 17, 44, 'distat, sumasne pudenter, an rapias.'

351. ὥς ἂν κ.τ.λ. 'In order that when you need it, you may afterwards also find a sure and certain supply.' On ἄρκιος the student should refer to Buttman's Lexilogus in v. So inf. 370, μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἄρκιος εἴη. Curtius, Gr. Et. 132, gives the roots ἀρκ and ἀλκ (ἀλέξειν, ἀλαλκεῖν,) as identical, and the meaning of ἄρκιος as 'safe,' i. e. sure, because secured and protected; and this seems a good account of the word. Proclus and Tzetzes took ἄρκιον to agree with γείτονα, and explained it by ἐπαρκοῦντα. Moschopulus; ὅπως ἂν χρῆζων καὶ ἐς ὕστερον, ἡγουν εἰς τὸ ἐπιόν, εἴρης τὸ ἀρκοῦν σοι.

Μὴ κακὰ κερδαίνειν· κακὰ κέρδεα ἴσ' ἄτησιν. (350)
 Τὸν φιλέοντα φιλεῖν, καὶ τῷ προσιόντι προσεῖναι·
 καὶ δόμεν ὅς κεν δῶ, καὶ μὴ δόμεν ὅς κεν μὴ δῶ.
 [δῶτῃ μὲν τις ἔδωκεν, ἀδῶτῃ δ' οὐ τις ἔδωκεν.] 355
 Δὼς ἀγαθὴν, ἄρπαξ δὲ κακὴν, θανάτοιο δότειρα.
 ὅς μὲν γάρ κεν ἀνὴρ ἐθέλων, ὅγε κεῖ μέγα δοίη, (355)
 χαίρει τῷ δῶρῳ καὶ τέρπεται ὃν κατὰ θυμόν·
 ὅς δέ κεν αὐτὸς ἔλθῃται ἀναιδείῃφι πιθήσας,
 καὶ τε σμικρὸν ἔδν, τόγ' ἐπάχνωσεν φίλον ἦτορ. 360

352. *ἴσ' ἀτάτησιν*

355. ἔδωκε EF. 357. *κὰν μέγα δῶν* (or *δῶν*) all. 360. *καί τοι* AD.
τόγ' ἐπάχνωσε ADEF. *τότ' ἐπάχνωσεν* GIK, Ald. *τό τ' ἐπάχνωσε* H.

353—5. Some suspicion attaches to these verses. Both Proclus and Tzetzes attest that Plutarch rejected them on the ground that this doctrine made giving a mere selfish and obligatory affair, to the denial of generosity. The meaning seems to be, 'attach yourself to a friend; be friendly to one who is friendly to you.' So sup. 319, *θάρος δὲ πρὸς ὕλβῳ*, i.e. *πρόσεστι*. There is a difficulty in *προσεῖναι*, which the context requires us to inflect from *εἶμι*, not *εἶμι*. Gloss. MS. Cant. *τῷ προσέρχοντι προσέρχεται*. Goettling, who quotes Apollonius, Lex. Hom. in v. εἶναι ὁ Ἡσίοδος ἀντὶ τοῦ ἰέναι καὶ τῷ προσιόντι προσεῖναι, thinks the same form is found in Ar. Equit. 751, ἀλλ' εἰς τὸ πρόσθε χρὴ παρῆναι ὅς τὴν Πνύκα. But there it is clearly from *εἶμι*, like *πάρεμι Δίρκης νάματ'*, Eur. Bacch. 5. Still greater difficulty is presented by *ἀδῶτῃ*, in v. 355, which must mean 'a non-giver,' contrary to the analogy of the language; though we have *ἀβούτης*, 'ox-less,' or without a team of oxen, in v. 451, according to which *ἀδῶτης* might mean 'giftless,' i.e. one not having a gift to offer. Something similar is *ἀτίτης*, Hesych. *ἀτιμώρητος*. Still this is a somewhat forced explanation. Tzetzes, *τὸ δῶτῃ καὶ ἀδῶτῃ—νοητέον τῷ δωρητικὴν γνώμην ἔχοντι καὶ μὴ τοιαύτην*. The other Scholiasts give *μεταδοτικῶ* καὶ *μὴ μεταδοτικῶ*. Gloss. Cod. Gale ἀμετα-

δῶτῳ (l.—*δῶτῳ*). Anyhow, this verse (355) is a mere repetition of the preceding, of which it is probably but another version or recension.

356. *δῶς* (Lat. *dos*), the same as *δωτίνη*, a free gift. Hesych. *δόσις*.—*ἄρπαξ*, for *ἄρπαγή*, is very difficult to defend. One cannot help suspecting the verse has been altered from some other proverb, e.g. *ἄρπαξ δὲ γυνὴ κ.τ.λ.*, taken from some diatribe against women; indeed the verse would well follow 375. And thus *δῶς* will have borne its original sense of *dos*.

357. For *δῶν* or *δῶη* some MSS. give *δοίη*, and a few copies have *καί* for *κὰν*. Stobaeus, Flor. x. 16, has *ὕδε καὶ μέγα δῶη*. Proclus, *τὸν μὲν ἑκουσίως δόντα, καὶ εἰ μέγα τι δοίη*. Schoemann with Tzetzes and Moschopolus, *κὰν μέγα δῶη* (*δῶ*). Goettling, *ὅγε κὰν μέγα δοίη* (for *καὶ μέγα ἂν δοίη*). It seems best to follow the reading suggested by Proclus, *κεῖ μέγα δοίη*. The triple antithesis, in brief, is this: the *giver* is *pleased* in giving *much*; the person *robbed* is *vexed* at losing even a *little*. Therefore, it is better to give than to take. Perhaps in *αὐτὸς ἔλθῃται* there is rather the notion of claiming as a right than of taking away by force.

360. *καί τε*, the same as *καίπερ* in the Attic dialect. See inf. 371. Il. x. 224, *σύν τε δὲ ἔρχομένῳ καί τε πρὸ δ τοῦ ἐνόησεν*. The sense here is, 'it may

*ὅς δ' ἐπ' εὐντὶ φέρει, ὁ δ' ἀλύξεται αἶθοπα λιμόν· 363
 εἰ γὰρ κεν καὶ σμικρὸν ἐπὶ σμικρῷ καταθεῖο,
 καὶ θαμὰ τοῦτ' ἔρδοις, τάχα κεν μέγα καὶ τὸ γένοιτο. (360)
 οὐδὲ τόγ' εἰν οἴκῳ κατακείμενον ἀνέρα κήδει.
 οἴκοι βέλτερον εἶναι, ἐπεὶ βλαβερὸν τὸ θύρηφι. 365
 Ἑσθλὸν μὲν παρεόντος ἐλέσθαι, πῆμα δὲ θυμῷ
 χρηΐζειν ἀπεόντος, ἃ σε φράζεσθαι ἄνωγα. (365)
 Ἀρχομένου δὲ πίθου καὶ λήγοντος κορέσασθαι,
 μεσσοῦθι φείδεσθαι· δειλὴ δ' ἐνὶ πυθμένι φειδῷ.

364. ἐν Φοίκῳ 365. Φοῖκοι

362. ἔρδεις DEF. ἔρδεις G. 365. βέλτιον A. 366. παρ' εὐντος A.
 369. δεινῇ—πιθμένι A. δεινῇ the rest.

be that it is small, but it brings a chill to a friendly heart,' i.e. it alienates the person (in this case the poet himself) from whom it was unfairly taken. Hesych. ἐπάχωνσεν· ἐλύπησεν, ἡνίασεν. And so Moschop., ἐλύπησε τὴν ψυχὴν τοῦ ἀφαιρεθέντος. Photius, παχνοῦται, πῆσσεται, πῆγνυται, λυπεῖται. Ibid. παχνομένης, ἀνιωμένης. Eur. Hipp. 803, λυπῇ παχνωθεῖς' ἢ ἔ'πὸ συμφορᾶς τινός; Aesch. Cho. 75. κρυφαῖος πένθεσιν παχνομένη. Il. xvii. 111, τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ παχνοῦται.

361. εἰ γὰρ κ.τ.λ. 'For, as little added to little makes much, so a person is vexed at being robbed of that little, τὸ σμικρὸν, which he might have laid by.' This adage, Proclus observes, is connected with the preceding. But his view of the sense, which greatly interferes with the logic of the passage, appears to have resulted from the apparent reference to καὶ σμικρὸν preceding. But I think it is clear that this couplet really explains 363, which I have ventured to transpose accordingly. This introduces a new precept: 'it is better to be thrifty than to be dishonest; for little gains accumulated make a large total; and you need not fear that your house will be too full; it is not the having stores at home, but the having to get them from without, that vexes a man.' There is some slight irony in the remark. For καταθέσθαι, 'to store up,' 'to lay by,' compare Soph. Oed.

Col. 1215, ἐπεὶ πολλὰ μὲν αἱ μακρὰ ἀμέραι κατέθεντο δὴ λύπας ἐγγυτέρω, i.e. 'for long days lay up in store for us many things nearer to grief than to joy.' Goettling's version is, 'si iterum iterumque surripias quamvis exiguum.'

362. καὶ τὸ, for καὶ τοῦτο. Cf. inf. 756, 759.—For ἔρδοις MS. Cant. gives

οἱ ἔρδεις, others ἔρδεις. Hermann would read κατάθηαι and ἔρδης.

363. ἐπ' εὐντὶ, ἐπὶ τῷ ὑπάρχοντι. 'He who brings and adds to what is already there, that man, I say, will avoid keen famine.'

366. He proceeds, still connectedly, 'Tis good to take from what you have at hand, but a vexation to the mind to want what is absent.' Goettling, who considers all these (363 seqq.) to be perfectly distinct maxims, attaches a different and less satisfactory meaning. He regards v. 365 as addressed to housewives, who are advised to stay at home, and not to go a-gossiping to others' houses. And in this sense the verse is used in the Homeric Hymn to Hermes, v. 36, in reference to a tortoise found wandering on a meadow.

367. ἀπεόντος. The genitive follows χρῆζειν, as inf. v. 499, in the sense of δεῖσθαι, ἐνδεὲς εἶναι.

368—9. πίθου. 'Take your fill from a wine jar at the opening of it and when near the end, but be sparing at the middle of it; 'tis a sorry thrift at the

Μισθὸς δ' αἰδρὶ φίλῳ εἰρημένος ἄρκιος ἔστω. 370.
 Καί τε κασιγνήτῳ γελάσας ἐπὶ μάρτυρα θέσθαι
 πίστει γάρ τοι ὁμῶς καὶ ἀπιστία ὄλεσαν ἄνδρας. (370)
 Μηδὲ γυνή σε νόον πυγαστόλος ἐξαπατάτω
 αἰμύλα κωτίλλουσα, τεῖν διφῶσα καλὴν.

370. *Φειρημένος.*

372. δ' ἄρα ὁμῶς all. ἄνδρας ὄλεσαν (ὄλεσαν?) I. 373—5. A. different hand in A, after which again a different one occurs.

bottom (when it is nearly drained).’ *Misella est parsimonia cum ad fundum perveneris.* For this sense of δειλὴ see inf. v. 713. The meaning is, ‘You may live well when you have plenty, but you should live carefully when you have little. To begin to be thrifty when nearly all is spent, is a poor expedient.’ Thus the poet recommends a mean between profuse liberality and miserly stinginess. Nothing can be better than the comment of Moschopulus: ἀρχὴν δὲ λαμβάνοντος ἀναλοῦσθαι τοῦ ἐν πίθῳ οἴνου, καὶ λήγοντος, ἡγουν ὅτε ἀρχεται ὁ πίθος ἀναλοῦσθαι, καὶ ὅτε λήγει ἀναλούμενος, κορέσθῃ. κατὰ τὸ μέσον δὲ ἐγκρατῶς αὐτῷ χρῶ. χαλεπὴ δὲ ἐν τῷ τέλει ἡ φειδῶ. ὁ γὰρ καταλείπομενος, φθίνει, ὀλίγος οἶνος ἐν ἀγγελίᾳ εὐκόλως ἔχει τραπῆναι καὶ ἄχρηστος γενέσθαι.—For δειλὴ he perhaps read δεινὴ, which is found in most of the copies. Perhaps to this passage Persius alludes, Sat. ii. 51, ‘Nequequam fundo suspirat nummus in imo,’ where the commentators quote Seneca, Ep. i. 4, ‘Sera parsimonia in fundo est.’ Compare also Theocr. xvi. 10, κενεὴς ἐπὶ πυθμὲνι χηλῶ ψυχροῖς ἐν γονάτεσσι κάρη μίμνοντι βαλοῖσαι.—μεσσοῖ, for ἐν μέσσοις. Compare Κορινθίον, II. xiii. 66f, οὐρανὸν αὐτὸν, ἐγγύθι, &c.

370. μισθὸς εἰρημένος, the promised reward. So Eur. El. 33, χρυσὸν εἶφ’ ὃς ἂν κτάνῃ, sc. τῷ κτανόντι. Herod. vi. 23, μισθὸς δὲ οἱ ἦν εἰρημένος ὕδρ. Thucyd., vi. 60, τῶν δὲ διαφυγόντων θάνατον καταγνόντες ἐπανεῖπον ἀργύριον τῷ ἀποκτείναντι.—ἄρκιος, ‘secure,’ ‘certain,’ i. e. honourably adhered to. See on v. 351, Hom. Il. x. 303, τίς κέν μοι τόδε ἔργον ὑποσχόμενος τελέσειεν Δῶρ’ ἐπὶ μεγάλῃ; μισθὸς δὲ οἱ ἄρκιος ἔσται. Goettling explains, ‘let it

satisfy a friend;’ and so Moschopulus, μισθὸς ἔστω σοι συμπεφωνημένος ἱκανὸς τῇ γνώμῃ αὐτοῦ. Buttmann, also followed by Müller (Gr. Lit. p. 82), construes εἰρημένος ἔστω, ‘let the reward be surely agreed on with a friend.’ The order of the words however is in favour of making ἄρκιος the predicate.

371—2. This distich contains a separate maxim: ‘don’t trust your own brother without a witness,’ viz. in business transactions; ‘confidence in the dishonest is as ruinous as want of confidence in the honest.’—γελάσας, viz. as if in playful adherence to a useless matter of form, and so not to arouse his suspicious. The poet, of course, spoke feelingly, as having been cheated by Perses. The combination καί τε (sup. 360) is difficult to explain. It seems little better than a metrical shift, occurring often in the Homeric Hymn to Aphrodite. In the Hymn to Hermes, v. 132, it is clearly the same as καίπερ, ἀλλ’ οὐδ’ ὥς οἱ ἐπέλετο θυμὸς ἀγῆνωρ, καί τε μάλ’ ἱμείροντι.

373. ἄρα ὁμῶς vulgo. ἄρ τοι Guictus. γάρ τοι Bentley. Cf. Soph. Oed. Col. 611, θήσκει δὲ πῶστις, βλαστάνει δ’ ἀπιστία. Theognis, v. 829, πίστει χρήματ’ ὄλεσσα, ἀπιστίῃ δ’ ἐσάωσα. Eur. Hel. 1617, σάφρονος δ’ ἀπιστίας οὐκ ἔστιν οὐδὲν χρησιμώτερον βροτοῖς,—which implies that the ordinary ἀπιστία is harmful. Hesych. κωτίλλουσα κολακεύουσα. Id., διφῶσα ζητοῦσα, ψηλαφῶσα. According to Goettling, v. 370—2 are wanting in some MSS.

373. πυγαστόλος, dressed out behind; artificially arrayed to set off the figure; γυνὴ ἑταίρη, Proclus. Photius and Suidas; πυγαστόλος, μανλίστρια (lena). The defect of flatness of figure is alluded to

ὅς δὲ γυναικὶ πέποιθε, πέποιθ' ὄγε φηλήτησι. 375
 Μουννογενῆς δὲ παῖς οἶκον πατρώιον εἴη
 φερβέμεν· ὥς γὰρ πλοῦτος ἀέξεται ἐν μεγάροισιν. (375)
 [γῆραιος δὲ θάνοις ἕτερον παῖδ' ἐγκαταλείπων]
 ρεία δέ κεν πλεόνεσσι πόροι Ζεὺς ἄσπετον ὄλβον.
 πλείων μὲν πλεόνων μελέτη, μείζων δ' ἐπιθήκη. 380
 σοὶ δ' εἰ πλούτου θυμὸς ἐέλδεται ἐν φρεσὶ σῇσιν,

376. παῖς Foῖκον

377. ἀέξεται

381. ἐέλδεται

375. φηλήτησι DK. φηλήτησι DEF. φηλήτησιν ABCGI. 376. παῖς εἴη A by the first hand (gl. ἔστω), παῖς σώζοι by the second. σώζει GI. σώζοι the rest. In EF οἶκον — (indicating a lacuna or deficient sense). 379. δέ κ' ἐν A. 381. φρεσὶ σῇσιν A. φρεσὶν ῆσιν the rest.

by the pseudo-Simonides, who calls an ugly woman ἀπυγος, αὐτόκωλος. From Ar. Plut. 149—52, it is clear that the poet's advice is directed against courtesans, who wish to gain a footing in a wealthy man's house.—Stobaeus, Flor. 85, 3, quotes v. 373—4.

375. φηλήτησι, 'to cheats:' Hesych. λησταῖς, from φηλεῖν = φηλοῦν, 'to deceive,' Aesch. Agam. 475. Cho. 988, τοιοῦτον ἂν κτήσαιο φηλήτης ἀνὴρ. Rhes. 217, φηλητῶν ἀναξ. Curtius (Gr. Et. 376) connects the word with σφάλλειν and fallere, and our word fall.—After this line (as remarked on 356) it would be appropriate to read δὼς ἀγαθή· ἄρπαξ δὲ γυνὴ θανάτοιο δότειρα. 'It is all very well, if she brings you a dowry; but if she robs and squanders, it is death to the house.'

376. Most copies give σώζοι πατρώιον οἶκον, and so Proclus and Moschopolus read. But the verse is in some way corrupt, since οἶκον always takes the digamma. The Cod. Gale has εἴη by the first hand, (with gloss ἔστω,) σώζοι by the second hand. Doubtless we should read οἶκον πατρώιον εἴη κ.τ.λ.—The meaning of μουννογενῆς was explained by Tzetzes as 'children born of one mother;' but it is clear the poet is speaking of an only son, because the antithesis is in πλεόνεσσι. "It is well to have at least one son, if you look to increasing or 'feeding' your property;

but it is better still, if you die old, to leave several sons, for their united care will bring greater profit." There is a similar aspiration in Pindar, Ol. v. 22, φέρειν γῆρας εὐθυμον ἐς τελευτὰν νιῶν παρισταμένων.—Schoemann ejects 377, and reads γῆραιος δὲ θάνοις σφέτερον παῖδ' ἔγκ. With regard to 378, it seems clear that it came from another recension to express the same sentiment as the preceding. It is therefore marked as a probable interpolation. Tzetzes says, οἱ περὶ Πρόκλον καὶ Ἀρίσταρχον ἢ Πλούταρχον ἀδιανόητον τοῦτο φασὶν εἶναι καὶ περισσόν.

378. ἐγκαταλείπων, 'leaving in your place,' or to fill up the vacancy; *aliūm sufficiens*. So Plat. Symp. p. 208, v, τούτῳ γὰρ τρόπῳ πᾶν τὸ θνητὸν σώζεται — τῷ τὸ ἀπὸν καὶ παλαιούμενον ἕτερον νέον ἐγκαταλείπειν οἷον αὐτὸ ἦν.

380. πλείων μὲν. 'The more there are, the greater is the caretaking, and the larger is the added store; so if wealth is what your heart desires within you, act as I tell you, and do work upon work.'

381. ἐν φρεσὶ σῇσι (σῇσιν) MS. Cant. Cod. Goettling. ἐν φρεσὶν ῆσιν vulgo, and so Gaettling; who regards this distich as interpolated by way of closing the last subject and entering upon a new one. The chief evidence against it is the violation of the digamma in ἐργῳ. As however the MSS. vary between καὶ

ὦδ' ἔρδειν, καὶ ἔργον ἴπ' ἔργῳ ἐργάζεσθαι. (380)

Πληϊάδων Ἀτλαγγενέων ἐπιτελλομενάων
ἄρχεσθ' ἀμητοῦ· ἀρότοιο δὲ δυσσομενάων.

αἱ δ' ἦτοι νύκτας τε καὶ ἡμέατα τεσσαράκοντα 385

382. *Φέργον δ' ἐπὶ Φέρῳ Φεργάζεσθαι*

382. καὶ ἔργον ἐπ' ἔργῳ AEF. ἔργον δέ τ' ἐπ' ἔργῳ the rest. 383. *Βίβλος δεύτερος* in K. An initial rubricated or otherwise marked in EGHJ. Ἀτλαγενάων (ε superser.) A, and HI by the first hand. Ἀτλαγενέων the rest. 384. ἀμήτου ἀροτοῖο G. ἀρότοιο A, Ald. ^a δυσσομενάων A. δυσσομενάων the rest.

ἔργον ἐπ' ἔργῳ and ἔργον δέ τ' ἐπ' ἔργῳ, we should probably read ἔργον δ' ἐπὶ ἔργῳ ἐργάζεσθαι. By 'one work after another' he means the successive operations of farming, e. g. sowing and reaping after ploughing. Schoemann, p. 41, thinks 381—2 following v. 326, the intervening lines having been interpolated or disarranged.

383. Here commences quite a distinct part of the poem, more exclusively didactic and less ethic than the preceding. Precepts on the practice of agriculture are the topic now before us. In the MSS. some distinction is commonly made at this place, either by a rubricated letter or the title *Βίβλος δεύτερος*.

Ibid. Πληϊάδων. The Pleiades rise in early summer (May) and set in November. While they were hidden, the sailing-season was suspended, (inf. v. 622,) and when they set, then commenced the work on the farms (v. 616). See Virg. Georg. iv. 231—3. Aesch. Agam. 799. Ar. Av. 710—11. Theocr. xiii. 25, ἄμος δ' ἀντέλλοντι Πελεϊάδες, ἐσχατιαὶ δὲ Ἄρνα νέον βόσκοντι, τετραμμένω εἶπος ἦδη, Τᾶμος ναυτιλίας μιν ἀσκειο θεῖος ἄωτος Ἡρώων. Ovid, Fast. v. 599 (13th of May), 'Pleiadas aspicias omnes, totumque sororum Agmen, ubi ante Idus nox erit una super. Tum mihi non dubiis auctoribus incipit aestas, Et tepidi finem tempora veris habent.'—Ἀτλαγγενέων (Cod. Gale Ἀτλαγγενάων), not for Ἀτλαντογενέων, as

Goettling teaches, but for Ἀτλαντογενέων, derived at once from the stem.

384. ἀμητοῦ. Goettling gives ἀμήτου, with Dindorf, and so Cod. Gale.—δυσσομενάων, the Homeric aorist, as *δύσετο* δ' ἥλιος, and in Od. i. 24, οἱ μὲν δυσσομένον Ὑπερίονος. Cod. Gale has ^a δυσσομενάων. Tzetzes took it for the future, μελλουσῶν δύναι τὴν ἐσπερίαν δύσιν, οὐ τὴν ἑώαν. By ἀμητὸς and ἄροτος, the reaping and the ploughing, the summer and the winter or post-autumnal seasons are meant. As with us, the ploughing and sowing for the early crops took place in late autumn. So Virg. Georg. i. 219, 'At si triticeam in messum robustaque farra Exercebis humum, solisque instabis aristas, Ante tibi Eoae Atlantides abseondantur,—Debita quam sulcis committas semina.'—It is to be observed that the α in ἀμητὸς is long, not by crasis with ἀρχεσθαι, but by the poetical pronunciation ἀμητοῦ. So we have ἀτάλλων (α) sup. v. 131, ἀμᾶν inf. v. 392, but ἀμᾶται in v. 778. Apollonius Rhodius has ἀμῶντος, ii. 1187 and 1382, and Theocritus δ' ἀμᾶτα (ἀμήτης), x. 7. Again ἀμητοῦ occurs, inf. v. 575. Homer reduplicates the μ even in ἔμαθες, Od. xviii. 362, ἀλλ' ἐπεὶ οὖν δὴ ἔργα κάκ' ἔμαθες. He also uses ἀμᾶήσειε, Il. xviii. 34, and ἀμᾶντες in Od. xxi. 301. ἀμῶν ib. ix. 135. In tragedy the α is short, e.g. διαμῶσαι in Bacch. 709. See also inf. 775—8.

κεκρύφεται, αὖτις δὲ περιπλομένου ἐνιαυτοῦ
φαίνονται ταπρῶτα χαρασσομένοιο σιδήρου. (325)
οὗτός τοι πεδίῳν πέλεται νόμος, οἳ τε θαλάσσης
ἐγγύθι ναιετάουσ', οἳ τ' ἄγkea βησσήεντα
[πόντου κυμαίνοντος ἀπόπροθι, πύονα χῶρον] 390
ἵναίουσιν. Γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν,
γυμνὸν δ' ἀμάαν, εἴ χ' ὥρια πάντ' ἐθέλησθα (390)

385. δέ τοι G. δὴ τοι the rest. 391. βοῶτεῖν

386. αἶθις D. 389. ναιετάωσ' AEFK. ναιετάουσ' BCGHI.
391. ναίωσ'· γυμνὸν δὲ A. ναίουσι EFK, Ald. ναίουσιν BCDGI.
392. ἀμάειν A. ἀμαῖσθαι the rest.

385. δὴ τοι vulgo. δέ τοι MS. Cant. δ' ἦτοι Hermann. Cf. v. 333.

Ibid. τεσσαράκοντα. The heliacal setting of the Pleiades in Hesiod's time was (according to Goettling after Ideler) on the 4th of April, the rising on the 18th of May, an interval of forty-four days inclusively.—περιπλομένου ἐνιαυτοῦ, as the year rolls on in its circular course, or as the sun enters new signs of the zodiac.

387. χαρασσομένοιο, when the sickle is being sharpened (or rather *roughened*, serrated, so as to become *καρχαρόδους*, Theog. 175) for the early harvest, ἀμνητός, v. 384. Inf. v. 573, ἀλλ' ἄρπας τε χαρασσόμεναι καὶ δμῶας ἐγείρειν.

388. πεδίῳν—θαλάσσης. 'This,' says the poet, 'is the general rule for both reaping and ploughing in the low lands, whatever may be the situation of your farm.' For some farmers, as Proclus says, made excuses for deferring these operations on account of the nature or position of their lands. Hence, perhaps, the poet adds inf. v. 413, αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἔτρησι παλαίει. The idea of Lehrs, that these verses were inserted by some Athenian who wished to describe the πεδίαῖοι, παράλοι, and διὰ κριοι of Attica, is ingenious rather than probable.

391. ναίουσιν. Something is wrong in this verse, since ναιετάουσ' has just preceded, and the addition of πύονα χῶρον after ἄγkea is harsh. Probably v. 390 was interpolated, and some word was expelled from the next verse in consequence. For a new precept should

commence a new verse; and we cannot otherwise account for the variant γυμνὸν δὲ σπείρειν, found in Cod. Gale and two or three of Goettling's MSS. The former also gives ναιετάωσ' and ναίωσ' (sic). Schoemann (p. 42) suggests γυμνὸν μὲν σπείρειν κέλομαι γυμνὸν δὲ βοωτεῖν. Goettling thinks οὗτος νόμος in v. 388 has its exegesis in γυμνὸν σπείρειν κ.τ.λ., and he places only a colon after ναίουσιν. But this seems less likely than to refer οὗτος νόμος to the times of harvest, &c., previously laid down.—γυμνὸν, without the ἱμάτιον, and perhaps throwing back the χιτῶν. Virgil, Georg. i. 299, 'Nudus ara, sere nudus.' Ar. Lysistr. 1177, ἡδὴ γεωργεῖν γυμνὸς ἀποδὺς βούλομαι. Hesych. βοωτεῖν· ἀροτριᾶν, ὅταν ὁ Ὠρίων δύνῃ, Λάκωνες.

392. ἀμάαν Goettling for ἀμαῖν, in which the middle syllable would be short. Here the long α is prefixed to the contracted α of the infinitive, as ω in ἡβώωσα, Od. v. 69, whereas μηχανάαται sup. 241 follows the analogy of καρχηκομόωντες, &c. Similar instances are ὑπεμνῆασθε Od. xxii. 38. αἶσαν *ibid.* x. 68. μνᾶσθαι *ibid.* i. 39. ἡγάασθε v. 122, but ἀγάασθε *ib.* v. 119. μενοινᾶα II. xix. 164.—Many copies give ἀμαῖσθαι, and so Moschopolus read, and Gaisford has edited. But this reading doubtless arose from a misapprehension of the prosody of the active infinitive. The middle voice means 'to heap up,' 'collect or scrape together,' as inf. v. 778, ὅτε τ' ἵδρις σῶρον ἀμάται, v. 775, εὐφρονα καρπὸν ἀμαῖσθαι, 'to get in the harvest.'

ἔργα κομίζεσθαι [Δημήτερος· ὥς τοι ἕκαστα
 ὄρι' ἀέξηται,] μὴ πῶς τὰ μέταξε χατίζων
 πτώσσης ἀλλοτρίους οἴκους, καὶ μηδὲν ἀνύσσης. 395
 ὥς καὶ νῦν ἐπ' ἐμ' ἦλθες· ἐγὼ δέ τοι οὐκ ἐπιδώσω,
 οὐδ' ἐπιμετρήσω· ἐργάζευ, νήπιε Πέρση, (395)
 ἔργα, τὰτ' ἀνθρώποισι θεοὶ διετεκμήραντο,
 μήποτε σὺν παιδεσσι γυναικί τε θυμὸν ἀχεύων
 ζητεύης βίοντον κατὰ γείτονας, οἱ δ' ἀμελῶσιν. 400

393. Φέργα 395. Φοίκους 397. Φεργάζευ 398. Φέργα

394. μεταξὺ MSS. 395. ἀνύσης A. 400. ἀμελῶσι AD.

393. ὥς τοι ἕκαστα κ.τ.λ. This seems but a repetition of what had just been said. Moreover, ἕκαστος is a digamated word (for ὅστις ἕκαστος in Theog. 459 is corrupt). Here Bentley read ὥστε Φέκαστα. See Curtius, Gr. Et. 460, who quotes Φέκαστος from a Locrian inscription. But the passage has certainly been interpolated; for the recurrence of ὦρια is intolerable, and the particle of purpose, ὥς—ἀέξηται, illogically follows εἰ κ' ἐθέλησθα κ.τ.λ. Probably Δημητέρος was added by those who thought ἔργα would not stand alone for 'farm-produce.' Tzetzes perceived that the passage was faulty:—τὸ εἰ χ' ὦρια καὶ τὸ ὥς τοι ἕκαστα ὦρι' ἀέξηται ἀντικρὺς ἐρεσχελία καὶ φλυαρία ἐστί.

394. τὰ μέταξε was restored by Spohn from several of the grammarians, who cite the word as ἀπαξ λεγόμενον from Hesiod. The MSS. and scholiasts give τὰ μεταξὺ, but the Aldine has μεταξύ. The sense is, 'between now and next harvest.' Hesychius seems to have misunderstood the sense; τὸ μέταξε· τηνικᾶδε. The word occurs in the Homeric Hymn to Hermes, v. 125, ὥς ἐτι νῦν τὰ μέταξε πολυχρόνιοι πεφύασι, and *ibid.* 159.

395. πτώσσης, πτωχέης, ἢ δίκην πτωκὸς γυμνὸς καὶ περιδεὴς πορεύη πρὸς τοὺς ἀλλοτρίους οἴκους, Tzetzes. Cf. Od. xvii. 227, ἀλλὰ πτώσσαν κατὰ δῆμον βούλεται αἰτίῳ βόσκειν ἣν γαστέρ' ἀναλτον. The accusative appears to depend on the implied sense of motion from one place to another, combined with that of προσ-

αἰτῶν, λιπαρῶν, ἐνοχλῶν. Cf. Theognis, v. 918, πτωχεύει δὲ φίλους πάντας, ὅπου τιν' ἴδῃ. Xen. Oecon. xx. 15, ὁ μῆτε ἄλλην τέχνην χρηματοποιῶν ἐπιστάμενος, μῆτε γεωργεῖν ἐθέλων, φανερόν ὅτι κλέπτων ἢ ἀρπάζων ἢ προσαιτῶν διανοεῖται βιοτείνειν.

396. ἐπ' ἐμέ, 'after me' (as we say, in the sense of coming to and looking for). We might have expected πρὸς ἐμέ, but the Greeks used ἐπαιτεῖν and προσαιτεῖν indifferently for πτωχεύειν.

Ibid. ἐπιδώσω, 'I will not give you more than I have given.' This seems the true sense, from ἐπιμετρήσω following. And so Moschopolus, ἐγὼ δέ σοι οὐκέτι ἐφ' οἷς ἔδωκα δώσω. Generally, ἐπιδοῦναι is to make a free present, as Eur. Med. 186, μόχθου δὲ χάριν τήνδ' ἐπιδώσω. And so Tzetzes here explains it, προῖκα καὶ κατὰ χάριν παρέξω. Goettling would read ἐγὼ δέ τοι οὐκ ἐτι δώσω. It is more familiar to us as an Attic idiom; but it occurs Il. xxii. 559, εἰ μὲν δὴ με κελεύεις οἴκοθεν ἄλλο Εὐμήλω ἐπιδοῦναι. Schoemann (Com. Crit. p. 9) thinks that this address to Perses must have been made at a later time than sup. 213, 275, where he charges him with violence.

398. διετεκμήραντο, διάρρισαν, have defined, appointed, ordained. See on v. 229.—In ἔργα, as before, agriculture is mainly included. Hence there is an allusion, perhaps, to the times and seasons assigned by the gods, and marked by the stars.

400. ζητεύειν is a lengthened form of

δὶς μὲν γὰρ καὶ τρὶς τάχα τεύξαι· ἦν δ' ἔτι λυπῆς,
 χρήμα μὲν οὐ πρήξεις, ἴσὺ δ' ἐτώσια πόλλ' ἀγορεύσεις·
 ἀχρεῖος δ' ἔσται ἐπέων νομός. ἀλλὰ σ' ἄνωγα (401)
 φράζεσθαι χρεῶν τε λύσιν λιμοῦ τ' ἀλεωρήν.

Οἶκον μὲν πρώτιστα γυναικὰ τε, βοῦν τ' ἀροτῆρα, 405
 [κτητῆν, οὐ γαμετῆν, ἥτις καὶ βουσὶν ἔποιτο,]
 χρήματα δ' εἰν οἴκῳ πάντ' ἄρμενα ποιήσασθαι, (405)

403. *ῥεπέων*405. *ῥοῖκον*407. *ἐν ῥοίκῳ*

401. ἦν δέ τι CEF1. 402. om. I. σὺν δέ τ' ἐτώσια C. 403.
 ἔσσεται A. ἔσεται EF. νόμος DH. 405. τ' om. A.

ξητέω, as κηδεύω of κηδέω, δοκεύω of δοκέω, ἀχεύω of ἀχέω, and so κρυπτεύειν and ὀρθεύειν in Euripides.—ἀμελῶσι Cod. Gale, perhaps rightly.

402. The emphatic σὺν forms an unnatural antithesis with χρήμα μὲν, &c., and perhaps we should read τὰ δ' ἐτώσια κ.τ.λ., where τὰ would be the demonstrative; though neither is this satisfactory, followed by πολλά. Compare, however, II. x. 237, μηδὲ σύ γ' αἰδόμενος σῆσι φρεσὶ τὸν μὲν ἀρίεω καλλείπειν, σὺν δὲ χεῖρον ὁπάσσει αἰδοῦ εἰκων. Qu. τὰ δ' ἐτώσια πάντ' ἀγορεύσεις? It is not improbable indeed that ἐτάσιος took the digamma. Thus inf. v. 440, Bentley read *Ῥέργον δὲ Ῥετώσιον αἰθὶ λίποιεν*. (Compare however v. 411.) The verse indeed is entirely omitted in one of the Bodleian MSS., (D'Or. x. i. 3. 13,) which, though late, exhibits many remarkable readings. Perhaps it is an interpolation. We should probably read ἦν δ' ἔτι λυπῆς, ἀχρεῖος *Ῥεπέων* ἔσται νομός, which was altered to avoid the supposed hiatus in ἐπέων.—νομός, the range, compass, or extent of your eloquent appeals. An Homeric phrase, II. xx. 249, ἐπέων δὲ πολλὺς νομὸς ἔνθα καὶ ἔνθα.

404. χρεῶν λύσιν, a way of getting out of debt, viz. some better way than by begging. It would be better, perhaps, to continue οἶκον μὲν &c. in apposition, than to make it a new and independent sentence, in which οἶκον is the object of

ποιήσασθαι. We might thus translate, 'a household consisting of a woman-slave, and an ox for the plough.'

405 seqq. An enumeration of the stock and the implements necessary for farming.—οἶκον, a homestead including the usual possessions and appurtenances. Xenophon, Oecon. vi. 4, defines οἶκος to be κτήσις ἢ πᾶσα. A female slave and an ox for the plough are mentioned as the *minimum* for commencing. The following verse is justly regarded as interpolated, by way of explaining what kind of a γυνή was meant. It does not seem to have been known to Aristotle, who quotes this passage, Polit. i. 2, and Oecon. 2, and took γυναῖκα to mean 'a wife.' Not only the repetition of βουσὶν after βοῦν, but the interposing βοῦν ἀροτῆρα between γυναῖκα and its epithet κτητῆν, is very clumsy. Moreover, ἔπεσθα should mean 'to follow at the plough,' but this office is assigned not to a woman, but to a sturdy man, inf. v. 441. Perhaps 'to attend upon' is used in a more general sense.

407. χρήματα, the goods, i. e. the farming implements, σκεύη.—ἄρμενα, ἀρμόδια, Moschop., 'get them suited to hand,' or ready for use. Goettling, by referring to a precept in Xen. Oecon. § viii. 3, and ibid. 18, about τάξις, or order, seems to take the sense somewhat differently. But ἄρμενος is frequent in Hesiod, and in every place has the sense of *aptus, habilis*.

μή σὺ μὲν αἰτῆς ἄλλον, ὁ δ' ἀρνῆται, σὺ δὲ τητᾶ,
 ἢ δ' ὥρη παραμείβηται, μινύθῃ δέ τ' ἔτοι ἔργον.
 μηδ' ἀναβάλλεσθαι ἔς τ' αὐριον ἔς τ' ἔννηφιν. 410
 οὐ γὰρ ἔτωσιοεργὸς ἀνὴρ πίμπλησι καλὴν,
 οὐδ' ἀναβαλλόμενος· μελέτῃ [δέ] τοι ἔργον ὀφέλλει. (410)
 αἰεὶ δ' ἀμβολιεργὸς ἀνὴρ ἄτρησι παλαίει.
 Ὁμῶς δὲ λήγει μένος ὀξέος ἡελίοιο

409. δέ τε Φέργον? 411. ἔτωσιόφεργος 412. μελέτῃ δέ τε Φέργον?
 413. ἀμβολίφεργος ἀφάτρησι

408. αἰτεῖς EFH and D by the first hand. ἀρνέται AEF. 409. παραμείβεται AEF and D by the first hand. μινύθῃ A and D by the first hand. μινύθῃ BCEFH. In GI, Ald. the subjunctives are rightly given. 411. ἔτωσιεργὸς AD. 412. δ' ἔργον I. 413. ἄταισι HK, Ald. 414. ἡμῶς δὲ H.

408—9. ἀρνέται—παραμείβεται—μινύθῃ Cod. Gale; a reading the more remarkable, as it is found in other very good copies. Here μή is for ἵνα μή, by a not very uncommon use.—δέ τε Φέργον Bentley, probably rightly, as ἐν Φολίῳ just above.

410. ἔννηφιν. This is a difficult word to explain. It is called the epic *genitive* for ἐννης, scil. ἐς χρόνον ἐννης ἡμέρας, 'to the day after to-morrow.' But G. Curtius, Gr. Et. 311, tells us that ἐνος, 'old,' is the Sanscrit *sanas*, the Latin *senex*, while ἔννηφιν he refers (310) to Sanscr. *anjas, alius*. According to this, ἐνη and ἔννη are quite unconnected. A more common phrase in this sense is εἰς ἔννην, Ar. Ach. 172, (ἐς) ἐνας, Theocr. xviii. 14. Goettling's theory is that ἐνος bears the same relation to ἐν that *imius*, for *inimus* (*infinimus*) bears to *in*. As every definite line may be said to have a *beginning*, a *middle* and an *end*, the last of the triple division came to signify the *third day from the present*. Similarly, ἐνη καὶ νέα, the last day of the month, has reference to the extreme end of the last of the triad, ἱσταμένον, μεσοῦντος, and φθίνοντος, the addition of καὶ νέα alluding to the half-day borrowed from the next month to make up the deficiency in a lunar month of 29½ days, to the full complement of 30. Below, v. 770, ἐνη appears to mean the

first day of the month. This shows an early perplexity as to the exact ending and commencement of the true lunar month; or rather, a day made up, as it were, of two halves, was distinguished by a complex term, the shortened form of which (ἐνη) came to mean a whole day which included one of the halves, and that the wrong one.

412. μελέτῃ, 'diligence,' 'attention,' ἢ φροντίς, ἢ ἐπιμέλεια, Moschopolus. It is naturally contrasted with ἀναβολή, and so came to mean 'practice,' Pindar, Isthm. vi. 95, Λάμπων δὲ μελέταν ἔργοις ὑπάζων Ὅσιόδου μάλα τιμᾷ τοῦτ' ἔπος. The Schol. there, in citing this passage, omits the δέ, which Gaisford approves. Bentley would read μινύθῃ δέ τε Φέργον in 409. But the violation of the digamma is a just ground of suspecting an interpolation. According to Goettling, this verse is wanting in three MSS.

413. ἄτρησι παλαίει 'has to contend with losses.' ἄταισι MS. Corp. Christ. and vulg., but ἄτρησι nearly all the MSS.

414. ἡμῶς δὲ, 'when therefore,'—as if in continuation of the advice in v. 407. Cf. inf. v. 648, 679. But ἡμῶς δὲ λήγει is more probably right, the λ being regarded as doubled. And this is the reading of one of the Bodleian MSS.

καύματος ἰδαλίμου, μετοπωρινὸν ὁμβρήσαντος 415
 Ζηνὸς ἐρισθενέος, μετὰ δὲ τρέπεται βρότεος χρώς
 πολλὸν ἐλαφρότερος· δὴ γὰρ τότε Σείριος ἀστηρ (415)
 βαῖον ὑπὲρ κεφαλῆς κηριτρεφέων ἀνθρώπων
 ἔρχεται ἡμάτιος, πλείον δέ τε νυκτὸς ἐπαυρεῖ·
 τῆμος ἀδηκτοτάτῃ πέλεται τμηθεῖσα σιδήρῳ 42
 ὕλη, φύλλα δ' ἔραζε χέει, πτόρθοιό τε λήγει·
 τῆμος ἄρ' ὕλοτομεῖν μεμνημένος· ὥρια ἔργα. (42)

421. χέει 422. ὥρια ἔργα

417. σίριος EF. 420. τῆμος A. ἥμος the rest. 422. δ' ἄρ'
 A. ὥρια ἔργα A. ὥριον ἔργον the rest.

415. ἰδαλίμου from ἴδος = ἴδρος. Hesych. ἰδάλιμον καῦμα· τὸ ἰδρωτοποιόν. *Id.* καύματος ἰδαλίμου· τοῦ θερμοτάτου, ἢ ἰδρωτοποιοῦ. Scut. Herc. v. 397, ἴδει ἐν αἰνοτάτῳ, ὅποτε χροῖα Σείριος ἄξει.—μετοπωρινὸν κ.τ.λ., when the autumnal rains have cooled the ground after the season of the vintage, ὁπώρα.

417. ἐλαφρότερος, scil. ὥστε γίγνεσθαι, viz. when the languor caused by the heat has passed away. Perhaps χρώς has reference to the swarthy colour of sunburnt men, which becomes evanescent as the autumn advances; or the phrase may be borrowed from the τροπαὶ ἡελίου, as we say, 'men's bodies take a turn to greater agility.' Moschopulus:—μεταβάλλεται δὲ τὸ ἀνθρώπινον σῶμα ἀπὸ τοῦ ἀναιμένου ἐπὶ τὸ πυκνὸν καὶ ἰσχυρὸν (ἰσχυρὸν gloss. MS. Cant.), κατὰ πολὺ ἐλαφρότερον γιγνόμενον.—τότε, viz. in the autumn, after the time when the dog-star brings the greatest heat, Aesch. Ag. 940.

419. ἐπαυρεῖ, which Buttmann (Lexil. p. 150) regards as a separable form from ἀπαυρᾶν, means, that the dog-star gets more night, i. e. exercises its influence in a greater proportion by night than by day, as the nights become longer. It is nearly a synonym of ἐπαυρίσκεται. Cf. Il. xv. 316, πολλὰ δὲ (δοῦρα) καὶ μεσσηγὺ, πάρος χροῖα λευκὸν ἐπαυρεῖν, ἐν γαίῃ ἴσταντο. Ib. xviii. 302, τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἢ περ' Ἀχαιοῦς, and xxiii. 340, λίθου δ' ἀλέεσθαι ἐπαυρεῖν. "The star Sirius moves but for a short time above us during the daytime and

confines himself mainly to the night." (Dr. Pearson, Transactions of Camb. Philolog. Soc. i. p. 177.) Astronomical calculations show, that owing to the Precession of the equinoxes Sirius would have risen in B.C. 750 about two hours earlier than it now does, but would have been above the horizon for about an equal time, viz. 10 hours, in the latitude of Ascrea (*ibid.*).

420. τῆμος Cod. Gale, Goettling. ἥμος Gaisford, with most MSS. (τότε Tzetzes.) — ἀδηκτοτάτῃ, 'the least worm-eaten when cut down with the axe.' Some malady like our *dry rot* seems to be meant, and perhaps arising from the same cause, the cutting down trees while the sap is in active circulation. Plautus, Mostell. iii. 2, 141, 'edepol ambo ab infimo tarmes secat; intempestivos excisos credo.'

421. πτόρθοιο, the sprouting of the twigs; τοῦ κλωνοφυεῖν, Tzetzes. This is an unusual sense of a word which means 'a young shoot.' Perhaps πτορθμοῖο.

422. ὕλοτομεῖν, be careful to cut your timber, duly mindful of the season, or of the advice here given. Cf. v. 623. 711.—ὥρια ἔργα Cod. Gale, and a few other good copies, for the vulg. ὥριον ἔργον, which violates the digamma. So ἐπίκλοπον ἦθος has crept into the text for ἐπίκλοπα Φήθη, sup. 67, 78. The verse however may be spurious, as Goettling says it is wanting in one copy. The construction is certainly obscure; perhaps it is best to make ὥρια ἔργα a

ὄλμον μὲν τριπόδην τάμνειν, ὕπερον δὲ τρίπηχυν,
 ἄξονά θ' ἑπταπόδην· μάλα γάρ νύ τοι ἄρμενος οὕτως·
 εἰ δέ κεν ὀκταπόδην, ἀπὸ καὶ σφῦράν κε τάμοιο. 425
 τρισπίθαμον δ' αἶψιν τάμνειν δεκαδῶρ' ἁμάξῃ.

423. τέμνειν I.
 ἄρμενον the rest.

424. ἄρμενος EFK, Ald., and D by correction.
 425. ἀπὸ κεν A. 426. δωδεκαδῶρ C.

distinct exegetical clause, 'for then the timber is in season.' Commonly, no stop is placed at *μενημένος*, by which *ἔργον* becomes a cognate accusative. Virgil seems to have rendered this verse, Georg. i. 256, 'aut tempestivam silvis evertere pinum.'

423. ὄλμον κ.τ.λ. 'Cut your mortar of the length of three feet, but your pestle of three cubits.' The custom of crushing or bruising corn in a wooden mortar carries us back to a state of primitive rustic simplicity; yet the implement was in use even in the time of Aristophanes, Vesp. 238, *περιπατοῦντε νύκτωρ | τῆς ἀρτοπώλιδος λαθόντ' ἐκλέψαμεν τὸν ὄλμον*. Mention is made of pestle and mortar, *ἀλετρίβανος*, *δοῖδυξ*, and *θύεια*, in Ar. Pac. 228, 259. Equit. 984. If any faith is to be placed in the quaint drawings of rustic implements which are given in three MSS. (A, C, H), the pestle was a horizontal pounder working on a pivot, similar to that still used in Italy in preparing maccaroni-paste. G. Curtius, Gr. Et. 290, derives ὕπερος (*superus*) from ὑπέρ, and ὄλμος (361) from the root *Feλ*, *volvo*. Cf. Il. xi. 147, ὄλμον δ' ὥς ἔσσευε κυλίνδεσθαι δι' ὀμίλου. Photius records both words in ὑπέρου *περιτροπή* and ὄλμου. He quotes from the Φίλοι of Eupolis, 'Ρέγειν δὲ τοὺς ὄλμους οἶμοι τῶν κακῶν. Read, *ρέγειν δὲ τοῖς ὄλμοισιν· οἶμοι τῶν κακῶν*. Here ὄλμος means *φορβεῖα*, the mouth-piece of the flute, probably from having a circular cavity fitting on to the instrument.

424. ἄρμενος, 'well-proportioned.' See on v. 107. *μάλα* is here poetically used for *μάλιστα*. The handle of the pestle is clearly meant by *ἄξον*. Pinto, in his travels through Africa, gives sketches of women pounding rice with pestles fully as long as that here mentioned. It seems wrongly referred to a cart-axle. 'Hesiod,' Tzetzes quaintly observes, 'calls the seven-feet axle very con-

venient in size: I should call it very inconvenient, though no great farmer myself.'

425. σφῦραν, 'a mallet,' i. e. a billet of wood one foot long, sawn off from the superfluous length of the ἄξων to form the head of a mallet such as is used for driving stakes. Cf. Ar. Pac. 566, *νῆ Δί', ἥ γὰρ σφύρα λαμπρὸν ἦν ἔρ' ἐξωπλισμένη*. On all these minute directions Proclus has a note of some interest:—*πολλὸς ἐν τούτοις ὁ Πλούταρχος, ἀμυνόμενος τοὺς γελῶντας τὸν Ἡσίοδον τῆς μικρολογίας, καὶ Πλάτωνα λέγων περὶ τῆς τῶν σκευῶν ἐν τοῖς οἴκοις διειλέχθαι συμμετρίας, καὶ Λυκούργον περὶ τῆς τῶν θυρῶν κατασκευῆς, ἵν' ἀπὸ πρίονος ᾧσι καὶ πελέκως μόνον ποιοῖκίλοι. Δεῖ οὖν ἀποδέχεσθαι καὶ τὸν Ἡσίοδον μέτρα παραδόντα καὶ ὄλμον καὶ ὑπέρου καὶ ἄξονος καὶ σφύρας*.—The objection, in fact, would apply equally to Virgil's Georgics, and to all the instructions conveyed in didactic poems.

426. αἶψιν, the fellow or periphery, into which the spokes, *κνημῖδες*, are inserted.—*τρισπίθαμον*, of three spans, or about twenty-two inches, in length. Proclus, *σπιθαμὴ μὲν ἐστὶν ἀπλωθείσης τῆς χειρὸς ἐπὶ τὸ ἄκρον τοῦ σμικροτάτου δακτύλου διάστημα*.—*δῶρον δὲ τὸ αὐτὸ πως καὶ παλαιστή, ἀλλ' οὕτως* (i. *ἀπλῶς οὕτως*) *ἐκ τῶν τεσσάρων δακτύλων ὀρθῶς συντεθέντων*. Thus *δεκαδῶρ' ἁμάξῃ* is 'for a wheel of ten palms (less than three feet) in diameter.' Both Proclus and Tzetzes, and indeed Moschopulus also, explain *ἁμαξα* here by *τροχός*. The wheel, say they, (or rather, the outer ring of it,) is made up of four segments called *ἀψῖδες* each of which ought to be *τρισπίθαμος*, three spans measured along the curvature. (See, however, Appendix B.) This gives a periphery of about $7\frac{1}{2}$ feet, and a diameter of $2\frac{1}{2}$ on a rough approximation. We cannot be certain of the exact measure of the *δῶρον* (or *δωρὰ*), 'a palm.'

πόλλ' ἐπι καμπύλα κάλα· φέρειν δὲ γῆν, ὅτ' ἂν εὖρης,
 εἰς οἶκον, κατ' ὄρος διζήμενος ἢ κατ' ἄρουραν, (426)
 πρίνινον· ὃς γὰρ βουσὶν ἀροῦν ὀχυρώτατός ἐστιν,
 εὖτ' ἂν Ἀθηναίης δμῶος ἐν ἐλύματι πῆξας 430
 γόμφοισιν πελάσας προσαρήρεται ἱστοβοοῇ.

428. Φοῖκον

427. ἐπικαμπύλα κάλα AG. 429. πρίνινον D. οἱ γὰρ K. 430.
 δμῶος BCGK, Ald., and others. Vulg. δμῶος. ἐν om. A. 431.
 γόμφοισι AEFH. προσαρήσεται ἱστοβοοῖι A.

Homer gives ἑκκαίδεκάδωρα as the width of the horns from tip to tip, of a species of ibex, Il. iv. 109. From the calculations of Proclus and Tzetzes, it would seem that the poet ought to have said δωδεκαδῶρα as the diameter of a wheel of twelve σπιθαμαί, each σπιθαμή containing three δωραί. For the whole periphery would thus measure 36 δωραί, a third of which, or the approximate diameter, is 12. And δωδεκαδῶρα is found in one of the Bodleian MSS. This requires τάμε for τάμνειν.—Van Lennep and Goettling edit ἄψιν with the *lenis*, against the copies.

427. ἐπι Goettling, after Hermann and others, for ἐπί. But he wrongly explains it “*adsunt praeterea, si quaeris.*” Rather, τάμνειν is to be supplied; ‘cut many crooked bits of wood beside,’ viz. supplementary to the ἄψιδες, if any of them should prove unsound, &c. Schoemann, with Lennep, reads ἐπικάμπυλα, supplying ἐστί. Even for making two wheels, at least eight ἄψιδες were required. Tzetzes:—τοῦτο δὲ εἶπεν, ἵνα δείξῃ ὅτι οὐ μίαν ἄψίδα λέγει ἔχειν τὸν τροχόν, ἀλλὰ τέσσαρας. — γῆν, ‘the plough-stock,’ (*buris*, Virg. Georg. i. 170,) or body of the plough, to which are affixed, or mortised, the pole, (*temo*, ἱστοβοεύς,) in front, and the handle, (*stiva*, ἐχέτλη,) behind. This γῆς, for the sake of toughness, is to be of the *ilex* or holm-oak, a tree which, like the laburnum, has a heart of much darker grain and extremely compact fibre. As the plough stock was to be a forked bough of peculiar shape, the poet adds, *ὅταν εὖρης διζήμενος*, when you have found such a one in your search for it over the hills or the level plain.

429. ὃς γάρ. See sup. v. 22.

430. Ἀθηναίης δμῶος, the servant of Athena, viz. the carpenter. Either the uncontracted or the lengthened form of δμῶος. See inf. v. 470. The metre (unless the poet wrote δμῶος Ἀθηναίης) suggests δμῶος.—ἐλύματι, ‘upon the share-beam’ (*dentale*). This was a timber projecting transversely downwards, so as to scratch up the earth in the manner of a hook, when the point was shod with the iron share (*ῥύνις*, *vomer*). Hesych. ἔλυμα· τὸ τοῦ ἀρότρου πῆριον. Read πείριον, ‘the part that pierces the earth.’ Both the pole and the share-beam are here distinct parts, to be fastened to the ploughstock with wooden pegs, γόμφοι.—προσαρήρεται, the reduplicated aorist middle (like ἀγαγέσθαι), for προσαράρηται, probably by an interchange of the long vowels. Goettling calls it “*conjunctivus perfecti passivi significatione media.*” (Tzetzes:—προσαρήρηται ὥφειλεν, οἱ Ἴωνες δὲ οὐκ ἐκτείνουσιν· ὅθεν προσαρήρεται γράφεται.) The true medial sense, ‘to get it fastened by another,’ is clearly out of place. Translate, according to the order of the words, ‘bringing it close up by pegs shall have fitted it tight to the pole.’ In few words, ‘This makes the strongest plough, when both pole and share-beam are separately affixed to it.’ According to Hesychius, ἱστοβοεύς means δεσμός ζυγοῦ, or μέρος τοῦ ἀρότρου ὁρθὸν ἐστὶς ὥσπερ ἱστός. More probably the pole was so called from making the oxen stand on each side. By πελάσας he means, that till the peg is driven in, the mortise and tenon present a loose and somewhat gaping joint. To construe γόμφοισιν προσαρήρεται is against the natural order of the words.

δοιὰ δὲ θέσθαι ἄροτρα πονησάμενος κατὰ οἶκον, (430)
 αὐτόγυνον καὶ πηκτὸν, ἐπεὶ πολὺ λώϊον οὕτω
 εἴ χ' ἕτερόν [γ'] ἄξαις, ἕτερόν κ' ἐπὶ βουσι βάλοιо.
 δάφνης δ' ἢ πετελέης ἀκιώτατοι ἱστοβοῆς. 435
 δρυὸς ἔλυμα, γύην πρίνου, βόε δ' ἐννεαετήρω
 ἄρσενε κεκτῆσθαι, τῶν γὰρ σθένος οὐκ ἀλαπαδνὸν, (435)
 [ἥβης μέτρον ἔχοντε· τῷ ἐργάζεσθαι ἀρίστω.]

432. Φοῖκον 434. ἕτερον Φάξαις 436. δρυὸς βόε δ' ἐννεαετήρω
 438. τὸ Φεργάζεσθαι?

434. γ' ἐπὶ ΑΙ, Ald. κ' ἐπὶ BCE and others. 435. δ' om. AEF.
 436. πρίνου δὲ γύης A. πρίνου δὲ γύην EF. πρίνου γύ ην (with an
 erasure) D. πρίνου γύην BCGHIK, Ald. 438. ἔχοντες D. τῷ E
 and D by the first hand.

432. θέσθαι, provide, lay up, for your-
 self. κτῆσαι καὶ ἀπόθου, 'Tzetzes. πονη-
 σάμενος, ποιησάμενος, 'having had
 them made,' viz. by the workman.—
 αὐτόγυνον, one in which the three
 members described above are all
 grown in one piece. Hesych. αὐτόγυνον·
 μονόβυλον. (Read μονόβυλον. *Id.* in v.
 γύης· τὸ κατώτατον μέρος τοῦ ἱστοβοῆος
 ἐν τῷ ἄροτρῳ· αὐτόγυνον δὲ, τὸ μὴ σύν-
 θετον, ἀλλ' ἐξ ἐνὸς ξύλου.) Such a plough
 as this, (the most primitive of all forms,
 being simply a forked bough,) is still
 used in Asia Minor. An engraving of
 one is given in p. 52 of Sir Charles
 Fellows' work. The πηκτὸν was com-
 pacted of the several timbers. Cf. II.
 xiii. 703, and x. 353. Od. xiii. 31, ὥς
 δ' ὅτ' ἀνὴρ δόρποιον λιλαίεται, ᾧ τε πανῆ-
 μαρ νειδὺν ἂν' ἔλκητον βόε οἶνονε πηκτὸν
 ἄροτρον. Apoll. Rhod. iii. 232, describes
 the plough used by Jason as αὐτόγυνον
 στιβαροῦ ἀδάμαντος ἄροτρον.

434. ἄξαις (ἄγνυμι) is a digammated
 word, and one of the few which in com-
 position retained the written form of it,
 κανάξαις for καΦάξαις, inf. v. 666. Hence
 the γε is a mere metrical interpolation.
 —ἐπιβαλέσθαι is said in reference to the
 yoke thrown upon the cattle. Otherwise
 we put oxen to the plough, rather than
 the plough to oxen. And this is the
 meaning of ἱστοβοῆς, παρὰ τὸ ἱστάναι
 τὰς βοῦς, from bringing up an ox on
 each side of the pole, or possibly, from
weighing, as it were, one against the
 other by the balanced yoke, which was

also called πλάστιγξ, 'a scale,' Eur.
 Rhes. 303.—ἕτερόν κ' ἐπὶ MS. Cant. and
 others, as Spohn had corrected. Vulgo
 ἕτερόν γ' ἐπὶ, and so Cod. Gale.

435. ἀκιώτατοι, the same as ἀηκτότα-
 τοι, v. 420, from κίς, κίς, a small worm.
 Hesych. ἄσηπτοι· κίς γὰρ θηρίον γένος.
 The wood of the bay-tree does not seem
 very strong; but it may contain some of
 the essential oil which makes the leaves
 so fragrant, and which may impart an
 antiseptic property. Tzetzes says that
 the bay and the elm δριμύταται οὔσαι
 οὐ σήπονται ῥαδίως, which is certainly
 true of the elm.—The Codex Galeanus
 omits δ' after δάφνης.

436. MSS. πρίνου γύην, πρίνου δὲ
 γύης, or πρίνου δὲ γύην. If the reading
 of this verse be right, δρυὸς seems to
 take the double digamma, δρυFFός. Cur-
 tius (Gr. Et. 237), while he compares the
 Slavonic *drevo*, 'a tree,' says nothing
 about the F.—ἐννεαετήρω, for ἐννεετήρω.
 Compare ἐννάκίς and ἐννατός. In Theog.
 801, another form εἰνάετες occurs.

438. This verse, which is omitted by
 Suidas in v. ζυγομαχεῖν, was probably
 added by some one who thought the age
 of nine years was too advanced to be a
 useful one. Unless we adopt the correc-
 tion and somewhat unusual construc-
 tion, τὸ ἐργάζεσθαι ἀρίστω, i. e. εἰς τὸ
 ἐργάζεσθαι, the digamma is violated.
 Compare τὸ Φεργάζεσθαι ἄμεινον, sup. v.
 314. Probably, omitting this verse, we
 should read in the next, οὐδ' ἂν τῷ γ'
 κ.τ.λ., 'for their strength is not feeble,

οὐκ ἂν τώ γ' ἐρίσαντ' ἐν αὐλακι καὶ μὲν ἄροτρον
ἄξιαν, τὸ δὲ ἔργον ἐτώσιον αὐθι λίποιεν. 440

τοῖς δ' ἅμα τεσσαρακονταετῆς αἰζήδς ἔποιτο
ἄρτον δειπνήσας τετράτρυφον, ὀκτάβλωμον, (440)

ὅς [κ'] ἔργου μελετῶν ἰθεῖαν αὐλακ' ἐλαύνει,
μηκέτι παπταίνων μεθ' ὀμήλικας, ἀλλ' ἐπὶ ἔργῳ
θυμὸν ἔχων· τοῦ δ' οὔτι νεώτερος ἄλλος ἀμείνων 445

439. ἐν Φάλοκι 440. Φάξιαν, Φέργον δὲ Φετώσιον 441. τεσσαρακονταετῆς
443. ὅς Φέργου? Φάλακ' 444. Φέργῳ 445. νεώτερος

439. ἐρίσαντε AEEFGI. 443. ἐλαύνη G.

and they would not be likely to break the plough by frolics and strifes with each other.'

439. ἐρίσαντε Cod. Gale and others. The same metaphor from a pair restive under the yoke occurs in Il. i. 6, ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε. The common reading here is ἐρίσαντες, but αὐλαξ takes the F (Curtius, 136).—ἐρίσαντ' ἐν Φαύλακι Schoemann and Van Lennep. καὶ μὲν, for κατὰ μὲν, as κάρ ῥα Il. xx. 421. καὶ γόνυ ib. 458. κάπ φάλαρα xvi. 106, &c. In Il. xiii. 707, we have ἰεμένω κατὰ Φῶλκα (Φάλοκα, by hyperthesis Φάολκα, Φῶλκα). The nominative ὦλξ seems a figment of the lexicographers. But the root may be Φελλκ or Φολκ.

440. ἔργον, the farming operations. Virg. Georg. iii. 519, 'atque opere in medio defixa reliquit aratra.'—ἐτώσιον, see v. 402.

441. αἰζήδς, a vigorous man, *juvenis*; one whom we are wont to describe as 'a steady active man.' It is worthy of remark, that in the choice of oxen (v. 436), of an attendant on them, and in specifying the ages for marrying (inf. v. 696—8), Hesiod inclines to the side of experience and staid habits. Thus αἰζήδς is explained by Tzetzes ἀνὴρ τέλειος. The word occurs in Theogon. 863, where the melting of metals by stalwart forgers is described; and in Il. xxiii. 432, to express the vigorous throw of the quoit. Curtius (615) thinks the etymology doubtful. Donaldson (New Crat. § 265) identifies it with ἡίθεος.

442. τετράτρυφον, 'which breaks into

four parts.'—ὀκτάβλωμον, 'which gives eight mouthfuls,' ὀκτὼ δῆγματα ἔχοντα, Schol. Cobet, Misc. Crit. p. 413, shows that analogy is in favour of ὀκτώβλωμον, like ὀκτώπους. A square cake scored across in one direction with three incised lines, and in the other direction with one in the middle, would give eight morsels or bites. The Romans adopted the same plan in the *quadra*, and it has descended to our times in the marking of cake-gingerbread and cross-buns. Martial, iii. 77, 3, 'sectae quadra placentae.' Hor. Ep. i. 17, 49, 'Et mihi dividuo findetur munere quadra.' It was done to facilitate the equal distribution of the slaves' allowance, ἀρμαλιή. It is thought that the cross on the obverse of medieval silver coins was derived from the Saxon custom of breaking a penny into two half-pennies and four farthings; which last were further broken into *minuta* (λεπτά), corrupted to *mite*.

443. The κε in this verse must be regarded as inserted to supply the loss of the digamma, ὅς Φέργον. The optative depends on the preceding ἔποιτο.—ἐλαύνη MS. Cant. For the genitive after μελετῶν, see v. 316.

444. μηκέτι. The negative is affected by the optative. Compare v. 489. 591.—μεθ' ὀμήλικας, 'looking after his equals in age.' Cf. v. 447. τὴν γνώμην τρέπων μεθ' ἡλικιώσας, Moschop. By 'no longer' he means 'too old to,' &c. A man quite as active as, and more steady than, a mere youth, is recommended.

σπέρματα δάσασθαι καὶ ἐπισπορίην ἀλέασθαι.
κουρότερος γὰρ ἀνὴρ μεθ' ὁμήλικας ἐπτοίηται. (445)

ψράζεσθαι δ', εὖτ' ἂν γεράνου φωνὴν ἐπακούσῃς
ὑψόθεν ἐκ νεφέων ἐνιαύσια κεκληγυῖης·
ἧτ' ἀρότοιό τε σῆμα φέρει, καὶ χεῖματος ὥρην 450
δεικνύει ὁμβρηροῦ· κραδίην δ' ἔδακ' ἀνδρὸς ἀβούτεω·
δὴ τότε χορτάζειν ἔλικας βοῦς ἐνδον εἴοντας· (450)
ῥήϊδιον ἴγάρ ἐπος εἰπεῖν Βούε δὺς καὶ ἄμαξαν·
ῥήϊδιον δ' ἀπαινήρασθαι Πάρα ἴδ' ἔργα βόεσσιν.
φησὶ δ' ἀνὴρ φρένας ἀφνειὸς πῆξεσθαι ἄμαξαν, 455

446. ἀλέασθαι

452. Φέλικας βόφας

453. δὲ Φέπος Φειπεῖν, βόφε δὺς

454. παρὰ Φέργα βόφεσσιν

446. δάσασθαι A. δάσασθαι EK, Ald. 448. φωνὴν γεράνου EFK, Ald. 449. ἐνιαύσιος, K. 451. ὁμβρηροῦ DEF, Ald. 452. δεῖ τότε EF. εἰούσας (γρ. εἰόντας) A. 453. om. E, but inserted by the same hand. 454. βόεσσι AE. 455. φήσει (γρ. φησὶ) A. πῆξεσθαι MSS.

446. ἐπισπορίην, 'sowing over again.' Tzetzes:—τὴν δευτέραν καὶ ἐπανασπορὰν φυγεῖν. Οἱ γὰρ κακῶς σπείροντες πάλιν ἐπανασπείρουσιν ἐπιβάλλοντες ἕτερον σπορόν. In δάσασθαι (Cod. Gale δάσασθαι) there is a notion of *equal* distribution in sowing broad-cast.—ἀλέασθαι appears to take the digamma, as the other form ἀλεύασθαι shows (inf. v. 505). Compare χέω with χεύω.

447. ἐπτοίηται, 'looks flightily after.' Cf. v. 444. Eur. Bacch. 214, ὡς ἐπτόηται, 'how agitated he is!' Plat. Protag. p. 310, D, γινώσκων αὐτοῦ τὴν ἀνδρείαν καὶ τὴν πτοίησιν, 'aware of his impetuosity and his flightiness.' There is a good illustration of the custom here alluded to, of stopping the plough to gossip with a fellow-slave, in an Egyptian painting given by Wilkinson, vol. ii. p. 13.

448. φράζεσθαι, for φράζω, 'mark,' or observe, the advice given, viz. to feed your oxen well when the signs of the autumnal ploughing are heard.—γεράνου φωνήν (al. φωνήν γεράνου, with Cod. Gale), the voice of the crane migrating to warmer climes at the approach of winter; a familiar sign to agriculturists. See Ar. Av. 710, σπείρειν μὲν, ὅταν

γέρας κώζουσ' ἐς τὴν Διβύην μεταχωρῇ. Theognis, v. 1197, ὄρνιθος φωνήν, Πολυπαῖδη, ὃξὺν βοῶσης ἤκουσ', ἥ γε βροτοῖς ἄγγελος ἦλθ' ἀρότου.

450. χεῖμα ὁμβρηρόν is the wet or autumnal part of the winter. Cf. v. 415, μετοπωρινὸν ὁμβρήσαντος Ζηνός.—δεικνύει is remarkable, being commonly regarded as a later form than δείκνυσι. We have δείκνυε δὲ δμῶεσσι inf. v. 502. Archilochus used ὅλλυε, frag. 79.

451. ἀβούτης, without oxen. τοῦ μὴ βοῶν εὐποροῦντος, Mosch. See on ἀδότης, sup. v. 355. To this probably Hesychius refers; ἀβούτης· ἀκτῆμων.

452. βόας Gaisford, with many copies, perhaps rightly, i. e. βόφας.

453. ῥήϊδιον γὰρ κ.τ.λ. 'For, if it is easy for you to ask a loan, it is easy for others to refuse it, on the ground that work is going on.' The probable readings are, ῥήϊδιον δὲ Φέπος and παρὰ Φέργα.

455. φρένας ἀφνειὸς, *sibi sapiens*, Goettling after Spohn. Proclus, ἥτοι οὐκ ἀληθῶς πλούσιος, ἀλλὰ τῇ ψυχῇ δοκῶν πλουτεῖν. This ironical phrase is like our saying, 'a builder of castles in the air.' As ἀφενος implied tangible or real property, a visionary money-maker,

νῆπιος, οὐδὲ τὸ οἶδ'· ἑκατὸν δέ τε δούραθ' ἀμάξης.
 τῶν πρόσθεν μελέτην ἔχέμεν οἰκῆϊα θέσθαι. (455)
 εὖτ' ἂν δὲ πρώτιστ' ἄροτος θνητοῖσι φανείη,
 δὴ τότε' ἐφορμηθῆναι ὁμῶς δμῶές τε καὶ αὐτὸς
 αὖην καὶ διερὴν ἄρόων ἄρότοιο καθ' ὄρην, 460

456. τὸ Φοῖδε· Φίκαντι δέ?

457. Φοικῆϊα

456. τόδ' οἶδ' A. τόγ' οἶδ' vulg. δούρατ' ἀμάξης DEFH, Ald.
 457. τ' ἔχέμεν A, with δεῖ ἔχειν above by a later hand. δεῖ ἔχειν
 BCDGI. ἔχέμεν EFHK. 458. ἂν δὲ BCDGHI. ἂν δὴ the rest.
 460. ἄροτοιο BCEFG. ἄρότοιο A, Ald.

who relied too much on his own wit, was called 'rich in fancy.'—πῆξασθαι is the common reading, and it may be defended as the aorist for the future, which however is here the more natural and obvious reading, *sibi facturum esse*. See Theog. 625.

456. τόγ'. The γ' has taken the place of the digamma. The meaning is, he does not certainly know if he ever will make himself a wain; for an implement so complex is not completed in a day. The language seems proverbial in its tone. The verse was very celebrated in antiquity. Plato cites it, among others, Theaet. p. 207, A. The connexion with the preceding couplet is clear enough: if you can neither borrow nor construct a wain in the time of emergency, you had better keep one ready for use.

457. τ' ἔχέμεν Cod. Gale, with δεῖ ἔχειν by a later hand. δεῖ ἔχειν is found in several other copies. The change was made from not recognising the digamma in Φοικῆϊα.—θέσθαι, to lay up in store, as θέσθαι ἄροτρα sup. v. 432. Virg. Georg. i. 167, 'omnia quae multo ante memor provisa repones.'—τῶν μελέτην, 'care of these things you should have beforehand (πρόσθεν), to get them stored in your house.'

458. φανείη for φανέη, and that for φανῆ. See on v. 470. The common reading is φανείη, corrected by Spohn. Cf. v. 680, and sup. on v. 132.

460. αὖην καὶ διερὴν, whether the land be wet or dry. Cf. Georg. i. 213, 'jam-

dudum incumbere aratris, Dum sicca tellure licet, dum nubila pendent.' The first ploughing (*prosciissio* of the Romans) took place in late autumn; the next in spring, (or rather, the first ploughing in spring of land not occupied by a winter crop,) was τὸ πολεῖν, the *turning* the glebe, after it had received the benefit of the winter's frost, (Georg. i. 64,) when some kinds of sowing took place (*ibid.* v. 215 seqq.); and the third in summer, for a second crop. For this last operation the technical term seems to have been νεᾶν, *novellare*, Ar. Nub. 1117, and for the field itself νεῖδς, while by *novalis* the Romans generally meant land ploughed for the first time. Goettling well observes, that to this triple ploughing not only the term νεῖδς τρίπολος is referable, Il. xviii. 542. Theog. 971, but also the name Τριπτόλεμος (for *τριπόλιμος*). Compare Xen. Oecon. xvi. 11, οὐκοῦν τοῦτο οἶσθα, ὅτι τῷ σπορῷ νεδὸν δεῖ υπεργάζεσθαι; Οἶδα γάρ, ἔφην ἐγώ. Εἰ οὖν ἀρχοίμεθα, ἔφη, ἀροῦν τὴν γῆν χειμῶνος; Ἀλλὰ πηλὸς ἂν εἴη, ἐγὼ ἔφην. Ἀλλὰ τοῦ θέρους σοι δοκεῖ; Σκληρὰ, ἔφην ἐγώ, ἢ γῇ ἔσται κινεῖν τῷ ζεύγει. Κινδυνεύει ἔαρος, ἔφην, εἶναι τούτου τοῦ ἔργου ἀρκτέον. For the benefit of the summer-ploughing, see *ibid.* xvii. 14, οἶδα μὲν οὖν, ἔφη, ἀκριβῶς, ὅτι οὐδαμῶς ἂν μᾶλλον ἢ μὲν ὕλη ἐπιπολάζοι καὶ αὐαίνοιτο ὑπὸ τοῦ καύματος, ἢ δὲ γῇ ὅππῃ τοι ὑπὸ τοῦ ἡλίου, ἢ εἰ τις αὐτὴν ἐν μέσῳ τῷ θέρει καὶ ἐν μέσῃ τῇ ἡμέρᾳ κινῶι τῷ ζεύγει.

πρωὶ μάλα σπεύδων, ἵνα τοι πλήθωσιν ἄρουραι.
 Ἕαρι πολεῖν· θέρεος δὲ νεωμένη οὗ σ' ἀπατήσει. (460)
 νεῖδον δὲ σπείρειν ἔτι κουφίζουσιν ἄρουραν.
 νεῖδος ἀλεξιάρη παίδων εὐκηλήτειρα.
 εὐχέσθαι δὲ Διὶ χθονίῳ Δημήτερι θ' ἀγνῇ, 465
 ἐκτελέα βρίθειν Δημήτερος ἱερὸν ἀκτὴν,
 ἀρχόμενος ταπρῶτ' ἀρότου, ὅτ' ἂν ἄκρον ἐχέτης (465)
 χειρὶ λαβὼν ὄρηκα βοῶν ἐπὶ νῶτον ἵκηαι

462. *ἔαρι*463. *νεῖδον*468. *βοῶν*

462. *πωλεῖν* A. 464. *ἀλεξιάρη* A and E by the first hand.
 467. *ἀρότρου* Ald. 468. After *λαβὼν* a comma in the MSS.
 generally, which points to the reading *ὄρηκα*.

461. *πρωὶ μάλα* κ.τ.λ., very early in the season, if you wish to have a good crop.

462. *πολεῖν*. Cod. Gale *πωλεῖν*, with gloss *βωλοστροφεῖν*. Tzetzes also explains *πολεῖν* by τὰς βώλους τῆς γῆς ἀνάστρεφε τῇ δικέλλῃ. All the copies give *ἔαρι*, and the scansion of this verse seems to have given some trouble to the old commentators. The *synizesis* in *ἔαρι* is as in *ρέα μὲν γὰρ βριάει*, v. 5.—*ἀπατήσει*, 'disappoint your hopes.' Georg. i. 226, 'sed illos Expectata seges vanis clusit aristas.'

463. The form *νεῖδος* is due to the digamma, *νέFos*, Lat. *novus*. Cf. *νείαρος* and *νείατος*, comparative and superlative.—*ἔτι κουφίζουσιν*, before it has become hard and soddened again by the rain and sun after ploughing; for in this case the seed would lie on the surface. Probably this failure is alluded to in the Scripture parable of the Sower. The lightening of the crust is also meant by *tenui suspendere sulco*, Virg. Georg. i. 68.—*κουφίζουσιν* seems intransitively used also by Euripides, *Hel.* 1555, of the nimble step of animals.—*ἄρουραν* belongs to *κουφίζουσιν*, 'while yet light as to its surface.'

464. The exact meaning of this verse is doubtful. It seems to contain a eulogy of the summer-ploughing as the best of the three; it 'averts a curse and is the comforter of children.' If a field did not bear a good crop, it was thought to

be bewitched. But the summer crop was (with due precautions) generally a good one; and therefore, incantations against it would not take effect. Again, the earth was *κουροτόφος*, and so by supplying plenty was said to make children *εὐκήλους*, quiet and contented. Compare *παρενκληεῖν*, 'to tranquillize,' Eur. *Herc. Fur.* 99. Hesych. *εὐκηλήτερα. ἡσυχάστρια*. So also in v. *κηλήτειρα*.

466. *ἐκτελέα βρίθειν*. 'That it may be heavy when full grown.' The gods who send up good things from below the earth, are to be supplicated when first the ploughing begins.—*ἱερὸν*, lively, vigorous; Sanscrit *ishira*. (Max Müller, "Chips," &c., i. p. 136.) Cf. 566, *Theog.* 788, where it is an epithet of running water.

467. The *ἄκρος ὄρηξ* *ἐχέτης* was the upper cross-piece of the plough-handle; Lat. *stivæ manícula*. Schoemann, with Brunck and Dindorf, reads *ὄρηκι*, 'when you come down on their backs with a stick.' Hesych. *ὄρηξ· κλάδος ἐκπεφυκῶς, κάτωθεν ἀναβλαστήσας, ἢ ἀπὸ τῆς ῥίζης τοῦ δένδρου, ὀρθὸς κλάδος*.—*ἐφικέσθαι νῶτον τινος*, or simply *τινός*, is to apply the lash or goad. See examples of this idiom quoted on *Aesch.* *Suppl.* 550. *Soph. Oed. R.* 809, *κάρᾳ διπλοῖς κέντροισί μου καθίκετο*. *Δὲ κέντρον* is specified in this latter passage, it is likely that *καθίκεσθαι* and *ἐφικέσθαι* were technical terms for applying the goad.

ἔνδρυνον ἐλκόντων μεσάβῳ. ὁ δὲ τυτθὸν ὀπισθεν
 δμῶος ἔχων μακέλην πόνον ὀρνίθεσσι τιθείη 470
 σπέρμα κατακρύπτων· εὐθημοσύνη γὰρ ἀρίστη

469. μεσάβων (gl. λώρων) A. μεσάβῳ the rest. τυτθὸς all.
 471. σπέρμα κατακρύπτων ABCDGH. σπέρματά τε κρύπτων EF.
 σπέρματα κακκρύπτων K, Ald. εὐθυμοσύνη EFH, Ald.

Plat. Hipp. Maj. p. 292, A, ἂν τύχη βακτηρίαν ἔχων, ἂν μὴ ἐκφύγῃ φεύγων αὐτὸν, εὖ μάλα μὲν ἐφικέσθαι πειράσεται. II. xiii. 613, ἅμα δ' ἀλλήλων ἐφίκοντο. As this verb seems regularly to govern a genitive in the sense of τυγχάνειν, we should perhaps here read νώτου for νῶτον.

469. ἔνδρυνον ἐλκόντων, 'drawing the pole by the yoke-strap.'—μεσάβων Cod. Gale (gloss λώρων), with two or three of Goettling's MSS., and so Schoemann, who (com. crit. p. 48) explains it as a genitive plural of the parts taken hold of, ἔνδρυνον being, as he thinks, a peg inserted at the end of the pole. The MSS. and scholiasts vary between the genitive and the dative. According to Moschopolus and Tzetzes, ἔνδρυνον is the pole, and μεσάβους or μεσάβων the thong by which the yoke is fastened to the pole, or rather, to a ring on the pole. Compare Apoll. Rhod. iii. 1317, μεσηγὴν δ' αἶρας χάλκεον ἰστοβοῆα, θεῇ συνάρασσε κορώνη ζεύγληθεν. Proclus takes ἔνδρυνον to mean the wooden ring of the pole. Hesych. μέσσαβον· ἐξ ὠμοβοείων ἱμάντων, ᾧ τὸν ἰστοβοέα πρὸς μέσον τὸν ζυγὸν προσδέουσιν, ὃ τινες ἔχέβοιον. Pollux, i. 252, ὁ πλατὺς ἱμᾶς ὁ τῷ ζυγῷ παρακαταπτόμενος ἔχέβοιον ἢ μεσάβοιον καλεῖται καταλαμβάνουσι δ' αὐτὸν, ὅταν περιελίξουσιν, εἰς τὸ τοῦ ζυγοῦ τρύπημα, κερκίδα ξυλινὴν ἐμβαλόντες, ἢ καλεῖται ἔνδρυνον. We cannot be sure which is the right meaning, or which is the right reading, μεσάβῳ or μεσάβων. The sense however is the same whether we adopt the dative of the instrument or the genitive of the part laid hold of. It is worthy of remark, that in Asia Minor the word is corrupted into μέταδα, and means the yoke itself. (Fellows' *Travels*, p. 52, note.) Proclus quotes Callimachus, who probably used it in the very same sense, μέσσαβα βοῦς ὑποδύς. Gaisford gives μεσάβων, with Graevius and the ed. princeps. Goettling

μεσάβῳ, who says, "ἔνδρυνον est quod drui inseritur. In aratro πηκτῷ bura est quernia; ergo ἔνδρυνον est temo πηκτοῦ, quia inseritur burae; μεσάβων vero ipsum est jugum seu lignum transversum, quod boves duos conjungit."

Ibid. τυτθόν. So Schaefer for τυτθός, which naturally resulted from the article preceding it. But ὁ is the Homeric demonstrative, 'he, the farm-servant.' Such a work required not a small boy, but a strong man. He was to follow the plough closely and break the clods to cover the seed. Hence τυτθόν, 'at a short interval,' is required by the sense; and such is also the general usage. Cf. Theocr. i. 45, τυτθὸν δ' ὅσπον ἄπωθεν ἀλιτρυτοιο γέροντος. II. v. 443, Τυδείδης δ' ἀνεχάξετο τυτθὸν ὀπίσσω.—Precisely this triple operation of ploughing, sowing, and clod-breaking close behind, (with a plough constructed exactly as Hesiod describes it,) is engraved in vol. ii. p. 13 of Wilkinson's "Ancient Egyptians," copied from one of the tombs.—μακέλην, a hoe or mattock. By covering up the seed as fast as it fell, the δμῶος is said 'to cause trouble to the birds' to get at it.—For τιθείη, which stands for an imperative like ἔποιτο in v. 441, we should perhaps read τιθείη, (for τιθέη, τιθῇ,) dependent on the ὅταν preceding, and so place only a comma after μεσάβῳ. This lengthened form of the subjunctive was often mistaken by transcribers for the optative. So δάη, φανείη v. 458. θείη for θέη v. 556. εἴη for ἔη v. 577, and in II. vii. 340.

471. Gaisford and Schoemann give σπέρματα κακκρύπτων, which Goettling says is the reading of a few and inferior MSS. So however the Aldine, and so Van Lennep has edited.—εὐθημοσύνη, an abstract quality, 'good management,' appears to have its particular reference here to the laying down of the seed carefully. Otherwise the γὰρ

θινητοῖς ἀνθρώποις, κακοθημοσύνη δὲ κακίᾳ τη. (470)
 ὠδέ κεν ἀδρυσύνη στάχυνες νεύοιεν ἔραζε,
 εἰ τέλος αὐτὸς ὀπισθεν ὀλύμπιος ἐσθλὸν ὀπάξει.
 ἐκ δ' ἀγγέων ἐλάσειας ἀράχνια· καί σε ἔολπα 475
 γηθήσειν βίτου αἰρέμενον ἔνδον ἔντος.
 εὐοχέων δ' ἴξαι πολὺν ἔαρ, οὐδὲ πρὸς ἄλλους (475)

475. Ἔεολπα

476. βίτοιο φερέμενον?

477. ἔαρ

472. κακοθημοσύνη EFHI, Ald. 476. βίτου αἰρέμενον A. βίτοιο
 εἰρέμενον the rest. 477. εὐοχῶν δ' ἦξαι A (with the vulgate
 in the margin by a later hand). εὐοχέων δ' ἴξαι EF. εὐοχέων
 δ' ἴξαι D, by correction, and with gloss εὐοχέων δ' ἴξαι I.

would hardly have been used. In Aesch. Cho. 76, women-servants are called δωμάτων εὐθήμενες.

473. ἀδρυσύνη, with fulness; with heavy ears. Like *grandis*, ἀδρὺς was properly used of the growth of plants and animals.—εἰ—ὀπάξει, provided that Zeus sends from heaven a successful end of your care.—ὀπισθεν, 'after your toils,' or as a sequel to your labours. Ruhnken suspected this verse; unreasonably, as Goettling thinks. The growth of the crops was before (v. 465) attributed to Ζεὺς χθόνιος and Δημήτηρ, not to Ζεὺς Ὀλύμπιος. But here the poet meant rain from above, there the favourable condition of the soil beneath.—ὦδε, viz. if you cover the seed carefully, and if further Zeus shall preserve and nourish it.

475. ἐλάσειας is again the optative in an imperative sense, unless (as above, v. 470) this sentence is a continuation of the last. The meaning is proverbially expressed: 'Drive spiders out of your store-vessels' (the large crocks called πίθοι), i.e. keep them well filled with grain, and do not allow them to remain empty. For ἄγγεα see v. 600. Compare Catullus, xiii. 7, 'cenabis bene, nam tui Catulli plenus sacculus est aranearum,' i.e. inanis est.

476. βίτου αἰρέμενον, 'taking from time to time of your substance stored up at home.' (Or perhaps, ἔνδον ἀγγέων ἀποκειμένου.) There can be no doubt this is the true reading. Cf. v. 366, ἐσθλὸν μὲν παρέντος ἐλέσθαι. Most co-

pies, with the old editions, give βίτοιο αἰρέμενον, but Cod. Gale has βίτοιο εἰρέμενον. The confusion between αἰ and εἰ in MSS. is exceedingly common, and αἰρεῖν is often εἰρεῖν. In Eur. Hec. 528, only one MSS. has the right reading αἰρεῖ for ἔρρει, and in an early inscription found at Olympia Φερεῖν appears to be αἰρεῖν. The right form is preserved in three or four MSS., and in the Etymol. Mag. p. 38. Tzetzes explains it by μεταλαμβάνοντα.

477. εὐοχέων, 'abounding in good cheer.' Eur. Ion 1170, εὐόχθου βορᾶς ψυχὴν ἐπλήρουν. There is a reading, but a false one, εὐοχέων. Cod. Gale gives εὐοχῶν δ' ἦξαι, but the common reading is added in the margin, though by a later hand. Photius, εὐόχρον, πλήρη ἀπὸ τῶν ποταμῶν μετήκται. It is clear we should read εὐόχθον, as if from ὄχθη. But the true etymology is probably ὄχθω from ἄχθος.—πολὺν, an epithet doubtlessly derived from the peculiar aspect of sky or vegetation in Boeotia. 'Grey spring' and 'white spring,' λευκὸν ἔαρ, Theocrit. xviii. 27, do not respond to our notions of that season. But the first shoots of vines and figs, which give the aspect to spring in warmer countries, are covered with silky hairs of a slightly dusky colour. Hence we may explain with more accuracy Virg. Georg. ii. 390, 'Hinc omnis largo pubescit vinea fetu.'—The digamma in ἔαρ will be noticed. It is absent in μήτ' ἔαρ inf. v. 492, if the reading be right.—πρὸς ἄλλους αὐγάσαι, ἡγουν ἐπικουρίας

αὐγάσσαι· σέο δ' ἄλλος ἀνὴρ κεχρημένος ἔσται.
 εἰ δέ κεν ἡελίοιο τροπῆς ἀρόης χθόνα διάν,
 ἥμενος ἀμήσεις, ὀλίγον περὶ χειρὸς ἐέργων, 480
 ἀντία δεσμεύων κεκονιμένος, οὐ μάλα χαίρων,
 οἷσιν δ' ἐν φορμῷ· παῦροι δέ σε θηήσονται. (480)
 ἄλλοτε δ' ἄλλοιός Ζηνὸς νόος αἰγιόχοιο,
 ἀργαλέος δ' ἀνδρεσσι κατὰ θνητοῖσι νοῆσαι.

480. χειρὸς ἐέργων

479. τροπῆς ἀρόως χθόνα διάν A. τροπῆς ἀρόης the rest.

δεόμενος, Moschopolus. Cf. Georg. i. 158, 'Heu magnum alterius frustra spectabis acervum.'

479. ἀρόως Cod. Gale. But εἴ κεν better suits the subjunctive. See v. 132. —He is speaking of the winter solstice, or tropic of Capricorn. If the corn be sown then, instead of in the preceding autumn, it will suffer from the dry weather, and the harvest will be protracted to the hot time of the midsummer drought. Xen. Oecon. xvii. 1, ἐπειδὴν ὁ μετοπωρινὸς χρόνος ἔλθῃ, πάντες που οἱ ἄνθρωποι πρὸς τὸν θεὸν ἀποβλέπουσιν, ὅποτε βρέξας τὴν γῆν ἀφήσῃ αὐτοὺς σπείρειν. 'Εγνώκασιν δέ γ' ἔφην ἐγὼ, ὦ Ἰσχυόμαχε, καὶ τὸ μὴ ἐν ξηρᾷ σπείρειν ἐκόντες εἶναι πάντες ἄνθρωποι, δῆλον ὅτι πολλαῖς ζημίαις παλαίσαντες οἱ πρὶν κελευσθῆναι ὑπὸ τοῦ θεοῦ σπείραντες. He adds shortly afterwards, πολλοὶ ἤδη διαφέρονται περὶ τοῦ σποροῦ, πότερον ὁ πρῶτος κράτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώτατος.

480. ἥμενος, stooping down, on account of the lowness of the ears. To judge by the Egyptian paintings of the harvesting operations, (Wilkinson, ii. pp. 40, 41, 47,) the wheat was reaped by men in an upright posture, because they cut the straw much nearer to the ears than to the ground. Of course, if the straw were very short, the reaper must stoop, and he might prefer to sit, as an easier posture.—περὶ χειρὸς, 'enclosing but little round the hand.' A reaper seizes a handful of corn in his left, while he cuts it with his right. But we should rather have expected either περὶ χειρὶ or περὶ χεῖρα, since the corn

is confined by the hand being closed round it. Schoemann, p. 48, suggests ὀλίγον περ χεῖρεσι φέργων, 'small trouble to the hands,' ὀλίγον, viz. because the stalks are sparsely set.

481. ἀντία δεσμεύων. This seems to be rightly explained by the scholiasts, 'binding them in bundles in opposite directions,' viz. in handfuls laid alternately with the stalks one way and the ears the other way. This was done when the straw was not long enough to lie all in one direction. The process is exactly represented in an engraving in p. 47, vol. ii., of Wilkinson's Egypt.—κεκονιμένος, covered with dust, from the dryness of the field, thus late reaped.—If ἀντία could alone signify 'facing the wind,' the passage would receive a remarkable illustration from Xen. Oecon. xviii. 1, πότερα οὖν τέμνεις, ἔφην, στὰς ἐνθα πνεῖ ἄνεμος, ἢ ἀντίος; Οὐκ ἀντίος ἔγωγε, ἔφην· χαλεπὸν γὰρ οἶμαι καὶ τοῖς ὕμασι καὶ ταῖς χερσὶ γίγνεται ἀντίον ἀχρῶν καὶ ἀθέρων θερίζειν.

482. ἐν φορμῷ. Moschopolus, ἐν καλαθίσκῳ καὶ οὐκ ἐφ' ἀμάξης, διὰ τὴν ὀλιγότητα. Tzetzes, ἐν σάκκῳ καὶ κοφίνῳ. Like the Roman *corbis*, this was properly used for carrying the ears of corn clipped from the straw. The Egyptians used a rope-net for the same purpose, carried on a pole by two men. It is represented in p. 44, vol. ii., of Wilkinson's Egypt.

483—4. This distich means, that though late sowing is generally bad, still there are exceptional cases where, by the favour of Zeus, it is good.—κατανοῆσαι is to be construed together.

εἰ δέ κειν ὄψ' ἀρόσης, τόδε κέν τοι φάρμακον εἴη· 485
 ἦμος κόκκυξ κοκκύζει δρυὸς ἐν πετάλοισι
 τοπρῶτον, τέρπει τε βροτοὺς ἐπ' ἀπείρονα γαῖαν, (486)
 τῆμος Ζεὺς υἱοὶ τρίτῳ ἡματι, μὴδ' ἀπολήγοι,
 μήτ' ἄρ' ὑπερβάλλων βούς ὀπλὴν μήτ' ἀπολείπων
 οὕτω κ' ὀψαρότης πρωτηρότη ἰσοφαρίζοι. 490
 ἐν θυμῷ δ' εὖ πάντα φυλάσσεο· μὴδέ σε λήθοι
 ἱμήτ' ἔαρ γιγνόμενον πολλὸν μὴθ' ὥριος ὄμβρος. (490)
 Πὰρ δ' ἴθι χάλκειον θῶκον καὶ ἐπαλέα λέσχην·

486. δρυὸς?

489. βοῦς

492. μὴ Φέαρ?

485. ἀρόσεις A. ἀρόσησ (-σης) the rest. ὄψ K. 486. πετάλοισιν DG. 487. τέρπει δὲ ABCDEFGI. τέρπει τε Ald. 488. υἱοὶ D (by correction) K. ὑφὶ I. τρίτῳ ἐπ' ἡματι μήτ' A. 490. πρωτηρότη ἰσοφαρίζοι A (ταρότη superscr. by a later hand). προαρηρότη ἰσοφαρίζη EF. ἰσοφαρίζη BCGHI. ἰσοφαρίζει Ald. and D by correction, but gl. ἴσον ἂν φέροιτο. 491. λήθῃ H (as Herm. had conjectured). 493. ἐπαλέα DI, and G by first hand. ἐπ' ἀλέα HK, Ald., and G by correction. ἐπ' ἀλέα ABCEP.

Goettling and Van Lennep give κατα-
 θνητοῖσι, after Spitzner, but against the
 MSS. and Scholiasts.

487. ἐπὶ γαῖαν. See sup. v. 11.

488. τῆμος κ.τ.λ. 'When the cuckoo
 begins to sing, then on the third day
 (i.e. for three days) we may wish for
 rain from heaven, and that it may not
 cease till the water fills the holes made
 by the hoofs of the oxen.' He refers to
 the winter-ploughing, v. 479. If you
 sow late and in the dry season, instead
 of in the autumn, rainy weather in early
 spring will promote the rapid growth
 of the corn, so as to bring it equally
 forward with that sown earlier. In Ar.
 Av. 505, ὅπόθ' ὁ κόκκυξ εἵποι κόκκυ is
 given as the time for the Phoenicians
 to reap. Xen. Oecon. xvii. 4, ἀλλ' ἐν
 τῷδε, ἔφη ὁ Ἰσχυάμαχος, πολλοὶ ἤδη δια-
 φέρονται, περὶ τοῦ σποροῦ, πότερον ὁ
 πρῶτος κράτιστος ἢ ὁ μέσος ἢ ὁ ὀψιμώ-
 τατος. 'Αλλ' ὁ θεὸς, ἔφην ἐγὼ, οὐ τε-
 ταγμένως τὸ ἔτος ἄγει, ἀλλὰ τὸ μὲν τῷ
 πρῶτῳ κάλλιστα, τὸ δὲ τῷ μέσῳ, τὸ δὲ
 τῷ ὀψιμωτάτω.

490. ὀψαρότης. Compare ὀψαμήτης,
 'late reaper,' Theocr. x. 7.

492. μὴτ' ἔαρ. See on v. 477. Per-
 haps μὴ Φέαρ (ver), or Φέαρ γιγνόμενον
 κ.τ.λ. Compare εἰαρινὸς, εἴαρι, &c. But
 the verse is probably spurious, the
 sense ending well with μὴδέ σε λήθῃ,
nee te lateant.

493. πὰρ δ' ἴθι, go past, do not enter,
 a smith's shop and a crowded meeting-
 place. He warns the industrious man
 not to neglect his farm even in the
 severest weather, and not to be allured by
 the gossiping idlers who assemble round
 the anvil and in the smithy during the
 cold season.—χάλκειον θῶκον, the same
 as χαλκήϊον δόμον in Od. xviii. 328, a
 passage justly compared by Proclus:—

οὐδ' ἐθέλεις εὖδειν χαλκήϊον ἐς δόμον
 ἐλθὼν,
 ἥέ που ἐς λέσχην, ἀλλ' ἐνθάδε πόλλ'
 ἀγορεύεις.

—ἐπαλέα, from ἀλίζω = ἀθροίζω (ā in
 Eur. Heracl. 403. Herc. F. 412), not
 from ἀλέη, 'warmth,' of which the α is
 short. The reading of the best copies
 is ἐπ' ἀλέα, which Goettling retains,
 supposing ἐπὶ could here mean 'prae-

ὄρη χειμερίη, ὅποτε κρύος ἀνέρα ἔργων
 ἰσχάνει, ἔνθα κ' ἄοκνος ἀνὴρ μέγα οἶκον ὀφέλλοι, 495
 μή σε κακοῦ χειμῶνος ἀμηχανίη καταμάρψῃ
 σὺν πενίῃ, λεπτῇ δὲ παχὺν πόδα χειρὶ πιέζης. (495)
 πολλὰ δ' ἀεργὸς ἀνὴρ, κενεὴν ἐπὶ ἐλπίδα μίμνων.
 χρητίζων βιότοιο, κακὰ προσελέξατο θυμῷ.
 ἐλπὶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει 500

494. ἀνέρα ἔργων

495. τοῖκον

498. ἀεργὸς ἐλπίδα.

500. ἐλπίς

494. ἀνέρας ἔργων Δ. ἀνέρας εἶργον the rest. 495. ἰσχάνη—
 ὀφέλλη BCDEFGHI. ἰσχάνει—ὀφέλλει AK, Ald. μέγαν οἶκον
 ὀφέλλει K, Ald. 497. πιέζοις ΔΕΦΚ, Ald. A new hand in C as
 far as v. 750. 498. ἀργὸς G.

terea.' But, with ἴθι preceding, it could only mean 'to.' We must therefore acquiesce in the compound ἐπαλῆς, 'crowded.' The MS. Cant. had ἐπαλέα by the first hand, but the word was divided into ἐπ' ἀλέα by a later. Two of the Bodleian also give ἐπαλέα. The mistaken idea was, that the object of crowding these workshops was to get warmth. Plaut. Rud. 531, 'ut fortunati sunt fabri ferrarii Qui apud carbones adsident; semper calent.'

494. ἀνέρας ἔργων, the common reading, cannot be right: perhaps ἀνέρα, as is stated by Goettling to be found in the Etymol. Mag., though he gives no reference. But there is another reading εἶργον, which seems to have greater authority, though Cod. Gale gives ἔργων. Moschopulus, ὅπταν τὸ κρύος τοὺς ἄνδρας περιλαμβάνον ἔχη.

495. ἔνθα suggests ἀνέρας ἔνδον ἰσχάνει, the clause being parenthetical. Hence ὀφέλλοι, the conjecture of Hermann, is likely to be the true reading, (for ὀφέλλει or —η,) though the epic subjunctive will bear the same meaning; 'when an industrious man (if he cannot work out of doors) may greatly improve his household,' viz. by doing things at leisure which must be done at some time. So Virg. Georg. i. 259, 'Frigidus agricolam si quando continet imber, Multa, forent quae mox caelo propteranda sereno, Maturare datur.'

496. μή, i. e. παρίθι, παράδραμε ἵνα μή. Cf. v. 408.—ἀμηχανίη χειμῶνος, the want of resources and employment incidental to the winter.—παχὺν πόδα, your swollen foot; a symptom of famine, or rather, of the weakness resulting from it, while the hand becomes emaciated. Schoemann omits this distich, observing that, if genuine, it should follow 492.

498. ἐπὶ—μίμνων, awaiting the fulfilment of a vain hope. Perhaps κενεῇ ἐπὶ ἐλπίδι, 'on the strength of,' &c.—βιότοιο, see sup. 367.—προσελέξατο, 'conjures up,' 'collects for himself.' Gloss. Cod. Gale συνήθροισεν. Moschopulus, ἐνενόησεν. An unusual sense of προσλέξασθαι. Perhaps, 'lays mischief to his heart.' The meaning is, that an idle man who is in want meditates on dishonest schemes for getting money. Moschopulus:—ἐννοεῖ γὰρ ἡ κλέπτῃς ἢ ἱερόσυλος ἢ πειράτης ἐν θαλάσῃ ἢ τοιοῦτό τι γενέσθαι.

500. ἐλπὶς οὐκ ἀγαθὴ. Moschopulus:—ἐλπίζει γὰρ κτήσασθαι βίον ἀπὸ φαύλων τινῶν τρόπων. This verse amplifies the idea expressed in κενεὴν ἐλπίδα above; 'but 'tis no good sort of hope that attends a man when he is in want, sitting idly at a lounge, when he has not enough to live on.' Compare sup. v. 317, αἰδῶς δ' οὐκ ἀγαθὴ κεχρημένον ἄνδρα κομίζει. —ἄρκιος may mean βέβαιος, 'sure.' See on v. 370.

ἤμενον ἐν λέσχη, τῷ μὴ βίος ἄρκιος εἶη.
 δείκνυε δὲ δμῶεσσι, θέρους ἔτι μέσσου ἐόντος, (500)
 Οὐκ αἰεὶ θέρος ἐσσεῖται, ποιέισθε καλιὰς.
 μῆνα δὲ Λημαιῶνα, κάκ' ἤματα, βουδόρα πάντα
 τοῦτον ἀλεύσθαι, καὶ πηγάδας, αἵτ' ἐπὶ γαῖαν 505

505. ἀλέσθαι

503. ποιέισθαι DG and H by the first hand.

504. δὲ om. A.

502. δείκνυε. See v. 451. Goettling thinks the sense is, 'show them by practical examples,' e.g. of the ant and the bee. But he is wrong in saying 502—3 have no connexion with what precedes. After describing the evils which winter brings to the unprovided, the poet adds, 'Therefore make for yourselves stores in summer.'—Schoemann omits this distich, but thinks it perhaps followed 497. In com. crit. p. 50 he proposes *πίμπλασθε* for *ποιέισθε*, which seems to indicate that huts were to be built every summer for the slaves.—*καλιὰς*, sup. v. 301. 374. Here it means 'wooden sheds for winter lodging,' *οἰκίας*, Moschop. Perhaps like the *κλίσιον*, or slaves' lodging, in Od. xxiv. 208, ἐν τῷ σιτέσκοντο καὶ ἔζανον ἧδ' ἱανον δμῶες ἀναγκαῖοι.

504. From this verse down to v. 563, the style changes so remarkably from the didactic to the descriptive, that Goettling is perhaps right in regarding the whole as the interpolation of some Ionic rhapsodist. Schoemann (p. 50) calls this description of winter "a reliqui carminis habitu multum diversa." At all events, some verses have been interwoven, and possibly the original has been remodelled and rearranged, so that its very uniformity makes it the more difficult to separate the genuine from the spurious. The last three lines were, perhaps, added still later as a transition to the next subject. *Lenaeon*, as Plutarch (ap. Proclum) objected, was not the name of a Boeotian month; the period meant, part of December and January, being called by that people *βουκάτιος*. See Hesych. in v. *ληναιών*. The account of the storm, and the effects of cold on animal life, though it contains some Hesiodic expressions, is

very different from the general ethical and unanimated tone of the poem. Impressions produced by the phenomena of nature excited the susceptible and objective Ionian character; but the Boeotian bard seldom ascends to this height of poetic inspiration. The only similar passages, Theog. 676 seqq. and 836 seqq., bear all the marks of being also the interpolation of a rhapsodist. We might observe too, that so large a proportion of *ῥήματα* ἀπαξ λεγόμενα savour of an affected imitative style. This is one of the marks by which the non-Hesiodic character of the 'Shield of Hercules' is indicated. Such words in the ensuing description as *τένδει*, *νήριτος*, *δείκνυ*, *βράδιον*, *μυλιάν*, *σκέπα*, *γλάφυ*, *νίφα*, *μέζεα*, in themselves, tend to arouse suspicion. The feebleness of the writer is shown in so minutely and triflingly describing the exemption from cold of the fleecy flocks and the well-housed maiden; and in the repetition of *διάησι* four times within six verses; while the allusion to *τρίπους βοτῶς*, v. 533, the absence of the digamma in *οἱ*, v. 526, *ὄν*, v. 524, *ἴσοι*, v. 533, the *Πανέλληνες* in v. 528, and the Ionic word *μέζεα* in v. 512, are indications of a post-Hesiodic school of rhapsodists.

Ibid. The δὲ is omitted in Cod. Gale. —*βουδόρα*, 'ox-flaying,' i.e. emaciating the cattle so that the hide hangs loose. Some have thought that the poet purposely alluded to *Βουκάτιος*, 'the ox-killing month,' and preferred the term *Ληναιών* as more generally known to the Greeks.—It seems better to put a colon at *πάντα*, and to make *μῆνα* the accusative of time; 'during the month *Lenaeon* the days are bad,' &c. Commonly, *μῆνα* is made to depend on *ἀλεύσθαι*, and only a comma placed after *πάντα*.

πνεύσαντος Βορέας δυσηλεγέες τελέθουσιν,
 ὅστε διὰ Θρήκης ἵπποτρόφου εὐρέϊ πόντῳ (505)
 ἐμπνεύσας ὥρινε· μέμυκε δὲ γαῖα καὶ ὕλη·
 πολλὰς δὲ δρυὺς ὑψικόμους ἐλάτας τε παχείας
 οὔρεος ἐν βήσσης πιλινᾷ χθονὶ πουλυβοτείρῃ 510
 [ἐμπίπτων, καὶ πᾶσα βοᾷ τότε νήριτος ὕλη.]
 θήρες δὲ φρίσσουσ', οὐρὰς δ' ὑπὸ μέξζ' ἔθεντο, (510)
 τῶν καὶ λάχνη δέρμα κατὰσκιον· ἀλλὰ νυ καὶ τῶν
 ψυχρὸς ἐὼν διάησι δαυσυτέρων περ εόντων.

514. διάησι

506. δυσηλεγέες A. τελέθωσι K, Ald. 507. ὥς τε (gl. πηγᾶδας)
 A, with γρ. ὥς τε. 512—13. transposed in Ald. 512. ἐπὶ
 μῆρ' I. ἐνθεντο G.

Moschopolus rightly explains, κατὰ τὸν
 μῆνα δὲ τὸν Δηναῖωνα—κακαὶ εἰσιν ἡμέραι,
 αἵτιαι πᾶσαι τοῦ ἀποδέρεσθαι τοὺς βόας,
 ἀντὶ τοῦ, τελευτᾶν.

506. δυσηλεγέες Cod. Gale. The
 exact meaning and etymology of δυση-
 λεγῆς are uncertain. The resemblance
 to ἀλοχος suggests ἄμα and λεχ or λεγ.
 In Theogon. 652, we have δυσηλεγέος
 ἀπὸ δεσμοῦ. Theognis v. 739, δυσηλεγέων
 πολιτῶν. Homer, Il. xx. 154, δυσηλεγέος
 πολέμοιο, and Od. xxii. 325, θάνατον
 δυσηλεγέα. Homer has a similar epithet
 of death, τανηλεγῆς. Here the idea of
 being stretched out in sleep, or of a
 long sleep, suggests the root λεγ (as in
 λέχος, λέκτο, and λέζεται inf. v. 523).
 So the frost might well be said, 'hard
 to sleep with.' But this sense suits
 neither the other passages, nor the ex-
 planation of the scholiasts here, κακῶν
 φροντίδων πάροχοι, and κακὴν φροντίδα
 τιθεῖσαι, καὶ δυσμέριμον. The general
 tenor of the word seems to be ἄπορος,
 ἀμήχανος, δυσχερής.—πηγάδες are here
 'frozen clods.'

508. μέμυκε, 'roars,' 're-echoes.' The
 scholiasts doubted if the word was not
 from μύω, for συμμέμυκε, συστέλλεται,
 'shrinks into itself.' Probably it is an
 irregular form μύκω (Lat. mugio)=μυ-
 κάομαι. Aesch. Suppl. 346, ὦ' ἀλκᾷ πί-
 σννος μέμυκε, φράζονσα βοτῇρι μόχθους

(sc. δάμαλις). Hom. Il. xxi. 237, με-
 μυκῶς ἦν τε ταῦρος (sc. ποταμός).

511. νήριτος, 'vast,' 'boundless.' This
 word is of doubtful origin. Some derive
 it from νῆ and ἔρις. Curtius, Gr. Et.
 342, refers it to the root ἄρ, whence
 also ἀριθμός. According to this, νήριτος
 is a synonym of ἀνῆριθμος, Hesych. πολὺς.
 In Homer, Νήριτον and Νήριτος are
 proper names, always associated with
 Ithaca. Od. xiii. 351, τοῦτο δὲ Νήριτόν
 ἐστὶν ὄρος καταεῖμενον ὕλη. In later
 writers it meant 'boundless.' Apollon.
 Rhod. iii. 1288, νήριτα ταύρων ἔχνια μα-
 στεύων. Ibid. iv. 158, νήριτος ὀδμῇ
 φαρυάκου. Here, perhaps, the verse was
 added by a late hand. It is a repetition
 of v. 508, and encumbers rather than
 assists the description.

512. μέξζα, an Ionic word for μῆδεα
 in the sense of αἰδοῖα. Goettling refers
 to Gregory of Corinth, p. 535. Cf.
 Theog. 180. Od. vi. 129, πτόρβον κλάσε
 χειρὶ παχείῃ Φόλλων, ὥς βύσσαιτο περὶ
 χροῦ μῆδεα φωτός. It seems the same as
 the Latin, *viri media*, Sanscrit *madhya*;
 Curtius shews no good reason for doubt-
 ing this, Gr. Et. 645. The setting up
 of the hair and putting the tail between
 the legs is described as common even to
 animals covered with thick fur, like the
 bear, which is θῆρ λαχνόγυνος, Eur.
 Hel. 378.

καί τε διὰ ῥινοῦ βοὸς ἔρχεται, οὐδέ μιν ἴσχει. 515
καί τε δι' αἶγα ἄησι τανύτριχα, πῶεα δ' ῥοῦτι,
[οὐνεκ' ἐπηεταναὶ τρίχες αὐτῶν, οὐ διάησιν] (515)
ἵς ἀνέμου Βορέου· τροχαλὸν δὲ γέροντα τίθησι.
καὶ διὰ παρθενικῆς ἀπαλόχρους οὐ διάησιν,
ἥτε δόμων ἔντοσθε φίλη παρὰ μητέρι μίμνει, 520
οὐπω ἔργ' εἰδυῖα πολυχρύσου Ἀφροδίτης·
εἴτε λοεσσαμένη τέρενα χρόα καὶ λίπ' ἐλαίω (520)
χρिसαμένη νυχίη καταλέξεται ἔνδοθι οἴκου,

515. βοὸς 516. Φάησι 517. ἐπαίεταναὶ 518. Φίς
521. Φέργα Φίδυῖα? 523. Φοίκου

515. διὰ ῥ ρινοῦ BCEF and H by the first hand. 518. βορέας
K, Ald., and D by correction. τροχαλὸν τε A. 520. μίμνει παρὰ
μητέρι κεδνῇ (γρ. φίλῃ) A. ἔντοσθι K, Ald. 523. νυχίη A. (with
ν superscribed). ἔνδοθι ADEF. ἔνδοθεν the rest.

515. If the λάχνη or fur does not keep off the cold, still less does the thinner hair of the ox and the goat. On καί τε see Theogon. v. 3.

516. οὔτι. The οὐ is very awkwardly repeated in the next verse. (See Soph. Antig. 5, 6.) If that be genuine, we might here read πῶεα δ' οἶων, as the contracted genitive plural is often used by Homer, e.g. Od. xi. 402; xx. 142. Il. xviii. 588, and we have πῶν μέγ' οἶων ib. xv. 323, πῶεα οἶων xi. 678. But by omitting v. 517, we obtain an easier correction; καί τε δι' αἶγα ἄησι τανύτριχα, πῶεα δ' οὔτι, ἵς ἀνέμου Βορέου. Curtius, Gr. Et. 281, refers both ποιμήν and πῶν to the root *ῥᾱ*, 'protect.' We might have expected δι' αἰγὸς ἄησι τανύτριχος, which is also the more usual construction, as the scholiasts remark. Or the original line, apart from subsequent additions, may have been καί τε δι' αἶγα ἄησι τανύτριχα Φίς ἀνέμοιο.

517. ἐπηεταναί, permanent during the whole year; αἰ δασεῖται καὶ οὐ διαλείπουσai, Moschopolus; who seems to combine two interpretations. Perhaps the idea is αὐταρκεῖς, 'sufficient in themselves.' But τρίχες are not well applied to wool, as contrasted with the hair of goats; nor does πῶν alone distinctively mean

a flock of sheep.—On the digamma in ἐπιεταναὶς see sup. v. 31.

518. τροχαλὸν τε Cod. Gale. The scholiasts rightly took this word to mean 'bent,' 'stooping;' but Proclus adds, ἡ δὲ ἐν τῷ δρόμῳ, i.e. stepping briskly to promote warmth. In Eur. Iph. Aul. 146, τροχαλοὶ ὄχοι may mean 'wheeled chariots,' or 'going at a trotting pace.'

520. Cod. Gale μίμνει παρὰ μητέρι κεδνῇ, but γρ. φίλῃ. This is said to be the reading of one or two other MSS. Perhaps, ἥτ' ἔντοσθε δόμων μίμνει παρὰ μητέρι κεδνῇ.

522. εὔτε—καταλέξεται for ὅταν καταλέξηται,—an Homeric verb whereof the root λεγ or λεχ is also found in λέγειν, *dicere*. Schoemann with Dindorf gives εὔτε κ.τ.λ., but the simple future seems inappropriate after μίμνει, though we might take it for the subjunctive, and read μίμνη with Hermann.—λίπα κ.τ.λ., literally, 'having greasiness rubbed on oneself with oil.' The expression is Homeric. In Thueyd. i. 6, λίπα μετὰ τοῦ γυμνάζεσθαι ἡλείψαντο, the word stands alone. See Curtius, Gr. Et. 266.

523. νυχίη (sic) Cod. Gale. The MSS. and scholiasts vary between the two

ἡματι χειμερίῳ, ὅτ' ἀνόστεος ὄν πόδα τένδει
 ἔν τ' ἀπύρῳ οἴκῳ καὶ ἦθεσι λευγαλέοισιν, 525
 τοῦ γάρ οἱ ἥελιος δείκνυ νομὸν ὀρμηθῆναι
 ἀλλ' ἐπὶ κυανέων ἀνδρῶν δῆμόν τε πόλιν τε (525)
 στρωφᾶται, βράδιον δὲ Πανελλήνεσσι φαεῖναι.
 καὶ τότε δὴ κεραοὶ καὶ νήκεροι ὕληκοῖται

524. σφὸν? 525. Φοίκῳ Φήθεσι. 526. οὐδέ Φοι?

525. καὶ ἐν AGK, Ald. 526. δείκνει EF. νόμον K. 527.
 ἀνδρῶν om. A, but added by a later hand in margin. Gl. αἰθίοπων.
 528. βράδεον δὲ πανέλλησι (γρ. πανελλήνεσσι ἢ παρ' ἑλληνισι) A.

readings; and indeed they are commonly confused. So in Theogon. 901 we find both *μήχιον* and *νόχιον*, and in Aesch. Pers. 870. 931. Eur. Med. 211, it is equally difficult to decide which is genuine. Proclus, *ἔσω μυχῶν τοῦ οἴκου παρθενουμένην*.—*ἐνδοθι* Cod. Gale, with some others, rightly. The common reading is *ἐνδοθεν*, against the digamma in *Φοίκου*.

524. *ἀνόστεος*, the cuttle-fish, a creature whose habits were not unknown to the Greeks, and which probably gave rise to the strange legend of Scylla in the Odyssey. Hesych. *ἀνόστεος· ὁ θαλάσσιος πολύπους, σκώληξ*. It is called 'the boneless' by a phraseology almost peculiar to Hesiod, and which K. O. Müller (Hist. Gr. Lit. p. 86) calls "oracular and sacerdotal," as *φερέοικος* for 'a snail,' v. 571, *ήμερόκοιτος* for 'a robber,' v. 605, &c.—*ὄν πόδα τένδει*, 'gnaws its own tentacles.' This was a false notion; but it arose from observing that the tentacles of the captured fish were often broken or torn away.—*τένδειν* is another form, with the hard for the soft dental, of *τένθειν* and *τένθης*. Hesych. *τένδειν· ἐσθλεί, ἢ λιχνεύει. τένθαι γὰρ οἱ λιχνοί*. Here, as sup. 131, *ὅς σιν* has no digamma.

525. *καὶ ἦθεσι*. So some of the MSS. rightly for *καὶ ἐν ἦθεσι*. For the digamma in this word see v. 222.

526. *νομόν, τόπον νομῆς*, Mosch.; 'a feeding-place to swim towards.' This and the two next lines are certainly not Hesiod's, and they may be even later than the presumed Ionic description now before us. The *οἱ* always has the

digamma; perhaps therefore *οὐδέ οἱ* or *οὐδέ γάρ* may be the right reading. The use of *δαίνυ* as in imperfect in Il. xliii. 29, suggests the meaning here, 'for the sun did not show it where to find food.' But the reading in the two Bodleian MSS. Barocc. 46 and 60, *δείκνει*, is very notable. Some may have read *δεικνύει* and pronounced it *δείκνει* by a *synizesis* like that by which *ἐρινύων* sometimes becomes *ἐρινύν*.

527. Hesych. *κυανέων· Μαύρων, Αἰθίοπων*. The notion of the sun visiting the Ethiopians seems borrowed from Od. i. 22, and the *Πανελλήνες* (though the word is used in the Homeric Catalogue, ii. 530, of undoubtedly later date, and there as coupled with the *Ἀχαιοὶ* or Thessalic Argives), in the sense of 'the whole Greek race,' would hardly have been a recognised term in the time of Hesiod. See Thucyd. i. 3.—There is a variant, mentioned by Goettling, *παρ' Ἑλλήνεσσι*. So Cod. Gale, γρ. *παρ' ἑλληνισι*. Gloss. MS. Cant. *πάσι τοῖς κατὰ τὸ βόρειον μέρος*.

Ibid. *κυανέων ἀνδρῶν*. Gloss. Cod. Gale *αἰθίοπων*. By *δήμους τε πόλιν τε* no particular settlement, i. e. no real one, is perhaps meant. Goettling thinks that Meroc may be intended, which was called by Herodotus, ii. 29, *μητρόπολις τῶν ἄλλων Αἰθίοπων*.

529. *νήκεροι* = *νήκερῶν*, animals such as boars, &c. opposed to wild goats. The word is compounded of *νή* for *ἀνά* as in *νήπινος*, *νηπενθής*, *νώνυμος* (*νή-ὄνυμα*), *νήμενος*, &c.—*μυλιῶντες*, from *μυλιᾶν*, *μύλη*, *μολα*, 'dismally gnashing their teeth,' perhaps through hunger

λυγρὸν μυλιόωντες ἀνὰ δρία βησσήεντα 530
 φεύγουσιν· καὶ πᾶσιν ἐνὶ φρεσὶ τοῦτο μέμηλεν,
 ἥ τοι σκέπα μαιόμενοι πυκινοὺς κευθμῶνας ἔχουσι (530)
 καὶ γλάφυ πετρῆεν· τότε δὴ τρίποδι βροτῶ ἴσοι,
 οὗτ' ἐπὶ νῶτα ἔαγε, κάρη δ' εἰς οὐδας ὀράται,
 τῶ ἴκελοι φοιτῶσιν, ἀλευόμενοι νίφα λευκήν. 535
 καὶ τότε ἔσσασθαι ἔρυμα χροδς, ὥς σε κελεύω,
 χλαῖνάν τε μαλακὴν καὶ τερμιόεντα χιτῶνα· (535)
 στήμονι δ' ἐν παύρῳ πολλὴν κρόκα μηρύσασθαι·

534. *ἔαγε* 535. *ἴκελοι*—ἀλεφόμενοι 536. *ἔσσασθαι* *ἔρυμα*

531. *φεύγουσι* A. 532. *ἔχουσιν* DG. 533. *ὅτε δὴ* I. 534.
νῶτ' ἔαγε I (*νῶτ' ἔαγη* conj. Bentl.). 536. *καὶ τότε* ἔσσασθαι A.
ἔσσασθαι G. 537. *χλαῖνάν τε* AK, Ald. *χλαῖναν μὲν* the rest.
 538. *μηρύσασθαι* BCH (σ superscr.).

rather than through cold. The *v* is properly short, and therefore the *λ* must be regarded as doubled in pronunciation. Van Lennep gives *μυλλιόωντες* (*μυλλός*) with the ed. princ. Proclus says that Crates the grammarian read *μαλιόωντες*. Cobet, Var. Lect. p. 131, thinks *μαλκίοντες* the true form. See Aesch. frag. 406, ed. Herm. and Photius in *v. μαλκίειν*.

531. *τοῦτο μέμηλεν*, scil. *τὸ φεύγειν*.—Perhaps *ὥς*—*ἔχουσι*, 'that in their search for shelter they may have hiding-places that keep out the cold.'—*σκέπα*, a remarkable plural from *σκέπας*, like *γέρα* from *γέρας*.

533. *γλάφυ*, the neuter of the obsolete *γλαφύς* = *γλαφυρός*, here used for a substantive. We have the verb *γλάφει* in Sent. II. 431.—Hesych. *γλάφυ*· *σηπταῖον, ἄντρον*. *τρίποδι βροτῶ*, an old man who walks by the aid of a stick, *τριβάμων*, Eur. *Troad.* 275, *τρίποδας μὲν ὁδοὺς στείχει*, Aesch. *Agam.* 80. The nominative is *θήρες*, which are said *φοιτῶν*, to stalk through the forest, with bended body, and as it were shrinking into themselves, like old men. There is an evident allusion to the riddle of the Sphinx, who is mentioned in Theog. 326, as Oedipus was sup. v. 163. Hermann would read *βροτοὶ* and Goettling so far agrees as to make *βροτοὶ* the

subject to *φοιτῶσιν*. The absence of the *F* in *ἴσοι* throws a doubt on the antiquity of the verse.

534. *ἔαγε*. The Attics use the genitive of the part, as Ar. Ach. 1180, *καὶ τῆς κεφαλῆς κατέαγε περὶ λίθον πεσών*. Bentley proposed *ἔαγη*, which would require *κεφαλῇ* for *κάρη*. The *α* is long by nature, so that *ἔαγη* would be a synizesis. Cf. Ar. Ach. 928, *ἵνα μὴ καταγῇ φερόμενος* (al. *καταγῇ φορούμενος*).

535. *νίφα*, a word with no nominative (Curtius, 318), seems to be *ἅπαξ λεγόμενον*. Photius, *νίβα· χιόνα*. Either he wrote *νίφα*, or he explained a word belonging to a much later dialect.

536—7. Both *ἔρυμα χροδς* (Il. iv. 137) and *τερμιόεντα χιτῶνα* (Od. xix. 242), 'a tunic (or frock) reaching down to the feet,' are Homeric phrases, and therefore add something to the suspicion that this passage is the work of an Ionic rhapsodist.

538. *πολλὴν κρόκα*. He recommends much weft, or cross-thread, to scanty warp, the creel *στήμων* suspended from the loom. The common form is *κρόκη*, not *κρόξ*. But we have *πτύξ* by the side of *πτυχή*.—*μηρύσασθαι*, *glomerare*, to enwrap or intertwine it by means of the shuttle.

τὴν περιέσσασθαι, ἵνα τοι τρίχες ἀτρεμέωσι,
 μηδ' ὀρθαὶ φρίσσωσιν αἰρόμεναι κατὰ σῶμα. 540
 ἀμφὶ δὲ ποσσὶ πέδιλα βοὸς ἱφι κταμένοιο
 ἄρμεια δῆσασθαι, πῖλοις ἔντοσθε πυκάσσας. (540)
 πρωτογόνων δ' ἐρίφων, ὅποτε κρύος ὄριον ἔλθῃ,
 δέρματα συρράπτειν νεύρω βοὸς, ὅφρ' ἐπὶ νώτῳ
 ὑέτοῦ ἀμφιβάλλῃ ἀλέην· κεφαλῇφι δ' ὑπερθεῖν 545
 πῖλον ἔχειν ἀσκητὸν, ἵν' οὐατα μὴ καταδεύῃ·
 ψυχρὴ γάρ τ' ἡὼς πέλεται Βορέας πεσόντος· (545)
 ἡῶς δ' ἐπὶ γαῖαν ἀπ' οὐρανοῦ ἀστερόεντος

539. περιέσσασθαι 540. αἰερόμεναι 541. βοὸς ἱφι
 544. βοὸς 547. ἀφῶς 548. ἀφῶς

539. περιέσσασθαι AD. ἀτρεμέωσιν BCGI. 543. ὅποτε MSS.
 ὅποταν Ald. ἔλθοι AEFK, Ald. ἔλθῃ the rest.

541. On ἱφι with the digamma see Scut. H. 53.—κταμένοιο, slain, sacrificed, ib. 402. The phrase is again Homeric; Il. ii. 375, ἥ οἱ ῥῆξεν ἱμαντα βοὸς ἱφι κταμένοιο. The meaning is (say the old commentators) that the hide of an ox that has died of disease or old age is not to be used. From the joke of Aristophanes, Ach. 724, about the whip made ἐκ λεπρῶν, 'out of leprosy hides,' it would seem that such hides were harder and thicker.

542. πῖλοις, 'with felt.' Il. x. 265, κυνέην—μέσση δ' ἐνὶ πῖλος ἀρήρει. Plat. Symp. p. 220, B, καὶ ποτε ὄντος πάγου οἴου δεινοτάτου, καὶ πάντων—ὑποδεδεμένων καὶ ἐνειλιγμένων τοὺς πόδας εἰς πῖλους καὶ ἀρνακίδας, κ.τ.λ.

543. ὅποταν Gaisford and Goettling, apparently with very slight MS. authority. Good copies give ἔλθοι, which is defensible in the sense of εἴ ποτε ἔλθοι.—κρύος ὄριον, seasonable cold; τὸ συνήθως ἐν τῇ τεταγμένῃ αὐτοῦ ὥρᾳ γινόμενον, Moschop.

544. ἐπὶ νώτῳ, to form a water-proof cape. Similar leathern garments were σισύρα or σισύρνη, διφθέρα, and βαίτη. Robinson follows Graevius in reading ἐπὶ ὤμῳ, merely because Moschopulus happens so to paraphrase ἐπὶ νώτῳ.

546. πῖλον, a cap, κυνέη, made of soft fur, and lined with felt. It is uncertain

what is meant by ἀσκητὸν, which Moschopulus explains by τέχνη κατεσκευασμένοιο, but adds, that it may mean, 'made large enough to cover the ears.' It should mean, decorated externally with some kind of ornament; here, perhaps, with ear-flaps. Theocr. i. 33, ἀσκητὰ πέπλω τε καὶ ἄμπυκι.—καταδεύῃ, 'that it (the shower) may not drench your ears.'

547. πεσόντος, τούτ' ἐστιν ἄνωθεν πνεύσαντος· πνεῖ γὰρ ἀπὸ ὑψηλοτέρων ὁ βορέας, ὃ δηλοῖ τὸ πεσεῖν. Proclus. This seems the true explanation, and is preferred by Goettling to another, hardly less obvious but of opposite sense, λήγοντος, κοιμωμένου, as the Romans said *venti cecidere*. To this Van Lennep inclines. Homer seems to use πεσεῖν in both senses: thus in Od. xiv. 475, νύξ ἄρ' ἐπῆλθε κακῇ, βορέας πεσόντος, πηνυλὶς, the meaning is πνεύσαντος, but ib. xix. 202, τῇ τρισκαιδέκῃ δ' ἄνεμος πέσε, τοὶ δ' ἀνάγοντο, the context shows the sense to be, 'the wind fell,' 'ceased.' The MS. Cant. here has the gloss ἀντὶ τοῦ πνεύσαντος. Gl. Cod. Gale πνεύσαντος ἢ μετὰ τὸ πνεῦσαι, which recognises both meanings.

548. ἡῶς—ἀήρ. 'In the morning too a mist from heaven, producing good wheat-crops, is spread over the earth

ἄῤῥ πυροφόρος τέταται μακάρων ἐπὶ ἔργοις·
 ὅστε ἀρυσσάμενος ποταμῶν ἅπο ἀεναόντων, 550
 ὑψοῦ ὑπὲρ γαίης ἀρθεῖς ἀνέμοιο θυέλλη,
 ἄλλοτε μὲν θ' ὕει ποτὶ ἔσπερον, ἄλλοτ' ἄῤῥσι 550
 πυκνὰ Θρηϊκίου Βορέου νέφεα κλονέοντας.
 τὸν φθάμενος, ἔργον τελέσας, οἰκόνδε νέεσθαι,
 μήποτε σ' οὐρανόθεν σκοτόεν νέφος ἀμφικαλύψῃ, 555
 χρώτά τε μυδαλέον θείῃ, κατὰ θ' εἴματα δεύσῃ.

549. ἄῤῥ πυροφόρος 550. Ἀρυσσάμενος ἀεναόντων 552. Ἐσπερον, ἄῤῥσι
 554. Ἐργον Φοικόνδε 556. καὶ εἴματα?

549. πυροφόρος C. 550. ἀρυσσάμενος AI. 551. ὑψοῦ δ' I.
 552. ἄῤῥσι DG. 553. κλονέοντας EFH. 554. φθασάμενος I.
 ἔργα K, Ald. 555. μήποτ' ἐξ οὐρ. (γρ. μήποτε γ' οὐρ.) A. σκοτόεν
 H. 556. χρώτα δὲ ABCDEGI.

upon the tilled lands (ἔργα) of the
 wealthy.' Donaldson (New Cratylus,
 § 257), while deriving ἔως, ἡώς, from
 the Sanscrit *ushas*, yet contends that
 the form *aōs* points to the digamma.
 This is confirmed by the modern name
 of the river Aōus, now *Voïoussa* (Words-
 worth's Greece, p. 93). This use of
μάκαρος for ὄλβιοι, ἀφνειοί, εὐδαίμονες, is
 noticed by the commentators as an
 indication of post-Hesiodic poetry.
 Compare however Il. xi. 68, ἀνδρὸς
μάκαρος κατ' ἄρουραν, and Od. i. 217,
 ὥς δὴ ἔγωγ' ὕφελον μάκαρος νύ τευ
 ἐμμέναι νῆδς ἀνέρος, ὃν κτεάτεσσιν ἐοῖς
 ἐπὶ γῆρας ἔτετμεν. Gaisford encloses
 548—553 within brackets, after Ruhn-
 ken, who proposed in v. 549 to read
μερόπων ἐπὶ ἔργοις. There is, perhaps,
 an affectation of the Ionic natural
 philosophy in explaining the theory of
 mists, which may be thought to indi-
 cate a later age.—*πυροφόρος*, Gl. MS.
 Cant. *θρεπτικὸς καὶ ζωογόνος τῶν καρπῶν*.
 Gl. Cod. Gale *σιτοφόρος*. Proclus re-
 cords a variant *ὀμβροφόρος*. Hermann
 read *πυροφόροις*, "probabilissima con-
 jectura," says Schoemann, p. 51.

550. ἀρυσσάμενος, having drawn watery
 vapours from ever-flowing rivers. Both
ἀρύω and its cognate *ἐρύω* are digam-
 mated words. Compare Eur. Med. 835,
 τοῦ καλλινάου τ' ἀπὸ Κηφισοῦ ῥοᾶς | τὰν

*Κύπριν κλήζουσιν ἀφυσσαμέναν | χώραν
 καταπνεῦσαι μετρίας ἀνέμων | ἡδυνήσους
 αὔρας*. Hippol. 209, πῶς ἂν δροσερᾶς
 ἀπὸ κρηνίδος | καθαρῶν ὑδάτων πᾶμ' ἀρυ-
 σαίμαν;—ἀεναέντων, a participial form
 of ἀέναος, used also in Od. xiii. 109, ἐν
 δ' ὕδατ' ἀεναόντα. The root (Curtius,
 319) is *syn* or *synF*, and it is curious
 that the *σF*, dropped in νέω and νάω, is
 retained in our *sein*.

551. ἀρθεῖς. The true epic form is
ἀερθεῖς, though *αἶρειν* occurs once in
 Homer.

552. ἄῤῥσι, 'blows,' i. e. ends in a
 gale. The notion is, that the mist is
 raised from the earth to the clouds,
 where it produces either rain or wind
 according to circumstances. Hermann
 thought the next verse came from
 another recension, in which it repre-
 sented βορέας πεσόντος in v. 547. He
 proposes to read thus, ἄλλοτε μὲν θ' ὕει
 ποτὶ ἔσπερον, ἄλλοτε δ' εἰσιν Ἡφώς γ'
 ἐπὶ γαῖαν κ.τ.λ. But this involves a
 still further change, βορέω δὲ πεσόντος
 Ἄῤῥ πυροφόρος τέταται κ.τ.λ.

554. τὸν φθάμενος κ.τ.λ. 'Antici-
 pating this (ὅπως implied in ὕει, cf. v.
 545, rather than μῆνα Ἀθηναίων, Mosch.),
 when you have completed your work in
 the farm, return homewards, lest' &c.
 He warns those who perceive a mist in
 the morning to beware of rain at night;

ἀλλ' ὑπαλεύασθαι· μεῖς γὰρ χαλεπώτατος οὔτος (555)
 χειμέριος, χαλεπὸς προβάτοις, χαλεπὸς δ' ἀνθρώποις.
 τῆμος τῶμισυ βουσὶν, ἐπ' ἀνέρι δὲ πλέον εἷη
 ἄρμαλιῆς· μακρὰ γὰρ ἐπίρροθοι εὐφρόναι εἰσί. 560
 [ταῦτα φυλασσόμενος τετελεσμένον εἰς ἐνιαυτὸν
 ἰσοῦσθαι νύκτας τε καὶ ἡμέματα, εἰσόκεν αὖτις (560)
 γῇ πάντων μήτηρ καρπὸν σύμμικτον ἐνείκη.]
 Εὖτ' ἂν δ' ἐξήκοντα μετὰ τροπὰς ἡελίοιο

557. ὑπαλέσθαι.

559. τῶμισυ βουσὶν ἐπὶ δ' ἀνέρι πλείον εἷη A. βουσὶν, ἐπὶ δ' ἀνέρι
 πλέον εἷη EF. βουσὶν ἐπ' ἀνέρι δὲ πλέον BCDGHI. βουσὶν ἐπὶ δ'
 ἀνδρὶ τὸ πλέον εἷη K, Ald. ἐπὶ δ' ἀνέρι πλέον εἷη F. 562. ἰσοῦσθαι
 αὖτις AEF. αὖτις G.

for 'nunquam imprudentibus imber ob-
 fuit,' Georg. i. 373. Compare inf. v.
 570, τὴν φθάμενος οἶνας περιταμνέμεν.

557. μεῖς (for μηνς, whence mensis) is
 called an Ionic form. It occurs Pind.
 Nem. v. 82. Il. xix. 117, ἡ δ' ἐκὺει
 φίλον υἱόν, ὃ δ' ἔβδωμος ἐσθήκει μεῖς.
 The next verse, in which χαλεπὸς is
 twice repeated after χαλεπώτατος, may
 be an interpolation. The sentiment is
 very similar to Il. xviii. 549, ἡ καὶ
 χειμῶνος δυσθαλπέος, ὅς ῥά τε ἔργων
 ἀνθρώπου ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ
 κῆδει. As before remarked, the whole
 of this passage about the winter seems
 to have been tampered with by the
 rhapsodists. Indeed μεῖς οὔτος, referring
 back so far as v. 504, is one of the indi-
 cations that a good deal of the inter-
 vening matter is spurious.

559. τῶμισυ Goettl. with Cod. Gale.
 θῶμισυ Gaisford with most of the copies.
 The omission of the aspirate is Ionic
 and Aeolic, as in ἀντήλιος, &c. Gais-
 ford gives βούσ', ἐπὶ δ' ἀνέρι καὶ πλέον
 εἷη, but the καὶ seems to have no MS.
 authority.—ἐπ' ἀνέρι is, 'but besides (or
 in addition) for a man,' i.e. for a slave,
 ἐργάτη. For ἄρμαλιῆ was the *dimensum*,
 the slaves' allowance of food. It occurs
 inf. v. 767, ἄρμαλιν δατέασθαι, but is
 more common in the Alexandrine poets,
 e.g. Theocr. xvi. 35. Ap. Rhod. i. 393.
 That man requires more food in cold
 weather is well known. But the cattle
 are to be put on half-allowance, because

they have little work to do and plenty
 of rest at night.—εὐφρόνη, for 'night,'
 has been thought by some a post-epic
 usage.—ἐπίρροθοι, ἡγουν βοηθοί, Mos-
 cliop. So Aesch. Theb. 361, ἐλπίς ἐστι
 νύκτερον τέλος μολεῖν παγκλαυτῶν ἀλγέων
 ἐπίρροθον.

561—3. These three verses are gene-
 rally allowed to be spurious, and to have
 been added by way of closing the sub-
 ject. Proclus;—τοῦτον καὶ τοὺς ἐξῆς
 δύο διαγράφει Πλούταρχος. δηλοῦσι δέ,
 χρῆναι διόλου τοῦ ἔτους βλέπειν εἰς τὰς
 νύκτας καὶ τὰς ἡμέρας, καὶ πρὸς ταύτας
 ἰσοῦν τὰ ἔργα, ἕως ἂν μετὰ τὸν σπορὸν ἡ
 ὥρα ἀφίκηται τῆς τῶν καρπῶν συλλογῆς.
 'Observing these precepts till the end
 of the year' (viz. from midsummer till
 midwinter; or, with Tzetzes, ἀπὸ θέρους
 μέχρι καὶ θέρους ἐξίσου), 'make the
 nights equal and the days equal,' viz.
 by proportioning the supply of food, so
 that the consumption is equal, taking
 one season with another, both for man
 and beast, i.e. when more for the one,
 it is less for the other. On ἰσοῦσθαι see
 Scut. Herc. 263.

564. ἐξήκοντα. Two months after
 midwinter, viz. towards the close of
 February, Arcturus becomes visible.
 Elaborate calculations have been made,
 founded on this passage, in order to as-
 certain, by the aid of astronomy, the
 date of this poem. (See Appendix A.)
 The reader who is curious on the sub-
 ject, and capable of understanding it,

χεμέρι' ἐκτελέσῃ Ζεὺς ἤματα, δὴ ρά τότ' ἀστήρ 565
 Ἄρκτουρος προλιπὼν ἱερὸν ῥόον Ὠκεανοῖο
 πρῶτον παμφαίνων ἐπιτέλλεται ἀκροκνέφαιος. (565)
 τὸν δὲ μέτ' ὀρθρογὴ Πανδιοῖς ὦρτο χελιδὼν
 [ἐς φάος ἀνθρώποις, ἔαρος νέον ἱσταμένοιο.]
 τὴν φθάμενος οἶνας περιταμνέμεν' ὥς γὰρ ἄμεινον. 570
 ἀλλ' ὁπότ' ἂν φερέοικος ἀπὸ χθονὸς ἄμ φυτὰ βαΐνῃ
 Πληϊάδας φεύγων, τότε δὴ σκάφος οὐκέτι οἰνέων. (570)

569. Φάρος 570. Φοίνας 571. φερέοικος 572. Φοινέων

570. περιτεμνέμεν Α. 571. ἀμφυτὰ βαΐν (γρ. βαΐνῃ) Δ. ἂν φυτὰ βαΐνῃ BCGIK, Ald. ἀμφυτὰ βαΐνῃ DEF.

will find it discussed in p. xxi—xxxii of Robinson's Preface (ed. Oxon. 1737). But his faith in the accuracy of the theory will not be confirmed by finding it carries back the date to B.C. 942. According to Goettling, on the authority of Ideler, not 60, but 57 days intervene between midwinter (Dec. 29) and the rising of Arcturus (Feb. 24).—On the short as of the accusative, see inf. v. 675.

567. ἀκροκνέφαιος. Proclus; αὕτη ἐστὶν ἡ ἑσπερία ἐπιτολὴ τοῦ Ἀρκτουρου, ἐν τῷ ἄκρῳ τοῦ καιροῦ τῆς νυκτὸς ἀνατέλλοντος. Moschopolus;—ἀντὶ τοῦ κατὰ τὸ ἄκρον τῆς νυκτὸς, ἤγουν κατὰ τὴν ἑσπέραν. The *acronychal* or true evening rising (the edge of the darkness, as it were) is "the rising of the star at the eastern verge of the horizon at the moment the sun is sinking on the western side. It is of this that Hesiod speaks." Keightley, Preface to Ovid's *Fasti*, p. viii. (ed. 2.)—*παμφαίνων*, apparently the same as *παμφανόνων*, with the root reduplicated; both forms are Homeric. By *Arcturus* the poet is thought to mean *Arctophylax* or *Bootes*, of which *Arcturus* is the chief star.—As for *πρῶτον*, which Goettling appears to construe with *προλιπὼν*, the more obvious and easy sense is *τότε δὴ πρῶτον παμφαίνων ἐπιτέλλεται*. For *ἐπιτολᾶ* and *ἐπιτέλλειν*, properly said of stars, see Aesch. *Prom.* 100. Eur. *Phoen.* 1116.

568. ὀρθρογὴ, the plaintive songstress of the early morn. Some of the old grammarians read ὀρθρογὴ, ἡ μεγάλως

καὶ ὀρθῶς γοῶσα. Hesych. ὀρθρογὴ· ἡ χελιδὼν. Philomela (according to some accounts Proene) is meant, both being daughters of Pandion, king of Athens.—The next verse, perhaps, was adapted by some rhapsodist from Od. xix. 518, ὥς δ' ὅτε Πανδαρέου κόρη, χλωρῆς ἀηδὼν, καλὸν ἀεῖδουσιν ἔαρος νέον ἱσταμένοιο. This was more likely to be done, from the close relationship of Proene and Philomela.

570. οἶνας, the vines. The first pruning is in early spring, just before the leaves sprout; the second in the summer, when the too luxuriant shoots and too umbrageous leaves are dressed off, as described in *Georgic* ii. 365.

571. φερέοικος, the snail. Hesych. ὁ κοχλίας. See on v. 524. Cicero, *De Div.* ii. 64, quotes an old poet who called the snail 'terrigenam, herbigradam, domiportam, sanguine cassam.' When the snail leaves the ground and crawls over the plants, seeking a shelter from the Pleiades, in the middle of May (the time of their heliacal rising), then the operations of pruning and digging or hoeing the vines must be left, and the early harvest must be commenced. Cf. *Plaut. Capt.* 80, 'quasi cum caletur cochleae in occulto latent.'—σκάφος, (σκάπτειν,) the trench or trenching, viz. digging round the roots to open the soil and admit the air. This process is described in Od. xxiv. 227, 242, under the terms ἀμφιλαχάνειν and λιστρεύνειν φυτόν.

ἀλλ' ἄρπας τε χαρασσέμεναι καὶ δμῶας ἐγείρειν.
 φεύγειν δὲ σκιεροὺς θώκους καὶ ἐπ' ἡῶ κοῖτον
 ὦρξ ἐν ἀμητοῦ, ὅτε τ' ἡέλιος χροῖα κάρφει. 575
 τημοῦτος σπεύδειν, καὶ οἴκαδε καρπὸν ἀγινεῖν
 ὄρθρου ἀνιστάμενος, ἵνα τοι βίος ἄρκιος εἴη. (575)
 ἥως γὰρ ἔργοιο τρίτην ἀπομείρεται αἶσαν.
 ἥως τοι προφέρει μὲν ὁδοῦ, προφέρει δὲ ἥ καὶ ἔργου.

574. ἀφῶα

576. Φοίκαδε

578. ἀφῶς γὰρ Φέργοιο

579. ἀφῶς δέ τε Φέργουν?

574. κοίτην I. 575. ἀμήτου A. ὅτ' ἡέλιος EF. καρφεῖ^η Δ.
 κάρφη K, Ald. κάρφει BCDEFGHI. 576. ἀγινεῖν A. ἀγείρειν
 the rest. 577. εἴη G. εἴη the rest. 578. γάρ τ' ἔργοιο MSS.
^α
 ἀπομείρεται A.

573. ἄρπας χαρασσέμεναι, to sharpen the sickles. See sup. v. 387. Scut. 233. Theog. 179.

574. σκιεροὺς θώκους, seats under trees for your siesta or mid-day nap.—ἐπ' ἡῶ κοῖτον, sleep until daybreak. τὴν κατὰ τὸν ὄρθρου ἀνάπαισιν, Moschop. He recommends early rising in the hottest weather, because a third part of a day's work is got through in the morning, v. 578. See Theocr. x. 48, 50.

575. ἀμήτου Cod. Gale, for ἀμητοῦ. The Etymol. Mag. p. 83. 9, quoted by Gaisford, distinguishes ἀμητὸς as the harvest, ἀμητος as the time of the harvest, and this is accepted by both Gaisford and Goettling.—κάρφει, see v. 7. Archilochus, frag. 27, οὐκέθ' ὁμῶς θάλλεις ἀπαλὸν χροῖα, κάρφεται γὰρ ἡδῆ.

576. τημοῦτος, at that hour of the day. Or simply perhaps, 'at that season' (so Tzetzes). When the sun is hot, says the poet, and there is an inducement to indulge listlessness, then be on the alert to get in your crop. Compare τηλικούτος. The correlatives ἤμος and τῆμος (inf. 582—5) may have been adjectives agreeing with χρόνος, 'the when time' and 'the then time.' Donaldson, New Crat. § 202, compares *demum*; Curtius, Gr. Et. 582, says both forms are Sanscrit.—ἀγινεῖν Goettling for ἀγείρειν, with Cod. Gale and two others.

577. εἴη (for ἔη or ᾗ) was restored by Hermann for εἴη, and it is so written in

MS. Cant. See on v. 470. So *θελεῖν* for *θῆ* or *θέη* in v. 556. φανείη v. 680.—ἄρκιος, secure, safely got in; or perhaps, 'sufficient.' See v. 370.

578. ἀπομείρεται, αποτέμενεται, takes to itself a third share of a day's work in the farm. In Theog. 801 the verb is used passively for *χωρίζεται*. In both places there is a variant ἀπαμείρεται (a being here superscribed in Cod. Gale). Hesych. ἀπαμείρεται· ἀφαιρείται, where perhaps μέρος should be added to the interpretation. Apoll. Rhod. has ἀπαμείρωμεν, ii. 186.—The τε of the MSS. is a mere metrical insertion in place of the digamma (Φέργοιο).

579. προφέρει ὁδοῦ, for πόρρω φέρει, carries you well on your journey and far on your work. Cf. Scut. II. 345. Il. iv. 382, οἱ δ' ἐπεὶ οὖν ᾤχοντο, ἰδὲ πρὸ ὁδοῦ ἐγένοντο. Moschopulus, ἐπίδοσιν ποιεῖ τῆς ὁδοῦ, ἡγουν τῆς ὁδοιπορίας. The ancient reading was perhaps ὁδῶ and ἔργω, in which case προφέρει meant *προφερῆς ἐστι*, 'is best for,' as διαφέρει is often used for *διάφορός ἐστι*. Cf. Scut. H. 260, τῶν γε μὲν ἀλλᾶν προφερῆς τ' ἦν πρεσβυτάτῃ τε. Thucyd. vii. 77, καὶ γὰρ τοι οὐδενὸς ὑμῶν οὔτε ῥωμῇ προφέρων—οὐτ' ευτυχία δοκῶν που ὑστερὸς τὸν εἶναι. Pind. Pyth. ii. 86, (157), ἐν πάντα δὲ νόμον εὐθύγλωσσος ἀνὴρ προφέρει. This is confirmed by the comment of Tzetzes, κάλλιστόν ἐστι καὶ τοῖς ἐργαζομένοις καὶ τοῖς ὀδεύουσι, and that of Proclus, φησὶ—τοῖς ὀδεύουσι τὴν ἡῶ

ἦώς, ἥτε φανείσα πολέας ἐπέβησε κελύθον 580
 ἀνθρώπους, πολλοῖσι δ' ἐπὶ ζυγὰ βουσὶ τίθησιν.
 Ἥμος δὲ σκόλυμός τ' ἀνθεῖ, καὶ ἡχέτα τέττιξ (580)
 δειδρέω ἐφεζόμενος λιγυρὴν καταχεύετ' αἰοιδὴν
 πυκνὸν ὑπὸ πτερύγων, θέρεος καματώδεος ὄρη,
 τῆμος πιόταταί τ' αἶγες καὶ οἶνος ἄριστος, 585
 μαχλόταται δὲ γυναῖκες, ἀφανρότατοι δέ τε ἄνδρες
 [εἰσὶν, ἐπεὶ κεφαλὴν καὶ γούνατα Σείριος ἄξει.] (585)

582. Φηχέτα 583. καταχέετ' 585. Φοῖρος

581. πολλοῖσι τ' Λ. πολλοῖς δ' EF. 583. ἐπιχέετ' BCDGHI.
 584. πυκνῶν (γρ. πυκνόν) Λ. 585. πιότατ' αἶγες εἰσὶ (γρ. πιόταταί τ'
 αἶγες) Λ. 586. δέ τοι AEF.

προφέρειν.—For three consecutive verses commencing with the same word, see sup. v. 5—8. 182—4. 317—19. Theog. 832—4. Scut. H. 291—3. —For καὶ ἔργου Bentley proposed *προφέρει δέ τε Φέργουν*.

580—1. This distich merely amplifies the sense of the preceding, viz. that morning is the best time for every kind of work. So says Xenophon, *Oecon.* v. 4, καὶ γὰρ ἐν τῷ χάρῳ καὶ ἐν τῷ ἄστει αἰ ἐν ῥῶρα (i.e. πρωῒ) αἱ ἐπικαιρόταται πράξεις εἰσὶ.—πολλοῖσι δ', perhaps πολλοῖς δέ τ', as two very good MSS. give πολλοῖς δ', and Cod. Gale has τε for δέ.

582. Having warned the farmer not to waste his time in sleep or mid-day repose when the harvest has to be gathered, the poet proceeds to show that during the extreme heat some little recreation is allowable. Provocatives to festivity are the fat kids, the mellow wine, and the maidens not indisposed to toy with their rustic lovers. This brief episode on permissible rest ends with v. 597, after which the subject of farm operations is continued from v. 573.

Ibid. σκόλυμος, some prickly plant of the thistle family; some say artichoke, others chicory. Proclus and Hesychius call it *λάχανον ἄγριον ἀκανθῶδες*, and Theophrastus (*Hist. Plant.* vi. § 4) describes it as having a root edible either raw or cooked, and says that this is best when it flowers, which is *περὶ τροπὰς*, about the summer solstice.

583. δειδρέω. Compare Scut. H. 393, ἡχέτα τέττιξ ὅζω ἐφεζόμενος θέρος ἀνθρώποισιν αἰεῖδεν ἄρχεται. Though the poets speak of the cicada's song, (as *Il.* iii. 150, ἀγορηταὶ Ἑσθλοὶ, τεττίγεσσιν ἐοικότες, οἳ τε καθ' ὕλην δειδρέω ἐφεζόμενοι ὑπὸ λειριόεσσιν ἱέσιν, and *Virg. Georg.* iii. 328, 'et cantu tremulae rumpunt arbusta cicadae,') Hesiod at least knew that the sound was produced by the friction or vibration of the wings. Proclus;—ἄδει δὲ ὑπὸ ταῖς πτέρυξι τρίβων ἑαυτὸν καὶ τὸν ἦχον ἐκπέμπων· οὕτω γὰρ αὐτὸν ἄδειν φασί.—καματώδεος, causing languor, fatiguing, see inf. v. 664.

586. ἀφανρότατοι, not necessarily 'in coitum pigerrimos,' as Pliny, *N. H.* xxii. 22 (quoted by Goettling), supposed; but in a general sense, exhausted and debilitated by the heat, and so requiring recreation. Virgil had this passage in view, *Georg.* i. 341, 'Tunc agni pingues, et tunc mollissima vina.'

587. This verse is probably spurious, and for these reasons:—In the first place, εἰσὶν stands awkwardly at the beginning of the verse; secondly, *ὅπότε χρῶς Σείριος ἄξει* occurs in *Scut. H.* 397, and may have suggested the repetition here; thirdly, it may have been inserted from the words of Alcaeus, quoted by Moschopulus, *νῦν δὲ μιαιώταται γυναῖκες, λεπτοὶ δέ τοι ἄνδρες, ἐπεὶ κεφαλὴν καὶ γόνατα σείριος ἄξει*, and this is quite as likely as that Alcaeus should have borrowed the exact words of Hesiod; fourthly, and principally, Cod. Gale

αυαλέος δέ τε χρώς ὑπὸ καύματος. ἀλλὰ τότ' ἤδη
 [εἷη πετραίη τε σκιῇ, καὶ βίβλινος οἶνος,
 μᾶζά τ' ἀμολγαίη, γάλα τ' αἰγῶν σβεννυμενῶν, 590
 καὶ βοὸς ὕλοφάγοιο κρέας μήπω τετοκυῖης,
 πρωτογόνων τ' ἐρίφων· ἐπὶ δ' αἶθοπα πινέμεν οἶνον (591),
 ἐν σκιῇ ἐζόμενον, κεκορημένον ἦτορ ἐδωδῆς,
 ἀντίον ἀκραέος Ζεφύρου τρέψαντα πρόσωπον,

588. καύματος 591. βεβδς

588. αὐέλιος A. 589. τε om. AB. βίβλινος ABCG, Ald.
 βύβλινος D and H by correction. 592. πῖμεν G. 594. εὐκραέος
 EI. εὐκραέος ἀνέμου K, Ald. πρόσωπα ABCDGH I. From this
 verse to the end a different hand in D.

has the remarkable reading *τῆμος πιότατ'* *αἶγες εἰσι*, (v. 585,) which shows that *εἰσιν* could not have been in the text when that reading first originated.

589—96. These verses must be condemned as a manifest interpolation. It is true that for the unmetrical *πετραίη τε σκιῇ* we might read *πέτρη τε σκιερῇ*, which would be a safer expedient than to justify the prosody by Homer's occasional use of *Σκάμανδρος, σκέπαρον*, &c. It is remarkable however that Cod. Gale, with the best Bodleian MS., omits the *τε*, and it may be added, that the mention of the shade in v. 593 is now a mere tautology. It is further remarkable that the digamma in *οἶνος* is omitted in 589, 592, 596. Hesiod could not have written these lines; but he might have written either *ἀλλὰ τότ' εἷη μᾶζά τ' ἀμολγαίη, γάλα .τ' αἰγῶν σβεννυμενῶν*, (as having already mentioned the kid's flesh and the wine, v. 585,) or, more probably, *ἀλλὰ τότ' εἷη δμῶσιν ἐποτρύνειν κ.τ.λ.* (v. 597.) It may be added, that the use of *μήπω* in v. 591 depending on the preceding optative, is hardly consistent with epic simplicity; and that the best copies agree in *πρόσωπα*, v. 594, which seems a spurious nominative of the epic *προσώπατα* and *προσώπασι*, occurring once or twice in the *Odyssey*. Possibly there was an old form *πρόσωπαρ*, like *πείραρ*, *ἄλκαρ*, *πίαρ*, &c. Lastly, the mention of the Thracian wine known as *Bybline* was

not to be expected in so early a writer as Hesiod. Goettling perceived that v. 591—5 were interpolated; but (though v. 590 is a characteristic verse, and may be genuine,) he should have extended the condemnation to v. 589. Hesych. *βίμβλινος· εἶδος οἶνου, καὶ γένος ἀμπέλου ἐν Θράκῃ*.

590. *μᾶζα ἀμολγαίη*, bread fermented and risen (Lexil. p. 91). *ἄρτος γάλακτι ἐζυμώμενος*, gl. MS. Cant. *κρατίστη*, gl. Cod. Gale. Proclus, *κρατίστη, ἀκμαία· τὸ γὰρ ἀμολγὸν ἐπὶ τοῦ ἀκμαίου τίθεται*. Curtius, Gr. Et. 183, seems to take it for a cake made with milk.—*σβεννυμενῶν*, not for *τοῦ θηλάζειν παυσαμένων* (Moschop.), but 'when milked nearly dry.' The last draining of the teats is thought to give the greatest amount of cream, because the lightest and thickest part of the milk comes away from the udder the last.

591. *ὕλοφάγοιο*, fed in the woodlands, not stall-fed.

592. *ἐρίφων*, scil. *κρέας*. Theoc. i. 6, *χιμάρῳ δὲ καλὸν κρέας, ἔς τέ κ' ἀμέλξης*.

593. *ἐδωδῆς*. For the genitive see v. 33.—*κεκορημένον*, cf. Ar. Pac. 1285, *ταῦτ' ᾄδε, ταῦθ', ὡς ἦσθιον κεκορημένον*.

594. *ἀκραέος*, τοῦ ἄκρως φυσῶντος, καλοῦ καὶ ἀμιγροῦς, ἢ ἡρέμα πνέοντος, Proclus. From the analogy of *εὐδῆς*, inf. v. 599, it seems that there is here a synizesis. Some copies give *εὐκραέος*, a form used in Apoll. Rhod. ii. 1228, *εὐκραῆς ξεν οὔρος*. But here *ἄκρος* and

κρήνης τ' αενάου καὶ ἀπορρύντου, ἥτ' ἀθόλωτος. 595
 Τρὶς ὕδατος προχέειν, τὸ δὲ τέτρατον ἰέμεν οὔνουν.]
 Δμωσὶ δ' ἐποτρύνειν Δημήτερος ἱερὸν ἀκτὴν (595)
 δινέμειν, εὐτ' αἶν πρῶτα φαινῇ σθείης Ὀρίωνος,
 χῶρῳ ἐν εὐαεὶ καὶ εὐτροχάλῳ ἐν ἀλωῇ.

595. αενάου

596. προχέειν.

599. εὐαεὶ

595. αενάου Λ.
 τέταρτον AD, Ald.

596. τρὶς ὕδατος ABCEFGHIK. τρὶς δ' ἰδ. D.
 599. χάλῳ I (for χῶρῳ).

ἄημι, not εὔ and κεράννυμι, are the components. For Ζεφύρου the early editions and the Corpus Christi MS. give ἀνέμου. The best copies agree in πρόσωπα, on which word see on v. 589.

595. Hesych. αενάου. ἀεὶ οὐσης, ἀεὶ ρεούσης. ἀπορρύντου, gushing from the earth on the spot, not conveyed by pipes or artificial means.—ἀθόλωτος, unstirred, not made muddy by cattle drinking at it. Hermann would omit the full stop after ἀθόλωτος, and read *τρὶς ὕδατος προχέειν*, 'pour first into the mixer three measures of water from a clear spring.' This is, perhaps, a better way of taking the passage. There was not much point in sitting with the face towards the spring, (unless indeed to enjoy the sight of it,) but the mention of it in connexion with the wine-mixing is most appropriate. Compare Ovid, *Fast.* i. 403, 'Vina dabat Liber; tulerat sibi quisque coronam; Miscendas large rivus agebat aquas.' Goettling objects, that ὕδατος would be superfluous after κρήνης. But the antithesis between ὕδωρ and οἶνος seems a studied one.—τὸ τέτρατον, a very weak mixture, fitted, as Proclus observes, for simple working men, and not for the luxurious, who preferred the *τρία καὶ δύο*. See Photius in *τρία καὶ δύο*, who cites the present passage. Some copies, but not the best, give *τρὶς δ' ὕδατος*.

597. The sense here is continued from v. 576. There the slaves were to carry home the corn; here they are to thrash it, i. e. either by drawing over it the heavy toothed plank (the Roman *tribulum*, as is still done in Asia Minor; see Sir Charles Fellows' *Travels*, p. 51),

or by driving the cattle so as to trample it on the smooth and level threshing-floor. Hesiod here uses *δίνειν*, commonly *δινεῖν*, to express the circular track; by *εὐτροχάλῳ* the circular shape seems indicated. But Van Lennep explains it, 'well-rolled,' from Virg. *Georg.* i. 128. In those parts of Europe which still retain the ancient Roman practice of agriculture, this circular floor may often be seen on some exposed hill-side. Both the treading out and the winnowing are performed on the same spot; and both operations are seen in juxtaposition in a drawing in vol. ii. p. 41, of Wilkinson's *Ancient Egyptians*. See also Xen. *Oecon.* xviii. 3—5, οὐκοῦν, ἔφη, τοῦτο μὲν οἶσθα, ὅτι ὑποζυγίῳ ἀλοῶσι τὸν σίτον.—ὕπως δὲ τὸ δεόμενον κόφουσι καὶ ὁμαλίζειται ὁ ἀλοητὸς, τίνι τοῦτο, ὦ Σώκρατες; ἔφη. Δῆλον ὅτι, ἔφην ἐγὰρ, τοῖς ἐπαλωσταῖς, στρέφοντες γὰρ καὶ ὑπὸ τοὺς πόδας ὑποβάλλοντες τὰ ἄτριπτα ἀεὶ, δῆλον ὅτι μάλιστα ὁμαλίζοιεν ἂν τὸν δῖνον, καὶ τάχιστα ἀνύτοιεν.—Ὀρίωνος κ.τ.λ., scil. before the middle of July.

599. εὐαεὶ, εὐηνέμῳ. Hesych. εὐκράτῳ. See Soph. *Phil.* 828. This epithet alludes to the use of the ἀλὼη for winnowing, or throwing the grain in the air that the chaff may be blown off, as our country people treat their gleanings. Xen. *Oecon.* xviii. 6, 7, describes it, and Homer alludes to it *Il.* v. 499, ὥς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλῶας ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ κρήνη ἐπειγομένην ἀνέμων καρπὸν τε καὶ ἄχνας, αἱ δ' ὑπολευκαίνονται ἀχυρμαί. *Od.* v. 368, ὥς δ' ἄνεμος ζαῆς ἦτων θημῶνα τινάξῃ καρφαλέον, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις ἄλλη.

μέτρῳ δ' εὖ κομίσασθαι ἐν ἄγγεσιν· αὐτὰρ ἐπὴν δὴ 600
 πάντα βίον· κατάθῃαι ἐπάρμενον ἔνδοθι οἴκου,
 θῆτά τ' αἰκὸν ποιεῖσθαι, καὶ ἄτεκνον ἔριθον (600)
 δίξεσθαι κέλομαι· χαλεπὴ δ' ὑπόπορτις ἔριθος·
 καὶ κύνα καρχαρόδοντα κομεῖν· μὴ φεῖδω σίτου·
 μὴ ποτέ σ' ἡμερόκοιτος ἀνὴρ ἀπὸ χρήμαθ' ἔλῃται. 605
 χόρτον δ' ἐσκομίσαι καὶ συρφετὸν, ὅφρα τοι εἴῃ

601. *Φοῖκον*.602. *ἀΦοικον*.

600. ἐσκομίσασθαι K, εὐκομίσασθαι Ald. 601. ἔνδοθι A. εἶδοθεν the rest. 602. θῆτά τ' αἰκὸν ABCD. θῆτ' αἰκὸν EFGHIK, Ald. 606. χόρτον τ' BDHI. εἴῃ EF. εἴῃ the rest.

600. μέτρῳ, by measure. Having thrashed and winnowed it, ascertain the quantity, and store it away in terracotta vessels. Compare sup. v. 350. 475. The reading of one copy, ἐσκομίσασθαι, is a good one, 'get it brought into your house.' Compare v. 576.

601. ἔνδοθεν vulgo, against the digamma in *Φοῖκον*. ἔνδοθι is preserved by Cod. Gale. See on v. 523.

602. θῆτα, a head-servant; a hired farming-man, or bailiff, especially to keep the stores at home. The θῆτες seem to have been farm-servants on pay, as distinct from the domestic slaves or general servants, δμῶες, who merely had their allowance of food, and were probably subordinate to the θῆτες. Homer distinguishes them, Od. iv. 644, θῆτές τε δμῶές τε. Cf. ibid. xi. 489, Βουλοίμην κ' ἐπάρορος ἐὼν θητευμένον ἄλλω ἀνδρὶ παρ' ἀκλήρῳ. xviii. 357, ξείν', ἥ ἔρ κ' ἐθέλοις θητευμένον, εἴ σ' ἀνελόμην, ἀγροῦ ἐπ' ἐρχατιῆς; Photius, θῆτες. οἱ ἕνεκα τροφῆς δουλεύοντες, ibid. θητεύειν, μισθῷ ἐργάζεσθαι. So Hom. Il. xxi. 444, πᾶρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτὸν μισθῷ ἐπὶ ῥητῶ.—ποιεῖσθαι, 'to adopt,' i. e. to take into your employ; cf. inf. v. 707. He is to be αἰκὸς, without a family or household of his own (cf. sup. v. 405), that he may attend solely to your interests.—ἔριθον, γυναιῖκα ἐργατικὴν, Moschop. Compare again v. 405, οἶκον μὲν πρῶτιστα γυναιῖκα τε. She too must be childless, for a mother with an infant at the breast is difficult to make use of, χαλεπὴ.—ὑπόπορτις, παῖδα ἔχουσα,

Proclus. The term is quaint and characteristic, otherwise we might be inclined to suspect the genuineness of this verse. It is not necessary to the context, and κέλομαι interrupts the series of infinitives used for imperatives. Schoemann indeed rejects 602—605, which may well have been inserted from some other place. Prof. Mahaffy (Hist. Lit. i. p. 108, note) has "no doubt about the meaning of these disputed lines;" and he renders them thus: "When you have brought all your stores into the house, you must turn your man-servant out of it, and look out for a woman-servant (who will sleep within) who has no child to feed." I however feel great doubt if αἰκὸν ποιεῖσθαι can mean ἐξοικίζειν, to dislodge or 'evict' from a homestead.

604. καὶ κύνα, viz. to protect your stores. Virg. Georg. iii. 404, 'Nec tibi cura canum fuerit postrema.'—ἡμερόκοιτος ἀνὴρ, Hesych. ὁ κλέπτης, a night-prowling thief who sleeps by day; an expression of the same kind as φερέοικος in v. 571. The compound occurs in Eur. Cycl. 58.

606. χόρτον κ.τ.λ. Get in not only your corn, but your hay and fodder against the winter,—συρφετὸς being the rubbish consisting of leaves, vine-clippings, weeds, twigs, &c., which (in the Romance countries) are still used for feeding and littering goats and cattle, in default of grass. Photius, συρφετὸς, ἀγυρτώδης ὕχλος ἡ λόγος· ἢ ἡ ἐξ ἀνέμου (f. ἡ ἐξ ἀγροῦ) συλλεγομένη κοπρὸς καὶ

βουσὶ καὶ ἡμιόνοισιν ἐπηετανόν. αὐτὰρ ἔπειτα (605)
 δμῶας ἀναψύξαι ψίλα γούνατα καὶ βόε λῦσαι.

Εὐτ' ἂν δ' Ὀρίων καὶ Σείριος ἐς μέσον ἔλθῃ
 οὐρανόν. Ἀρκτοῦρον δ' ἐσίδῃ ρόδοδάκτυλος Ἥως, 610
 ὃ Πέρσῃ, τότε πάντας ἀπόδρεπε οἴκαδε βότρυς,
 δείξαι δ' ἡλίῳ δέκα τ' ἤματα καὶ δέκα νύκτας· (610)
 πέντε δὲ συσκιάσαι, ἕκτω δ' εἰς ἄγγε' ἀφύσσαι

607. ἐπηετανόν 608. βόφε 610. δὲ εἶδῃ ἀΨως 611. φοίκαδε

609. ἔλθῃ^{οι} Α. ἔλθοι EF. ἔλθῃ (—η) the rest. 610. ἐσίδῃ^{οι} Α.
 ἐσίδοι EF. ἐσίδῃ (—η) the rest. 611. ἀποδρέπειν Α. 612. δέκα
 δ' Α. δέκα ἡμ. K, Ald.

φρυγανῶδης. (This latter epithet has reference only to fuel).—εἴῃ for ἑῃ or ῥῃ. See v. 470.

607. ἐπηετανόν. On this word as a quadrisyllable, see v. 31.—This ingathering of fodder is spoken of as a kind of supplement to the harvest operations. Between the conclusion of these and the vintage in the autumn, the slaves are to have an interval of rest, and the cattle, being no longer required, are to be loosed. Moschop. ἔπειτα δὲ τοὺς δούλους ἀνάψυξον, ἤγουν ἀνάπανσον κατὰ τὰ φίλα γούνατα, ἵνα πάλιν ἀκμαϊότεροι ἐν τοῖς πόνοις ὑποργήσωσι, καὶ τοὺς βόας λῦσον, ἤγουν τοῦ ζυγοῦ ἀπάλλαξον καὶ τῶν ἔργων.

610. Ἀρκτοῦρον. The operations of the vineyard were all regulated by this star; cf. v. 566, 570, where Goettling refers to Plat. Legg. viii. p. 814, D, τὴν ὥραν τὴν τοῦ τρυγᾶν Ἀρκτοῦρῳ ξύνδρομον. Here the morning rising of Arcturus is meant, after the middle of September. By *Sirius*, according to the scholiasts, is meant, not the star properly so called, but one in the constellation of Canis. So also he seems rather to refer to the star in Virgo, called by the Greeks *προτρυνητὴς* (or —ης), by the Romans *Vindemitor* (Ovid, Fast. iii. 407), than to Arcturus.

611. ἀπόδρεπε οἴκαδε, a singular ellipse for ἀποδρέπων κόμιζε εἰς τὸν οἶκον (Moschop.). Cf. v. 632, ἵν' οἴκαδε κέρδος ἄρῃαι. The Cod. Gale gives ἀποδρέπειν, which arose, like so many other mistakes, from ignorance of the digamma. Probably the Doric infinitive, ἀποδρέ-

πειν, was the alteration in the first instance.

612. δεῖξαι ἡλίῳ. The process of drying the gathered grapes in the sun seems to have been regularly adopted by the ancients, at least in the manufacture of the more rich and sweet wines, the *vinum passum*, like our Malmsey Madeira. The modern practice is, to allow the grapes to hang as long as possible upon the vines. Goettling illustrates the drying of the grapes both from Pliny, N. H. xiv. 8, and Columella, xii. 39. The drying-ground is specially mentioned in Homer, Od. vii. 123, τῆς ἕτερον μὲν θειλόπεδον λευρῶ ἐνὶ χώρῳ τέρεται ἡλίῳ. Proclus here has a very good note, which it may be as well to present to the reader in English:—‘Having cut off the bunches, they laid them under the sun, in order to dry out of them, by the exposure to his rays, the thin and watery part that does not keep well; and they called this *θειλοπεδεῖν*. After this, they again disposed them in the shade, to ensure the contraction of the grape after the sunning, and to cure the tendency to ferment, by a counteracting coolness. The third process was to tread and squeeze out the wine, which they considered now settled and properly tempered.’

613. εἰς ἄγγε' ἀφύσσαι, rack off into vats or open vessels, viz. to ferment, before finally storing it in the terracotta *πίθοι* or jars. Of this process the poet speaks not. How they were finally laid up in the houses of the heroic times

[δῶρα Διωνύσου πολυγηθέος. αὐτὰρ ἐπὴν δὴ
Πληϊάδες θ' Ὑάδες τε τό τε σθένος Ὠρίωνος 615
δύνωσιν, τότε ἔπειτ' ἀρότου μεμνημένος εἶναι
ὠραίου· πλειῶν δὲ κατὰ χθονὸς ἄρμενος εἶη.] (615)

Εἰ δέ σε ναυτιλίας δυσπεμφέλου ἵμερος αἰρεῖ,
εὖτ' ἂν Πληϊάδες σθένος ὄμβριμον Ὠρίωνος

614. διονύσου EFH.
Ald. αἰρεῖ the rest.
the rest.

616. ἀρότρον GHI, Ald.

618. αἰρή K,

619. ὄμβριμον DEGHIK, Ald. ὄβριμον

we know from Od. ii. 340, ἐν δὲ πίθοι οἶνοι παλαιοῦ ἡδυπότοιο ἔστασαν, ἄκρητον θεῖον ποτὸν ἐντὸς ἔχοντες, ἐξείης ποτὶ τοῖχον ἀρηρότες. Gloss. Cod. Gale ἀντλησον.

614. Proclus:—οὐκ οἶδεν ὁ Ὅμηρος δῶρον Διωνύσου τὸν οἶνον. This and the next three verses are in all probability a later addition. It was enough to have given directions about pouring off the wine: what is added about ploughing interrupts the prescribed series of the annual farm operations. That subject had been fully discussed and dismissed, sup. v. 492. Moreover, v. 615 is taken from Il. xviii. 485, ἐν δὲ τὰ τέλεια πάντα, τὰ τ' οὐρανὸς ἐστεφάνωται, Πληϊάδας θ' Ὑάδας τε τό τε σθένος Ὠρίωνος. The final verse alone is rejected by Goettling, on the ground that πλειῶν, 'a year,' is an Alexandrine word. Whether it occurs elsewhere than in Callim. Hymn. Jov. 89, we know not. It is said to be from πλέος or πλείος, 'full,' meaning the completed circle of the seasons. Hesych. πλειῶν ὁ ἐνιαυτός. ἀπὸ τοῦ πάντας τοὺς καρποὺς τῆς γῆς συμπληροῦσθαι. Compare δέκα πλείους ἐνιαυτούς, Theog. 636. 'As the poet began with ploughing and the setting of the Pleiades (v. 384), so now,' says Proclus, 'he comes back to the same subjects, and closes with the remark, that so the year will have a fitting conclusion of farming operations.' It is, however, impossible to extract this meaning from the verse. Van Lennep translates, 'annus in operibus terra obeundis recte dispositus fuerit.' Moschopolus explains κατὰ χθονὸς by ἀντὶ τοῦ ἐπὶ τῶν τῆς γῆς ἔργων. But this is equally untenable. Probably the writer

intended κατὰ χθονὸς εἶη to mean, 'let it go beneath the earth,' i. e. be numbered among things past, as in Eur. Alcest. 618, δέχου δὲ κόσμον τόνδε καὶ κατὰ χθονὸς ἴτω. And Goettling seems to think that εἶη must come from εἶμι, though he is unable to defend the word by examples or analogy. Possibly the sense 'on the earth' may be justified by Theog. 498, τὸν μὲν (λίθον) Ζεὺς στήριξε κατὰ χθονός. Schoemann reads κατὰ χρέος, "ut omnis annus ad necessitatem (cuiusque operis) commodus et opportunus sit."

618. He now passes to the subject of navigation. Some precepts on so important a branch of industrial enterprise were required in a didactic poem of this scope; though the poet avows that the sea is not a congenial element to himself, v. 619.

Ibid. δυσπεμφέλου, 'stormy.' Hesiod uses this word as an epithet of the sea, Theog. 440, and of a churlish person inf. v. 722. The etymology is uncertain, as also whether πέμφελος is distinct from, or another form of, πέμπελος. Homer applies δυσπέμφελος to a stormy sea, Il. xvi. 748, and Aeschylus has μοῖραν οὐκ εὐπέμπελον of the Furies, Eum. 454, who are said to be δύσπεμποι ἐξω, Ag. 1161. Moschopolus here explains the word by τῆς κακῶς παραπεμπούσης. The gloss in Cod. Gale is δυσκόλου. Perhaps it is from πέμφις, which Photius renders πνοή. Compare πομφόλυξ, ποίφυγμα, and ποῖ or ποῖφ (our word puff). Hence, applied to the sea, it would mean 'frothy and bubbling;' to a man, 'swelling with anger,' 'pettish,' 'ill-tempered.'

619. On the setting of the Pleiades,

φεύγουσαι πίπτωσιν ἐς ἡεροειδέα πόντον, 620
 δὴ τότε παντοίων ἀνέμων θύουσιν ἀῆται·
 καὶ τότε μηκέτι νῆας ἔχειν ἐνὶ οἴνοπι πόντῳ, (620)
 [γῆν δ' ἐργάζεσθαι μεμνημένος, ὥς σε κελεύω.]
 νῆα δ' ἐπ' ἡπείρου ἐρύσαι, πυκάσαι τε λίθοισι
 πάντοθεν, ὅφρ' ἴσχωσ' ἀνέμων μένος ὑγρὸν αἶντων, 625
 χεῖμαρον ἐξερύσας, ἵνα μὴ πύθῃ Διὸς ὄμβρος.
 ὅπλα δ' ἐπάρμενα πάντα τεῶ' ἐνικάτθεο οἴκῳ, (625)

620. ἡεροειδέα 621. ἀῆται 622. Φοίνοπι 624. Φερύσαι
 625. αἶντων 626. ἐκφερύσας 627. Φοίκῳ

621. θύουσιν γρ. θύνουσιν Λ. 622. ἐπὶ οἴνοπι ΕΦ. 625. αἶντων
 DGI. 626. χεῖμαρρον G. 627. ὅπλα τ' BCDGH. ἐνὶ κάτθεο
 BCGK. ἐνικάτθεο DEFGH. ἐγκατάθεο Λ.

as the end of the sailing season, see sup. v. 383. Goettling here has a good note:—"Magna pars Graecorum cum Boeotis stellarum imagines venationem Orionis, magni Graecorum Nimrodi, ita representare putabant, ut Orio cum Sirio cane ἄρκτον, πελειάδας, (πληιάδας, columbas,) ὑάδας, (suculas,) πτωκάδα cet. persequeretur. Hinc illud φεύγουσαι Ὀρίωνα. Iones vero plaustrī (ἀμάξης) imaginem cum bubulo Boote in iisdem siderum sedibus videre sibi videbantur." Virgil has a similar figure of Canis retreating before the advance of Taurus, Georg. i. 217.

621. θύουσιν, 'rush forth,' σφοδρῶς κινοῦνται, Moschop., gl. Cod. Gale πνέουσιν, ὀρμῶνται. Photius, θύειν τὸ ὀρμᾶν. In Sent. H. 156 and elsewhere θυέω is used.

623. Goettling thinks this verse spurious, and with some reason. The digamma in ἐργάζεσθαι is violated by the addition of δέ, though this might be omitted if γῆν is pronounced with emphasis, as contrasted with πόντῳ. The old commentators recognise it; but Tzetzes seems to place it after v. 628. Van Lennep objects that νῆα could not so closely follow νῆας.

624. πυκάσαι λίθοισι. Make a break-water of stones to keep off the force of the waves. By ἀνέμων μένος he means generally the effects of wind (the rain-bringing wind, Νότος) in making the

waves lash the shore. Tzetzes, μή πως ὁ σάλος αὐτὴν ἀναρπάξῃ. Goettling seems to think the λίθοι here are the same as the large stones used as anchors, and called εὔναι and ἔρματα in the Homeric poems, accordingly as they served to moor the ship at sea or prop it upright on shore. But πυκάσαι and παντόθεν clearly imply a number of stones collected and packed round the ship. A somewhat similar expedient saved a great ship for the whole winter, when stranded some years ago on the Irish coast. Homer appears to refer to this practice in Il. xiv. 410, χερμαδίῳ, τὰ ῥα πολλὰ, θοδῶν ἔχματα νηῶν, παρ ποσὶ μαρναμένων ἐκυλίνδετο, — στῆθος βεβλήκει. Which passage further proves that the stones were of no great magnitude.

626. χεῖμαρον, the plug; ὁ ὑπὸ τὴν τρόπιν πᾶσσαλος, οὗ ἐξαιρουμένου, ὅταν ὕσῃ, τὸ ὕδωρ προχωρεῖ, Proclus. This is still done in ships' boats suspended on the davits. Hence the term χεῖμαρος = χεῖμαρρους, from the torrent of water that gushed through the hole.—πύθῃ, ἡγουν σῆπῃ, Mosch.

627. ὅπλα, the tackle; πάντα ὧν δεῖται ἡ ναῦς, τὸν ἰστὸν, τὰ ἰστία, τὰς διφθέρας, τοὺς κάλους, τὰ πηδάλια, Proclus. It was the custom to remove these from the stranded ship, and deposit them in the house of the owner during the winter. They were brought into the

εὐκόσμως στολίσας νηὸς πτερὰ ποντοπόροιο·
 πηδάλιον δ' εὐεργές ὑπὲρ καπνοῦ κρεμάσασθαι.
 αὐτὸς δ' ὥραϊον μίμνειν πλόον, εἰσόκεν ἔλθῃ· 630
 καὶ τότε νῆα θοὴν ἄλαδ' ἐλκόμεν, ἐν δέ τε φόρτον
 ἄρμενοι ἐντύνασθαι, ἣν οἴκαδε κέρδος ἄρῃαι, (630)
 ὥσπερ ἐμός τε πατήρ καὶ σὸς, μέγα νήπιε Πέρση,
 πλωΐζεσκ' ἐν νηυσὶ βίου κεχρημένος ἐσθλοῦ·
 ὅς ποτε καὶ τῇδ' ἦλθε πολὺν διὰ πόντον ἀνύσσας, 635
 Κύμην Αἰολίδα προλιπὼν, ἐν νηϊ μελαίνῃ·

629. εὐεργές

632. ἐντύνασθ', ἵνα Φοῖκαδε?

629. δ' om. C. 630. μίμνειν καιρὸν Λ. 632. ἐντείνασθαι G.
 633. ἐμός πατήρ τε H. ἐμός πατήρ καὶ I. 634. πλωΐζεσκ' ἐν AD,
 and G by correction. πλωΐζεσκε νηυσὶ IK, Ald. 635. ἀνύσσας
 ACG.

vessel again when required for service. Hence Od. xi. 3, ἐν δ' ἱστὸν τιθέμεσθα καὶ ἱστία νηὶ μελαίνῃ.—ἐπάρμενα, packed, fitted together, or placed one above the other. Compare sup. v. 601.—στολίσας πτερὰ, folding up the sails. To furl the sail was στέλλειν, the folds or tucks were στολμοί (Aesch. Suppl. 695) or στολίδες, the latter term, like συστολίσαι and ἐστολισμένος, being used by Euripides for the tucks of garments, Bacch. 936. Hel. 1359.

629. ὑπὲρ καπνοῦ. Sup. v. 45, αἰψά κε πηδάλιον μὲν ὑπὲρ καπνοῦ καταθεῖο. Ar. Ach. 279, ἥ δ' ἄσπις ἐν τῷ φεψάλφ κρεμύσεται.

632. ἄρμενοι, κ.τ.λ., have a proper and suitable cargo packed into it. We must read (on account of the digamma) either ἐντύνασθ', ἵνα κ.τ.λ., or ἐντύνειν, ἵνα.—The meaning is, that by overloading the ship from desire of great gains, you may lose everything. Hence it is not improbable that v. 643—5, which Lehrs perceived to be out of place as they now stand, should follow next. This would greatly improve the sense of v. 646, as directly following v. 642, especially if we read εἴ κε νῆα ἐπ' ἐμπορίην κ.τ.λ.; and ὥσπερ ἐμός τε πατήρ κ.τ.λ. would very well mean, 'This is just what our father did when he took to the sea,' &c. The whole passage about a moderate freight might

thus be compared with Aesch. Ag. 978, τὸ μὲν πρὸ χρημάτων κτησίων ὄκνος βαλὼν σφενδόνας ἀπ' εὐμέτρον, οὐκ ἔδν πρόπας δόμος πημονᾶς γέμων ἄγαν, οὐδ' ἐπόντισε σκάφος.—οἴκαδε ἄρῃαι, gain profit for the voyage home. Compare v. 611, ἀπόδρεπε οἴκαδε βότρυν.

633—42. Goettling contends that these verses were added by some one who wished to make out that Hesiod himself was born in Boeotia, and not at Cyme in Aeolis, as some later accounts stated. K. O. Müller (Gr. Lit. p. 80) says, "There is no reason to doubt the testimony of the author, that his father came from Cyme in Aeolis to Ascera. The motive which brought him thither was doubtless the recollection of the ancient affinity between the Aeolic settlers and this race of the mother country." The verses certainly have the impress of genuineness. The strongly expressed disparagement of the soil and climate of Ascera indicates a mind longing for a return to his mother country, a land so much more congenial to poetry. He may also have been embittered against it by his experience of injustice in the local tribunals.

635. τῇδ' ἦλθε, came to this country; for it was at Orchomenus that the poet is believed to have resided, because after his death the people of that town

οὐκ ἄφενος φεύγων οὐδὲ πλοῦτόν τε καὶ ὄλβον, (635)
 ἀλλὰ κακὴν πενίην, τὴν Ζεὺς ἄνδρεσσι δίδωσι.
 νάσσατο δ' ἄγχ' Ἑλικῶνος οἷζυρῇ ἐνὶ κόμῃ,
 Ἄσκρι, χεῖμα κακῇ, θέρει ἀργαλή. οὐδέ ποτ' ἐσθλῇ. 640
 Τύνη δ', ὦ Πέρση, ἔργων μεμνημένος εἶναι
 ὁραίων πάντων, περὶ ναυτιλίας δὲ μάλιστα. (640)
 νῆ' ὀλίγην αἰνεῖν, μεγάλη δ' ἐνὶ φορτία θέσθαι,—
 μείζων μὲν φόρτος, μείζων δ' ἐπὶ κέρδει κέρδος
 ἔσσεται, εἴ κ' ἄνεμοί γε κακὰς ἀπέχουσιν ἀήτας,— 645

641. *Φέργων*645. *ἀήτας*

637. ἄφενον GI. τε om. G.

638. πενίαν CI. δίδωσιν G.

640. θέρει δ' K, Ald. οὐ ποτ' ἐσθλῇ A.

643. ἐν φορτία BCGHI.

are said to have removed thither his relics. Proclus says, the father of Hesiod was reputed to be fifty years old when he came to Boeotia. If so, the poet may have been born long before, and have retained vivid recollections of Asia Minor. This will account for the fact, that in Theogon. 338 seqq., he enumerates many more Asiatic than European rivers.

637. ἄφενος. See on v. 24. Theog. 112. The meaning is, that if he had possessed a farm there he would not have left it. Perhaps there is an ironical allusion to the wealth and prosperity so often promised to emigrants; or the poet may mean that his father came to Aeolis not as an exile, but as an adventurer. We need not suppose, with the scholiast, that the poet here used three mere synonyms: ὄλβος is 'prosperity,' of which πλοῦτος, 'riches,' is only a part, and ἄφενος, 'landed property,' or produce from it, is only an accident.

639. νάσσατο, see v. 168. Hesych. κατώκησεν, ἔθλιψεν (ἐτριψεν). — διζυρῇ, 'beggarily,' 'comfortless,' 'wretched.' — ἀργαλή, a synzesis, as in χρύσεος, κυάνεος, &c. This is better than to suppose a crasis of γ with οὐ. For the character here given to Aschera, compare Ovid, Epist. ex Pont. iv. 31, 32: 'Esset perpetuo sua quam vitabilis Aschera, Ausa

est agricolae Musa docere senis.'—For οὐδέ ποτ' there seems to have been an ancient (and perhaps better) reading οὐ ποτε δ'. This accounts for οὐ ποτ' ἐσθλῇ of Cod. Gale, and θέρει δ' ἀργαλή of the Corp. Christ. MS.

641. τύνη, sup. v. 10.—μάλιστα, viz. because more risks and greater losses attend the sailing out of season than the farming out of season. Cf. 621. The sense then is, 'Whatever you do, choose the right time of doing it, but especially in sailing.'

643—5. On the probable disarrangement of these verses in their present place, see v. 632.—αἰνεῖν, decline, have nothing to do with, a small ship. Properly, 'say what you please in favour of it, but don't make use of it.' More commonly ἔπαινεῖν is used in this sense. The scholiasts explain it by χαίρειν εἶναι and παραιτεῖσθαι. So Virgil uses *laudare* (inverting however the relations of size), Georg. ii. 412: 'laudato ingentia rura, Exiguu colito.' Aratus, Phaen. 153, ὁ δὲ πλοῦς οὐκέτι κόπαις ἔριος· εὐρέϊαι μοι ἀρέσκοιεν τότε νῆες, where the Schol. compares the present passage.

644. ἐπὶ κέρδει, Moschop., ἐπὶ τῷ καὶ ἐν ἀσφαλεστέρῳ εἶναι. So Aesch. Theb. 432, καὶ τῷδε κέρδει κέρδος ἄλλο τίκτεται, viz. πρὸς τῷ ὑπέρφρον σῆμα ἔχειν, καὶ τὸ ὑπέρφρονα γλώσση κομπάζειν.

εὖτ' ἂν ἐπ' ἐμπορίην τρέψῃς ἀεσίφρονα θυμὸν,
 βούλῃαι δὲ χρέα τε προφυγεῖν καὶ ἀτερπέα λιμὸν. (645)
 δείξω δὴ τοι μέτρα πολυφλοίσβοιο θαλάσσης,
 οὔτε τι ναυτιλίας σεσοφισμένος οὔτε τι νηῶν.
 οὐ γὰρ πώποτε νηϊ γ' ἐπέπλων εὐρέα πόντον, 650
 εἰ μὴ εἰς Εὐβοίαν ἀπ' Αὐλίδος, ἧ ποτ' Ἀχαιοὶ
 μέιναντες χειμῶνα πολὺν σὺν λαὸν ἄγειραν (650)
 Ἑλλάδος ἐξ ἱερῆς Τροίην ἐς καλλιγύναικα.

649. ναῶν

652. λαφόν

646—75. om. I, from loss of a leaf. τρέψας K, and edd. vett.
 647. βουλέαι δὲ χρέα τε προφυγεῖν καὶ λιμὸν ἀτερπῇ Λ, Ald. (with
 βούλῃαι). χρέα τε φυγεῖν καὶ ἀτερπέα λιμὸν BC. χρέα τε προφυγεῖν
 καὶ ἀτερπῇ λιμὸν EF. βούλῃαι δὴ χρέα τε φυγεῖν καὶ ἀτερπέα λιμὸν
 DG (with δέ). 648. δείξω δέ K. 649. σεσοφισμένος Λ, (corrected
 to σεσοφισμένος, but the erased σ restored by a later hand.) 651.
 εἰς εὖοιαν Λ. εἰς EF, Ald. ἐξ Αὐλίδος the MSS.

646. It seems best to place a comma
 after θέσθαι and ἀήτας, and a full stop
 at λιμὸν. The meaning is thus con-
 nected:—‘Put your goods in a large
 ship (for the profit will be greater, if
 you can but escape storms) when you
 turn your mind to trade, and desire to
 avoid debts. I will show you then the
 distances to the different marts, though
 no great sailor myself.’ Perhaps μεῖζων
 γὰρ φόρτος was the old reading, μὲν
 being superscribed on account of μεῖζον
 δὲ following. Schoemann places a full
 stop after θέσθαι and ἀήτας, and reads
 εἰ δ' ἂν ἐπ' ἐμπορίην κ.τ.λ., as the pro-
 taxis to δείξω δὴ. But the sentiment,
 ‘or, if you turn your mind to com-
 merce,’ &c., should have been preceded
 by some advice different from περὶ
 ναυτιλίας δὲ μάλιστα in 642.

647. The reading of some good MSS.,
 χρέα τε φυγεῖν, arose from not perceiv-
 ing that βούλῃαι was a dissyllable by
 synizesis. Gaisford and Van Lennep
 edit τρέψας—βούλῃαι χρέα τε προφυγεῖν
 κ.τ.λ., omitting the δὲ on conjecture. If
 a full stop is placed after ἀήτας, and a
 comma after λιμὸν (or ἀτερπῇ), we must
 make δείξω δὴ the apodosis; ‘when you
 are disposed to become a merchant,
 then I will show you,’ &c. So also
 Proclus and Tzetzes understand the
 context; the comment of Moschopolus

is obscure, and perhaps corrupt. But
 what a sentiment is this, especially
 when the poet adds, ‘though I know
 little about sailing, and have never
 made a voyage.’ Besides, as remarked
 on v. 635, it is probable that Hesiod
 and Perses came with their father from
 Cyme. Goettling regards the whole
 passage from v. 646 to v. 662 as spu-
 rious. His reasons are, that Plutarch
 (ap. Procl.) did not recognise as genuine
 the verses on the tripod, 654—62;
 Pausanias, ix. 31, 3, speaks of Hesiod
 having gained a tripod at Chalcis, not
 as related by himself, but merely as the
 tradition of the place; and lastly, that
 v. 650 seems contradicted by 683, in
 which he thinks he finds an indication
 that Hesiod was an experienced sailor.

651. ἀπ' for ἐξ seems a necessary
 metrical correction. Otherwise Εὐβοίαν
 or Εὐβοίαν γ' must be read. Perhaps,
 εἰ μὴ γ' εἰς Εὐβοίαν. The sense is, ‘I
 never sailed on the wide sea, though I
 did once sail across the narrow channel
 to Euboea.’

652. μέιναντες χειμῶνα, awaiting the
 (cessation of the) adverse winds. Or
 perhaps, ‘staying there during the
 stormy weather.’

653. καλλιγύναικα occurs in Il. ii. 683
 and xi. 770 as an epithet of Hellas and
 Achaia.

ἔνθα δ' ἐγὼν ἐπ' ἄεθλα δαΐφρονος Ἀμφιδάμαντος
 Χαλκίδα τ' εἰσεπέρησα· τὰ δὲ προπεφραδμένα πολλὰ 655
 ἄθλ' ἔθλεσαν παῖδες μεγαλήτορες· ἔνθα μέ φημι
 ὕμνῳ νικήσαντα φέρειν τρίποδ' ὠτῶντα. (655)

τὸν μὲν ἐγὼ Μούσαις Ἑλικωνιάδεσσ' ἀνέθηκα,
 ἔνθα με τοπρῶτον λιγυρῆς ἐπέβησαν αἰοιδῆς.
 τόσσον τοι νηῶν γε πεπείρημαι πολυγόμφων 660
 ἀλλὰ καὶ ὥς ἐρέω Ζηνὸς ὕoon αἰγιόχοιο·

Μοῦσαι γάρ μ' ἐδίδαξαν ἀθέσφατον ὕμνον αἰεῖδειν. (660)

Ἕμματα πεντήκοντα μετὰ τροπὰς ἡέλιοιο,

658. Φελικωνιάδεσσι

661. Φερέω

656. μεγαλήτορος Α. 658. μούσης ΑC. μούσαις BDEGH.
 μούσῃσι K. 660. νηῶν πεπείραμαι BC. νηῶν πειπείρημαι EF,
 and with τῶν νηῶν H. πεπείραμαι Α. πεπείρημαι D. πεπείραμαι
 Ald.

655. προπεφραδμένα, 'previously announced.' Cf. Apoll. Rhod. iii. 1315, δὴ γάρ σφι πάλοι προπεφραδμένον ἦεν.

656. ἄθλα, prizes for games at the funeral of Amphidamas.—The Cod. Gale has the remarkable reading μεγαλήτορος, with the gloss οἱ υἱοὶ τοῦ μεγάλου Ἀμφιδάμαντος. This leads to the inference, as Hermann remarks, that the older reading was παῖδες μεγαλήτορος Ἀμφιδάμαντος, the verses about Hesiod's victory being a still later interpolation. There was another reading, preserved by Proclus, of v. 657, ὕμνῳ νικήσαντ' ἐν Χαλκίδι θεῖον Ὅμηρον. Such a boast as this could not, of course, be really attributed to Hesiod himself. We may be assured that frag. xxxiv. (ed. Gaisf.) is also spurious; ἐν Δήλῳ τότε πρῶτον ἐγὼ καὶ Ὅμηρος αἰοιδοὶ Μέλπομεν ἐν νεαροῖς ὕμνοις βράψαντες αἰοιδῆν, Φοῖβον Ἀπόλλωνα χρυσάορον, ὃν τέκε Δητώ. But it is curious as preserving an old tradition, which made the two great poets contemporaries. The reading of Proclus would require the present verse to be retained and emended somehow thus, ἔνθα μέ φημι οἰκόνδε φέρειν τρίποδ' ὠτῶντα, and this again falls in with the old reading indicated in the Cod. Gale, μεγαλήτορος [Ἀμφιδάμαντος].

659. ἔνθα, 'on the spot where—,' viz. in their temple on Mount Helicon. This event is described in Theog. 22.—ἐπέβησαν, 'they put me up to singing in clear tones.'

660. τόσσον, 'thus much and no more.' Cf. v. 619.—πεπείρημαι, *expertus sum*. This seems hardly a form of the old epic; in Soph. Trach. 581, καὶ πεπείρανται τάδε, the verb is probably *πειραίνω*. It is remarkable that very good MSS. omit the γε, and two at least give πεπείρημαι to preserve the metre.—καὶ ὥς, viz. καίπερ οὐ σεσοφισμένος ναυτιλίας. As a poet, and so an interpreter of the divine will, he professes to be able to lay down correct rules as to the times for navigating.

663. τροπὰς. On the short α see below, v. 675. The poet distinguishes two sailing-seasons; one, which is the most favourable for merchants, between midsummer and autumn; the other, *ειαρινὸς πλόος* v. 678, after the rising of the Pleiades in spring. See v. 383. Apollonius Rhodius, ii. 523, speaks of *forty* days after the rising of the dog-star, as the period during which the Etesian winds, unfavourable for sailing, prevailed; *ιέρα τ' εὖ ἔρρεξεν ἐν οὐρεσιν ἀστέρι κείνῳ Ξερίῳ, αὐτῷ τε*

ἐς τέλος ἐλθόντος θέρεος, καματώδεος ὥρης,
 ὠραῖος πέλεται θνητοῖς πλόος· οὔτε κε νῆα 665
 κανάξαις οὔτ' ἄνδρας ἀποφθίσειε θάλασσα,
 εἰ δὴ μὴ πρόφρων γε Ποσειδάων ἐνοσίχθων (665)
 ἢ Ζεὺς ἀθανάτων βασιλεὺς ἐθέλησιν ὀλέσσαι·
 ἐν τοῖς γὰρ τέλος ἐστὶν ὁμῶς ἀγαθῶν τε κακῶν τε·
 τῆμος δ' εὐκρινέες τ' αὔραι καὶ πόντος ἀπήμων 670
 εὐκηλος τότε νῆα θοὴν ἀνέμοισι πιθήσας
 ἐλκέμεν ἐς πόντον, φόρτον τ' εὖ πάντα τίθεσθαι, (670)
 σπεύδειν δ' ὅ ττι τάχιστα πάλιν οἰκόνδε νέεσθαι·
 μηδὲ μένειν οἶνόν τε νέον καὶ ὀπωρινὸν ὄμβρον,

666. κατφάξαις

671. ἔκκηλος

673. Φοικόνδε

674. Φοῖνον

665. θνητοῖσι A.

667. εἰ μὴ δὴ G, Ald.

672. εἰς πόντον AH.

φόρτον δ' G, Ald. 673. γενέσθαι G.

Κρονίδῃ Διὶ, τοῖο ἔκῃ Γαῖαν ἐπιψύχουσιν
 ἐτησίαι ἐκ Διὸς αὔραι ἤματα τεσσαρά-
 κοντα. Hesiod however dates not from
 the rising of Sirius, but from the sum-
 mer solstice a little before it.

664. καματώδεος, see v. 584. Mos-
 chopulus, τῆς βαρείας καὶ ἐκλυούσης τὰ
 σώματα.

666. κανάξαις i. e. κατφάξαις. Inf. v.
 693. Hesych. κανάξαι· συντρίψαι. If
 this passage is referred to, he seems to
 have taken θάλασσα as the subject of
 both verbs. The comment of Tzetzes
 on the digamma is interesting: οἱ
 Αἰολεῖς μετὰ ἄλφα, ἂν ἢ φωνῇεν, προσ-
 τιθέασιν τὸ υἱ, οἶον, ἀῆρ αἰήρ, αῶς αἰῶς,
 ἴαγιος αἰγίος, (ἀέλιος αὐέλιος Scaliger,) ἀάτην
 τὴν βλάβην καὶ τὴν ἀκόρεστον ἀάταν
 καὶ τὰ ὕμνια συμφώνον δ' ὕντος
 υεταξὶν, οὐκέτι. He goes on to notice
 other not less remarkable Aeolicisms;
 but it is singular that of the initial
 digamma he seems to have had no
 knowledge.

667. πρόφρων, for ἐκῶν, deliberately,
 intentionally. Under ordinary circum-
 stances, he says, the voyage is then
 safe. There seems an allusion to the
 anger of Poseidon against Ulysses.

670. εὐκρινέες, clear and steady; gloss
 Cod. Gale εὐκρατοὶ εἰσίν. Mosch. κα-
 θαρὰ καὶ διακεκριμένοι. This seems the

earliest passage where the word occurs,
 and it may be compared with the Ho-
 meric πρὶν τινα κεκριμένον καταβημένοι
 ἐκ Διὸς οὖρον, Il. xiv. 19, 'some decided
 and definite,' not capricious nor transient
 breeze. In later writers it was used as
 a medical term, for one who had
 well-marked symptoms in the crisis
 of illness. See Scut. 55, Photius
 in v., who adds the gloss εὐκρινέες·
 εὐχερές.

671. εὐκηλος, at your leisure, free from
 apprehension, and not compelled to
 snatch a favourable hour, as in the πλοῦς
 ἀρπακτὸς, v. 684. In the MSS. and
 editions generally ἀπήμων εὐκηλος were
 construed with πόντος, and so Moschop.
 ἀβλαβῆς, ἥσυχος. Etymologically Φεκ-
 ηλος, ἔκκηλος εὐκηλος, are connected with
 ἐκῶν, Φεκῶν, and so are more properly
 applied to persons than to things. See
 on ἐθελημοί, sup. v. 118. Cf. Il. xvii.
 340, μήδ' οἱ γε Φέκῃλοι κ.τ.λ., but ibid.
 v. 371, εὐκῃλοι (ἔκκηλοι) πολέμιζον ἱπ'
 αἰθέρι.

672. εὖ τίθεσθαι, εὐθετα ποιῆσθαι, to
 store away carefully. Or perhaps, ἐν
 πάντα τίθεσθαι. Cf. v. 643. 689.

674. ὄμβρον, the rainy season follow-
 ing the rising of Arcturus. See v. 610-
 11. The farmer, having taken a cargo to
 the Aegean isles or coast of Asia, might

καὶ χειμῶν ἐπίοντα, ἥ νότοιο τέ δεινὰς ἀήτας, 675
 ὅστ' ὄρινε θάλασσαν ὁμαρτήσας Διὸς ὄμβρῳ
 πολλῶ ὀπωρινῶ, χαλεπὸν δέ τε πόντον ἔθηκεν. (675)
 [ἄλλος δ' εἰαρινὸς πελεται πλόος ἀνθρώποισιν.]
 ἦμος δὴ τοπρῶτον, ὅσον τ' ἐπιβάσα κορώνη
 ἵχνος ἐποίησεν, τόσσον πέταλ' ἀνδρὶ φανείη 680
 ἐν κράδῃ ἀκροτάτῃ. τότε δ' ἄμβρατός ἐστι θάλασσα.

675. ἀήτας

678. ἄλλος εἰαρινὸς πέλεται πλόος

677. χαλεπὸν πόντον δέ τ' ἔθηκεν I. 678. πλόος δ' A. 680.
 ἐποίησε A. πέτηλ' A. πέταλλ' G.

be disposed to wait for a return-cargo of the new wine. But then he would wait longer than would be safe.

675. δεινὰς ἀήτας. Though Hesiod sometimes makes the *as* of the accusative plural short (as do the Doric poets, who also use —*os* for *ous*, as τῶς λύκος, &c.), it is not clear that the licence extended to adjectives. Moreover, ἀήτης is usually the masculine form, though κακὰς ἀήτας occurs sup. 645, and Hesych. has ἀήτη πνοή, θῆμα, and ἀήτης, ἄνεμος, ἁρσενικῶς (where M. Schmidt refers the adverb to Il. xv. 626, ἀνέμοιο τέ δεινὸς ἀήτης ἰστίῃ ἐμβρέμεται). Here we should perhaps read δεινοῦ for δεινὰς. It is probable that v. 675—7 are interpolated, especially as ὀπωρινῶ (i. e. ὀπωρινῶ), though used by Homer, does not well follow so closely after ὀπωρινόν.—In v. 564 we have μετὰ τροπᾶς ἡελίου, and the principle is this:—As the old accusative plural was τροπαν—s, like λίκον—s, &c., by converting the *ν* into *α*, as in οἰχωντο for οἰχοῖατο, πατέρα for πατερν (patrem), &c., τροπᾶς became τροπᾶς, as λύκος became λίκους. But by dropping the *ν* altogether, we get τροπᾶς, λυκός. Compare Scut. II. 302, τοὶ δ' ὠκύποδας λαγὺς ἤρειν. Theocritus even has τὰς καλὰς αἴγας, vii. 87. See, on this dialectic peculiarity of Hesiod, K. Müller, Gr. Lit. p. 81.

678. As εἰαρινὸς takes the digamma, and Cod. Gale gives πλόος δ', this verse has probably been inserted by rhapsodists or grammarians.

679. ἦμος δὴ. See on v. 414. When first, i. e. when in mid-spring, the leaves begin to unfold on the topmost boughs of the fig-tree to about the size of a crow's foot. Hence, perhaps, (rather than from its supposed dark colour,) a species of fig was called κορώνεως, Ar. Pac. 628. We retain the comparison in the popular name of some species of the ranunculus, 'crowfoot.' In its native places the fig-tree is the first to put out its leaves, even before the vines. Probably they do not unfold or expand till warm weather has commenced. Hence in St. Mark, chap. xiii. 28, ἀπὸ τῆς συκῆς μάθετε τὴν παραβολὴν ὅταν αὐτῆς ἤδη ὁ κλάδος ἀπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν. Where ἐκφύῃ means, 'is fully expanding' (*explicit*).—ἐπιβάσα, 'setting its foot on the ground,' 'alighting on the earth.'

680. As Cod. Gale gives πέτηλα, (a form used in Scut. II. 289, though we have δρυὶς ἐν πετάλοισι sup. v. 486,) we should perhaps read τόσον ἀνδρὶ πέτηλα φανείη. The old copies give φανείη, which Gaisford retains, and it is defensible as an epic usage. But φανείη (for φανέρη or φανῆ, see on v. 577) is given by Goettling after Spohn, and can scarcely be called an alteration.

681. ἄμβρατος, δυναμένη πλεῖσθαι Moschop. It is more properly said of ships which receive their crew, but is transferred to the sea, on which ships are said to ride.

εἰαρινὸς δ' οὗτος πέλεται πλόος. οὐ μιν ἔγωγε (680)

αἶνῃ· οὐ γὰρ ἐμῷ θυμῷ κεχαρισμένος ἐστίν,

ἄρπακτός· χαλεπῶς κε φύγοις κακόν· ἀλλὰ νυ καὶ τὰ

ἄνθρωποι ῥέζουσιν αἰδρεῖσιν νόοιο·

685

χρήματα γὰρ ψυχὴ πέλεται δειλοῖσι βροτοῖσι.

δεινὸν δ' ἐστὶ θανεῖν μετὰ κύμασιν· ἀλλὰ σ' αἰωγα (685)

φράζεσθαι τάδε πάντα μετὰ φρεσίν, ὥς ἀγορεύω.

μηδ' ἐνὶ νηυσὶν ἅπαντα βίον κοίλῃσι τίθεσθαι·

ἀλλὰ πλέω λείπειν, τὰ δὲ μείονα φορτίζεσθαι.

690

δεινὸν γὰρ πόντου μετὰ κύμασι πῆματι κῦρσαι,

δεινόν τ', εἴ κ' ἐφ' ἄμαξαν ὑπέρβιον ἄχθος ἀείρας (690)

682. οὗτος Φεαρινὸς?

685. αἰδρεῖσιν

692. ἀείρας

682. οὐ μὲν EF. 683. αἶνῃ· οὐ (γρ. αἶνῃ· οὐ) A. 684. γρ. φύγῃ· A. 686. βροτοῖσιν DG. 687. κατὰ κύμασιν (γρ. μετὰ) A. 688. ὥς σ' ἀγορεύω BCDEFG, Ald. ὥς ἀγορεύω AHI, and K corrected to ὅσσ'. 692. δεινὸν δ' K. δεινόν γ' the rest. ἐπ' ἄμαξαν BCDEGHI, Ald.

682-3. This distich, as Hermann first remarked, seems like a different recension of v. 678. But the context requires both that verse, as an introduction to the three following, and these two here, unless we condemn, together with them, the three verses on the love of gain (684-6) which are inseparable from them. It seems to have been Hesiod's way to repeat the same sentiment in nearly similar terms. Compare v. 687 with 691. Here perhaps we should read οὗτος εἰαρινὸς, as the δὲ injures the sense, and was likely to have been added from ignorance of the digamma.—ἄρπακτός, only available (as it were) by snatches; 'to be caught when you can.' Unless we regard the words οὐ μιν—ἐστίν as a parenthesis, the reading of two good Bodleian MSS., οὐ μὲν ἔγωγε, i. e. οὐ μὴν, is worth attention.

686. χρήματα γὰρ, κ.τ.λ. 'For money is life to wretched mortals,' i. e. is valued as much as their very life. Stobaeus quotes this verse (vol. iii. p. 175 Teubner) and Euripides imi-

tates it, Orest. 637, οὐ χρήματ' εἶπον· χρήματ', ἦν ψυχὴν ἐμὴν σώσης, ἅπερ μοι φίλτατ' ἐστὶ τῶν ἐμῶν. Pind. Isthm. ii. 17, χρήματα, χρήματ' ἀνὴρ.

690. τὰ μείονα. This is not opposed to v. 643, but is a warning not to risk your all in one adventure.

691. Commonly, a full stop is placed after κῦρσαι, and this probably led to the reading of nearly all the MSS., δεινόν γ'. But one verse is a correlative of the other, and so this verse is not a vain repetition of v. 687. The δὲ is given by Proclus and Moschopolus. 'As it is a hard fate to lose life and property (from overloading) amidst the waves, so it is sad to have your waggon break down from being over-weighted.'—κανάξαις, see v. 666.—ἀμανρωθεῖη, trampled in the dirt; lost, annihilated. ἀφανισθῇ καὶ ἐλαττωθῇ, Proclus. Schoemann excludes 692-3 as "aliunde additos." The sense however seems simple enough: 'No man of sense would overload his cart; why should he do this to a ship?'

ἄξονα κανάξαις, τὰ δὲ φορτί' ἀμυνρωθείη.

μέτρα φυλάσσεσθαι· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος.

Ῥαίος δὲ γυναιῖκα τέον ποτὶ οἶκοι ἀγεσθαι, 695

μήτε τριήκοντα ἐτέων μάλα πόλλ' ἀπολείπων

μήτ' ἐπιθείς μάλα πολλά· γάμος δέ τοι ὄριος οὔτος· (695)

ἣ δὲ γυνὴ τέτορ' ἡβῶι, πέμπτω δὲ γαμοῖτο.

693. κατφάξαις

695. φοῖκον

696. φετέων

693. καὶ φορτί' Δ. 695. ἐπὶ οἶκον ACEF. 696. τριηκόντων
(γρ. τριήκοντα) Δ. τριηκόντων the rest. 698. ἡβῶη DIK, Ald.
ἡβῶι ABCEFGH. γαμέσθω Δ. γαμεῖτο (οι superscr.) I.

691. μέτρα κ.τ.λ. 'Observe due proportions; and the fitting time in all things is the best.' Compare sup. v. 642. He distinguishes the law he had just laid down, not to overload a ship or a cart, from the time or opportunity, as illustrated by the proper sailing-seasons. The two limitations of measure and time are elsewhere combined, as Aesch. Suppl. 1041, μέτριόν νυν ἔπος εὐχου.—Τίνα καιρὸν με διδάσκεις; Pind. Ol. xiii. 67, ἔπεται ἐν ἐκάστῳ μέτρον νοῆσαι δὲ καιρὸς ἄριστος. Here μέτρα, not μέτρον, is used, because not one thing, but many things are meant, to which the rule is to apply; and measures differ, since what is too much for one thing may not be enough for another. Cf. v. 648. Pind. Isthm. v. 71, μέτρα μὲν γνώμα διώκων, μέτρα δὲ καὶ κατέχων.

695—705. Before entering upon the ethical conclusion of the Ἔργα properly so called (the Ἡμέραι or Calendar commencing at v. 765), the poet subjoins certain precepts on the subject of marriage. It has been plausibly suggested by K. O. Müller (Hist. Gr. Lit. p. 84) that these verses should come after v. 375, so that the whole subject of domestic relations might be disposed of before entering on agriculture and economy. In favour of this view is the fact, that these verses seem naturally to form apophthegms of two and three lines each, like the string of maxims in the former place. Van Lennep supposes this advice about marriage to be specially addressed to Perses.

695. ῥαίος, in due season; at the right age. ἀρμυδίῳ χρόνῳ, Tzetzes:

ἐγκαίρως, κατὰ τὸν προσήκοντα χρόνον, Moschopolus.

696. The true reading of this verse is undoubtedly that preserved as a variant in Cod. Gale, τριήκοντα ἐτέων (i. e. φετέων), which is said to be found in other MSS. The common reading is τριηκόντων, which must be regarded as one of the many instances in this poem where the loss of the digamma has led to corruptions of the text. Stobaeus, quoting vv. 695—8 (Flor. οβ'. 6), agrees in τριηκόντων, but there is no ordinal τριήκοντος, though there is τριηκοστός. Tzetzes rightly says, μὴ γράψης Τριηκόντων, εἴτε Ἡσιόδου εἴτε μεταγραφικὸν τὸ πταίσμα τυγχάνει, ἀλλὰ Τριήκοντα. Πᾶσα γὰρ φωνὴ τὰ τρία γένη σημαίνοντα ἐν μιᾷ λέξει ἀκλιτὸς ἐστίν· οἶον τριάκοντα, πεντήκοντα, καὶ πάντες οἱ ἀριθμοί. Hence in Aesch. Prom. 872, the true reading is πεντηκοντάπαις, not πεντηκοντόπαις.

698. τέτορ' ἡβῶι, 'be of marriageable age for four years.' Proclus, τέτορε γὰρ σημαίνει δ'. Tzetzes, τέτορε γὰρ σημαίνει τέσσαρας. Both grammarians therefore agree as to the termination. Theocritus has τετόρων ἐτέων, xiv. 16. The Aeolians were said to use πίσυρες, which occurs in Od. v. 70. As the child-bearing age was fourteen (Proclus seems to fix it at twelve), the poet recommends marriage four years later, or at eighteen. Xenophon, Oecon. vii. 5, speaks of the wife of Ischomachus as having been married ἔτη οὕτω πεντεκαίδεκα γεγονυῖα. It may seem surprising that so late a marriage should here be recommended; but Goettling confirms the statement here given by Plat. Rep. v.

παρθενικὴν δὲ γαμεῖν, ἵνα ἤθεα κεδνὰ διδάξῃς.
 τὴν δὲ μάλιστα γαμεῖν, ἥτις σέθεν ἐγγύθι ναίει, 700
 πάντα μάλ' ἀμφὶς ἰδὼν, μὴ γείτοσι χάρματα γήμῃς.
 οὐ μὲν γάρ τι γυναικὸς ἀνὴρ ληΐζετ' ἄμεινον (700)
 τῆς ἀγαθῆς, τῆς δ' αὖτε κακῆς οὐ ρίγιον ἄλλο,
 δειπνολόχης· ἥτ' ἄνδρα καὶ ἰφθιμόν περ ἐόντα
 εὖει ἄτερ δαλοῦ καὶ ῥώμῳ γήραϊ δῶκεν. 705

699. *ἦθεα*701. *ἀμφὶ* *Ἰδῶν*

699. ὥς κ' ἦθεα MSS. and Ald. 701. γήμαις K. 705. θῆκεν A.
 δῶκεν the rest.

p. 460, E, ἀρ' οὖν σοι ξυνδοκεῖ μέτριος χρόνος ἀκμῆς τὰ εἴκοσι ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα; and Aristotle, Polit. vii. 14, τὰς μὲν ἀρμόττει περὶ τὴν ὀκτωκαίδεκα ἐτῶν ἡλικίαν συζευγνύσθαι, τοὺς δ' ἑπτὰ καὶ τριάκοντα ἢ μικρόν (ἴμ. τοὺς δ' ἔτη τριάκοντα ἢ μικρῷ πλέον?). We may add the like advice of Solon, frag. xiv., πέμπτη δ' (sc. ἐτῶν ἐβδωμάδι, viz. at 35) ὥριον ἄνδρα γάμου μεμνημένον εἶναι.

Ibid. ἡβώοι. So the best copies, others giving ἡβώη, with Plutarch, Amat. § 8. Gaisford edits ἡβόοι, but the *iota subscriptum* has no legitimate place, as it would have in ἡβώη for ἡβαιοή, or ἡβώω for ἡβάοι with the *ω* reduplicated. Theognis has ἡβώοις, v. 1229, with the variant ἡβάοις, and Homer εἶθ' ὥς ἡβώοιμι, which comes from an uncontracted present ἡβῶω, a secondary form of ἡβόω for ἡβῶ (compare *καρηκομόωντες* with *ἡμερὺς ἡβώωσα*, Od. v. 69).—For *γαμοῖτο* Cod. Gale has *γαμείσθω*.

700. Euripides has a similar sentiment on the necessity of knowing birth and parentage before choosing a partner for life; ἐς καινὰ δ' ἤθη καὶ δόμους ἀφριγμένην Δεῖ μάντιν εἶναι, μὴ μαθοῦσαν οἰκοθεῖν "Ὅτ' μάλιστα χρήσεται ξυνεννέτη. Stobaeus, O. 8, quotes v. 699 and 701, omitting the intervening verse.

701. ἀμφὶς ἰδὼν. The true reading is doubtless ἀμφὶ *Ἰδῶν*, 'looking at every thing on each side of you.'—*χάρματα* is here *ludibrium*.

702. ληΐζεται, carries off as a prize. The word is borrowed from the custom of forcibly abducting young women, who were called *ληῖς*, Aesch. Theb. 320.

These two verses are taken almost verbatim by the pseudo-Simonides in his diatribe on women; *γυναικὸς οὐδὲν χρῆμ' ἀνὴρ ληΐζεται* ἐσθλῆς ἄμεινον οὐδὲ ρίγιον κακῆς. For the regular or post-epic use of the article in τῆς κακῆς, see on v. 193.

704. δειπνολόχης, besetting the dinner-table: ambitious to take a seat at it; whereas women used to live retired in their own apartments. τῆς συνδειπνούσης καὶ λοχώσης τὸν ὀμόκοιτον πρὸς τὸ δρᾶσαι τί κακὸν, Moschop. and Tzetzes. τῆς καθημένης καὶ ἀσωτενομένης καὶ παρεδρευομένης τῷ δείπνῳ, Proclus. The feminine form is defended by πολυφόρβη in Theogon. 912. Gaisford compares Ἄρτεμι θηροφόνῃ from Theognis v. 11. Stobaeus read δειπνολόχου, Flor. lxvii.

705. ἄτερ δαλοῦ, 'without a brand,' viz. not literally, but figuratively. Hence Euripides is thought to have borrowed his expressive verse, Orest. 613, ἕως ὑφῆψε δῶμ' ἀνηφαίστω πυρί.—ὥμῳ γήραϊ, 'unripe,' premature old age; or perhaps 'green,' as Homer uses ὠμογέροντες.—δῶκεν Gaisford and Goettling, and all the MSS. which I have collated, except Cod. Gale. Stobaeus and Plutarch also give θῆκεν, which Robinson preferred. Proclus explains it by τὴν ὠμὸν τὸ γῆρας τῷ ἀνδρὶ τιθεῖσαν, and Tzetzes by παρ' ἡλικίαν τιθείσης γηραιὸν καὶ ἀφῆλικα, whence it has been assumed that both read θῆκεν, not δῶκεν. The verse seems in some way corrupt, as ὠμὸς is not a digammated word. We might read either ἄτερ δαλοῖο or ἄτερ δαλοῦ τε. But as Moschopulus has καὶ ἄρῳ γῆρα

Εὖ δ' ὅπιν ἀθανάτων μακάρων πεφυλαγμένος εἶναι.
 Μηδὲ κασιγνήτῳ ἴσον ποιεῖσθαι ἐταῖρον (705)
 εἰδέ κε ποιήσης, μή μιν πρότερος κακὸν ἔρξης,
 μηδὲ ψεύδεσθαι γλώσσης χάριν· εἰ δὲ σέ γ' ἄρχη
 ἣ τι ἔπος εἰπὼν ἀποθύμιον ἦ καὶ ἔρξας, 710
 δις τόσα τίνυσθαι μεμνημένος· εἰ δέ κεν αὖτις

707. *ἔισεν*710. *ἔπος φειπὼν*

708. εἰ δέ κεν ποιήσεις ^η ΑΙ. κεν BC. ποιήσης φίλον II. πρότερον ^σ A. πρότερος GK, Ald. πρότερον DEF. 709. εἰ δέ σε γ' A. εἰ δέ κεν the rest. 711. τίνυσθαι DGH. τίνυσθαι the rest.

δίδωσιν αὐτὸν, perhaps he found καὶ ἄμφω γήραϊ δῶκεν. Or, if θῆκεν be admitted, it would be easy to read καὶ ἐν ὧμφ γήραϊ θῆκεν. (Thus Schoemann edits.) So Hom. Od. xv. 356, ἥ ἔ μάλιστ' ἥκαχ' ἀποφθιμένη καὶ ἐν ὧμφ γήραϊ θῆκεν. Plutarch, De Cup. Div. § 7, gives αἶνε ἄτερ δαλοῖο καὶ ὧμφ γήραϊ θῆκε.

706. ὅπιν. Tzetzes, ἐπιστροφὴν καὶ φροντίδα. See on v. 187. This verse appropriately introduces the maxims which follow, since they relate principally to religious observances or to acts of justice and injustice.—πεφυλαγμένος εἶναι, for φυλάσσειν. Cf. inf. v. 765. Hom. II. xxiii. 343, ἀλλὰ, φίλος, φρονέων πεφυλαγμένος εἶναι.

707—16. Precepts on friendship, and on the duties of friends.—Be not on too familiar terms (or cherish too affectionate relations) with a friend; do not begin a wrong, but resent it if offered; be willing however to make peace again; be constant, be sincere, not too profusely hospitable nor meanly stingy.—ποιεῖσθαι, 'adopt;' cf. v. 602, θῆτά τ' ἄοικον ποιεῖσθαι. Inf. v. 714. Theognis, v. 113, μήποτε τὸν κακὸν ἄνδρα φίλον ποιεῖσθαι ἐταῖρον. So ποιεῖσθαι ἄκοισιν in Theogon. 918, and ποιεῖσθαι τινι ἡγεμόνα, II. xvi. But in the next verse he uses ποιήσης, not ποιήσῃ, and Moschopolus carefully distinguishes between the active and the middle; οὐ λέγει, εἰαν δὲ ποιήσης (fort. ποιήσῃ) φίλον ἐν ἴσῃ μοίρᾳ τοῦ ἀδελφοῦ, (τοῦτο γὰρ ἀπηγόρευσε, καὶ οὐκέτι τάλιν δοκεῖ ἐνδοῦνα αὐτῷ), ἀλλὰ πρὸς τὸν φίλον αὐτῷ ὁ λόγος ἀπλῶς ἀφορᾷ, ἵγουν, εἰαν

δὲ ποιήσης φίλον, μὴ πρότερος ποιήσης αὐτὸν κακόν.—κασιγνήτῳ ἴσον, viz. because the ties of relationship should ever be held superior to and more sacred than those of friendship. The poet by this means, that there are cases in which friends should agree to part, or in which it may be right and expedient for one to separate from the other. Euripides very beautifully expresses this sentiment, Hippol. 253, χρῆν γὰρ μετρίας εἰς ἀλλήλους | φιλίας θνητοῦς ἀνακρίνασθαι, | καὶ μὴ πρὸς ἅκρον μυελὸν ψυχῆς, | ἐδλυτα δ' εἶναι στέργηθρα φρενῶν | ἀπὸ τ' ὥσασθαι καὶ ξυντεῖναι.

709. γλώσσης χάριν, for gossip's sake, and without any provocation; διὰ περιττήν καὶ ἀνόνητον τῆς γλώττης ὀρμήν, Proclus. So Aesch. Cho. 258, γλώσσης χάριν δὲ πάντ' ἀπαγγέλλη τάδε πρὸς τοὺς τεκόντας. Eur. Orest. 1514, δειλία γλώσση χαρίζει. The sense is, Do not tell falsehoods about him (or to him) even for the sake of amusement and without guile.—εἰ δέ κεν ἄρχη Gaisford, with most MSS. Cod. Gale and the lemma of Proclus have εἰ δέ σε γ', and so Goettling. Hermann proposed εἰ δέ σ' ὅγ' ἄρχη. Perhaps, εἰ δέ κέ σ' ἄρχη κ.τ.λ.

710. ἔπος, in allusion to ψεύδεσθαι, as ἔρξας refers to ἔρξης above. 'Don't wrong him by word or deed first; but if he wrongs you in either of these ways, requite him doubly, duly mindful of what he has done to you as the aggressor.' According to the doctrine of the heroic ages, to be behind in revenge implied a want of spirit. On the *i* in τίνυσθαι see v. 247.

ἡγίτ' ἐς φιλότητα, δίκην δ' ἐθέλησι παρασχεῖν, (710)
 δέξασθαι· δειλὸς τοι ἀνὴρ φίλον ἄλλοτε ἄλλον
 ποιεῖται, σέ δὲ μή τι νόον ἵκατελεγχέτω εἶδος.

μηδὲ πολύζεινον μηδ' ἄζεινον καλέεσθαι, 715

μηδὲ κακῶν ἔταρον μηδ' ἐσθλῶν νεικεστῆρα.

Μηδέ ποτ' οὐλομένην πενίην θυμοφθόρον ἀνδρὶ (715)

τέτλαθ' ὀνειδίζειν, μακάρων δόσιν αἰὲν ἐόντων·.

Γλώσσης τοι θησαυρὸς ἐν ἀνθρώποισιν ἄριστος
 φειδωλῆς, πλείστη δὲ χάρις κατὰ μέτρον ἰούσης. 720

εἰ δὲ κακὸν εἶπης, τάχα κ' αὐτὸς μείζον ἀκούσαιο.

721. Φείπης

712. ἡγείτ' ADEFI.

713. ἄλλοτε τ' Α.

716. νεικητῆρα Α.

721. κακὸν εἶπης Α. κακὸν εἶποις K, Ald. κακὸν κ' εἶπης BCDEFGIII.
 ἀκούσῃς (the last σ perhaps subsequently added) Α.

712. δίκην παρασχεῖν. For his willingness to afford satisfaction is a virtual confession of his fault.

713. δειλὸς ἀνὴρ κ.τ.λ. He is a worthless or contemptible character who prefers making a new friend to taking back an old one with whom he has had a quarrel. Here δειλὸς is for φαῦλος, ἄθλιος, as sup. v. 369, δειλὴ δ' ἐνὶ πυθμένι φειδώ.—Perhaps (to avoid the hiatus) ἄλλοτ' ἐπ' ἄλλον.

714. This verse seems corrupt, for εἶδος certainly took the digamma in Hesiod's time. See on v. 63. Nor is the meaning at all clear, 'But for yourself, let not your looks belie your thoughts.' Schoemann reads καταβελέγω, 'don't you be deceived by appearances.' There must have been another reading, σέ δὲ μή τι νόος κατελεγχέτω εἶδος, for Proclus gives one explanation thus, εἰς σέ δὲ μή ὁ νοῦς ἀφίλος ὦν καὶ ὁ λογισμὸς ἐλεγχέτω τὴν ἰδέαν τοῦ προσώπου, and again, εἰς σέ μή τὸ συνειδὸς ἐλεγχέτω τὴν ἰδέαν. This would mean, 'Let not your conscience betray itself by your countenance.' The verse appears to have been in some way altered from the loss of the digamma in Φειδος. Perhaps the original reading was σὺ δὲ μή τι νόον κατελέγχεο εἶδει, 'But do you not be convicted in your thoughts by your look.' This would mean, that a man should show by an honest and

cheerful look that his professions of renewed friendship are sincere.

716. νεικεστῆρα, ὀνειδιστῆρα, νεῖκος ἐπιφέροντα, 'a taunter of the good.' The form of the word arises from the crude form νεικες (as in ἐπεσβόλος, στήθεσφι, &c.). But the reading of Cod. Gale and two or three others, νεικητῆρα, is perhaps better. The variant νεικετῆρα in two of Goettling's MSS. will account for the insertion of σ.

717. This admirable and feeling precept, 'not to taunt a man with poverty which is not caused by his own fault, but sent him by the inscrutable will of the gods,' has been compared with Theognis v. 153, μήποτέ τοι πενίην θυμοφθόρον ἀνδρὶ χολωθεῖς Μηδ' ἀχρημοσύνην οὐλομένην πρόφερε. The reservation, μακάρων δόσιν, distinguishing the inevitable from the culpable, could not well have been omitted by Hesiod, who has so often taunted his brother with begging, e.g. sup. v. 395—401. Stobaeus quotes these two verses, Flor. vol. iii. p. 205 (ed. Teubner).—The imperative μὴ τέτλαθι may be compared with μὴ δέιδιθι Od. xviii. 63.

719. γλώσσης θησαυρὸς, a reserved stock of conversation, which is not put forward without judgment on all occasions.

721. As in v. 710 there is a reading εἶποις τ' εἰπάν, so here many good MSS.

Μηδὲ πολυξείνου δαιτὸς δυσπέμφελος εἶναι. (726)

ἐκ κοινοῦ πλείστη τε χάρις δαπάνη τ' ὀλιγίστη.

Μηδὲ ποτ' ἐξ ἡοῦς Διὶ λείβειν αἶθοπα οἶνον

χερσὶν ἀνίπτοισιν μηδ' ἄλλοις ἀθανάτοισιν. 725

οὐ γὰρ τοίγε κλύουσιν, ἀποπτύουσιν δέ τ' ἀράς.

Μηδ' αὐτ' ἡελίου τετραμμένος ὀρθὸς ὀμιχεῖν. (725)

724. Φοῖνον

723. δὲ πλείστη χάρις I. πλείστη δὲ the rest. 725. ἀνίπτοισι A.
726. οὐ γάρ θ' A. 727. ἡελίου—ὀρθῶς A. ἡελίοιο the rest.

give κακὸν κ' εἴπης, both from the loss of the digamma. Goettling therefore is mistaken in his note: "Nescio an κ', quod post κακὸν intruserunt editores, in ullo codice reperitur." As Cod. Gale has ἀκούσεις (originally, as it seems, ἀκούσει), the future may be the true reading, in which case κ' αὐτὸς stands for καὶ αὐτὸς, or rather, should be written καὶ τὸς. Tzetzes also has this comment: εἰ δὲ λάλος ὢν ὑβρίσεις, μείζον ἀκούσεις.—This verse illustrates the old proverb, ὕνειδος ἀντ' ὕνιδους Aesch. Ag. 1537, ἐχθρὰ γλώσσα ἀντὶ ἐχθρᾶς γλώσσης Cho. 301. Cf. Eur. Alcest. 704, εἰ δ' ἡμᾶς κακῶς ἐρεῖς, ἀκούσει πολλὰ καὶ ψευδῇ κακὰ. Hom. Il. xx. 250 (quoted by Proclus), ὁπποῖόν κ' εἰκησθα ἔπος, τοῖόν κ' ἔπακούσαις.

722. δυσπέμφελος, rough, churlish. See on v. 618. Gloss Cod. Gale δυσάρεστος. Proclus, μὴ εἶναι δυσπρόσιτον καὶ δύσκολον. Gaisford, Van Lennep, Schoemann, and Goettling retain the common punctuation, δυσπέμφελος εἶναι ἐκ κοινοῦ πλείστη δὲ χάρις κ.τ.λ. The scholiasts give two explanations, one of which combines δαιτὸς ἐκ κοινοῦ, and is referred to an ξρανος or club-feast of many members; the other, which seems better, makes πλείστη χάρις ἐκ κοινοῦ, to mean, 'there is the greatest pleasure and the smallest cost in a common banquet.' So distinctly Moschopoulos, ἐκ τῆς ἐνώσεως γὰρ καὶ τοῦ ἀθροίσματος τῶν πλειόνων πλείστη χάρις ἐστίν. This is the punctuation in MS. Cant. In Baroce. 46 there is the following gloss: ἐκ τοῦ κοινοῦ γὰρ, συναθροίσματος δηλονότι, πλείστη ἐστίν ἡ χάρις, ἥ δὲ δαπάνη ὀλιγωτάτη. The reading of one of the

Bodleian MSS. (D'Or. x. 1. 3, 13) ἐκ κοινοῦ δὲ πλείστη χάρις may point to what would certainly seem an improvement, ἐκ κοινοῦ δὲ χάρις πλείστη. But it seems obvious to read ἐκ κοινοῦ πλείστη τε χάρις κ.τ.λ. Theognis has a similar sentiment, v. 495, ἐς τὸ μέσον φωνεῦντες ὁμῶς ἐνὶ καὶ σὺν ἅπασιν, χοῦτως συμπόσιον γίγνεται οὐκ ἄχαρι.

724 seqq. Hesiod now proceeds to give precepts of a purely ceremonial nature, and such as pertain to the worship of the gods. This forms the most curious part of the whole poem. The excessive δεισιδαιμονία implied in the most trivial matters of offence is hardly to be equalled in the wide field of human superstitions. Some of these precepts savour of Pythagorean and even of Judaic obligations. See Müller, Hist. Gr. Lit. p. 85.—ἐξ ἡοῦς after morning, ἔωθεν, in the morning, like ἐκ νυκτῶν, by night, ἐξ ὕπνου, in sleep, &c. Compare v. 339, ἡμῖν ὅτ' ἐνᾶξῃ καὶ θταν φάος ἱερὸν ἔλθῃ. The ceremonial washing of hands is often mentioned by Homer. Il. vi. 266, χερσὶ δ' ἀνίπτοισιν Διὶ λείβειν αἶθοπα οἶνον ἄζομαι. ibid. ix. 171, φέρετε δὲ χερσὶν ὕδωρ, εὐφημησαί τε κέλεσθε, ὕφρα Διὶ Κρονίδῃ ἀρησόμεθ'. Again, lib. xvi. 230, νίψατο δ' αὐτὸς χεῖρας, ἀφύσστατο δ' αἶθοπα οἶνον· εὐχετ' ἔπειτα στὰς μέσῳ ἔρκει, λείβε δὲ οἶνον.

726. ἀράς, for εὐχάς, in a good sense, as in Eur. Orest. 1138, κέδν' ἀρώμενοι τυχεῖν. Aesch. Cho. 138, ταῦτ' ἐν μέσῳ τίθῃμι τῆς καλῆς ἀράς (where the MSS. give τῆς κακῆς, but against the context). The first a is made long as in Il. ix. 456. Od. iv. 767.

727. ἡελίου. So Cod. Gale. Gaisford

αὐτὰρ ἐπεὶ κε δὴ, μεμνημένος, ἔς τ' ἀνιόντα,
 μήτ' ἐν ὁδῷ μήτ' ἐκτὸς ὁδοῦ προβάδην οὐρήσης,
 μηδ' ἀπογυμνωθῆς· μακάρων τοι νύκτες ἔασιν· 730
 ἐζόμενος δ' ὄγε θεῖος ἀνὴρ, πεπνυμένα εἰδώς,
 ἧ ὄγε πρὸς τοῖχον πελάσας εὐερκέος αὐλῆς. (730)
 Μηδ' αἰδοῖα γονῇ πεπαλαγμένος ἔνδοθι οἴκου
 ἐστὶν ἐμπελαδὸν παραφαίνεμεν, ἀλλ' ἀλέασθαι.

731. Φειδῶς

733. Φοίκου

734. Φεστήν ἀλέασθαι

728. ἐπεὶ κε AK and D by correction. ἐπὶν κε the rest. ἀνιόντος AD. ἀνιόντα the rest. 730. ἀπογυμνωθῆς ADF and (perhaps by correction) E. ἀπογυμνωθεὶς the rest. 732. εὐεργέος A. 733. πεπαλαγμένον A. ἔνδοθεν all except A.

retains the common reading ἀντ' ἡελίοιο. But see on Theogon. 160. This precept is easily explained from the custom of sun-worship. 'When the sun is up, do not offend him by standing opposite with your person exposed; during the night, privacy should equally be sought, for the gods may see you, if you cannot see them in the dark.' Goettling cites nearly the same words from the sayings of Pythagoras, Laert. viii. 1, 19, πρὸς ἥλιον τετραμμένον μὴ ὀμχεῖν. Hesych. ὀμχεῖν οὐρεῖν. Proclus, μήτ' ἀπεναντίας ἡλίου μήτ' ἀνιόντος, ὅ ἐστι πρὸ μεσημβρίας, μήτε εἰς δύσιν ἰόντος, ὅ ἐστι μετὰ μεσημβρίαν, οὐρεῖν. It is clear from his note that he regarded 727-8 as forming one sentence; and he would seem to have read μήδ' ἄρ' ἐπεὶ κε κ.τ.λ. The whole passage, 727-32, might be arranged in three distinct distichs. In this case, αὐτὰρ in 728 would mean, 'but you may do this standing towards the east when the sun is not in the sky.' It appears however that νύκτες in 730 must have reference to the sentence 'after sun-set to sun-rise.' There is a difficulty in ἔς τ' ἀνιόντα, for which Cod. Gale and other good MSS. give ἔς τ' ἀνιόντος. Hermann thinks the genitive came from a reading ἀντ' ἀνιόντος, 'but at sunset turn to the east,' and so set your back to the sun. As the MSS. vary between ἐπὶν κε and ἐπεὶ κε δὴ, we should probably read ἐπεὶ κε δὴ—

ἔς τ' ἀνιόντα, 'after sunset till sunrise.' Goettling proposed μεμνημένος ἔσο' ἀνιόντος, but the imperative ἔσο or ἔσσο (for ἴσθι) belongs only to the debased Greek.

729. προβάδην, as you walk; κινούμενον, Proclus and Moschopolus.

730. ἀπογυμνωθῆς. So Cod. Gale and other MSS. for ἀπογυμνωθεὶς. Hermann rightly prefers the verb to the participle; 'do not expose yourself in or by a public road for any purpose of nature.'

731. ἐζόμενος, scil. τοῦτο πράσσει, opposed to προβάδην and ὀρθός, as πρὸς τοῖχον is opposed to ἐν ὁδῷ. Herod. ii. 35, οὐρέουσι αἱ μὲν γυναῖκες ὀρθαί, οἱ δὲ ἄνδρες κατήμενοι.—ὅ γε θεῖος ἀνὴρ, 'he who is instructed in divine things; ὁ θεοῦ ἐννοῖαν ἔχων, Mosch. Cf. Plat. Symp. p. 203, A, καὶ ὁ μὲν περὶ τὰ τοιαῦτα σοφὸς δαιμόνιος ἀνὴρ, ὁ δὲ ἄλλο τι σοφὸς ὢν ἢ περὶ τέχνας ἢ χειρουργίας τιὰς βάναντος. 'There can be no doubt that ὁ θεῖος ἀνὴρ is the subject, though Goettling makes ὄγε the subject and θεῖος ἀνὴρ the predicate; "qui vero sedens hoc negotio defungitur, is homo est θεῖος ἀνὴρ κ.τ.λ."

734. ἐστὶν ἐμπελαδὸν, near the central altar of the house; either because it was sacred as an altar, or because fire was regarded with veneration.—παραφαίνειν, ἀμυδρῶς δεικνύναι, 'partially to expose;' which is the best of several explanations given by Moschopolus.

Μηδ' ἀπὸ δυσφήμοιο τάφον ἀπονοστήσαντα 735
 σπερμαίνειν γενεὴν, ἀλλ' ἀθανάτων ἀπὸ δαιτός.
 Μηδέ ποτ' ἀενάων ποταμῶν καλλίρροον ὕδωρ (735)
 ποισσὶ περᾶν, πρὶν γ' εὗξῃ ἰδῶν ἐς καλὰ ῥέεθρα,
 χεῖρας νιψάμενος πολυηράτῳ ὕδατι λευκῷ.
 ὃς ποταμὸν διαβῇ, κακότητι δὲ χεῖρας ἄνιπτος, 740
 τῷ δὲ θεοὶ νιμεσῶσι καὶ ἄλγεα δῶκαν ὀπίσσω.
 Μηδ' ἀπὸ πεντόζοιο θεῶν ἐν δαιτὶ θαλεῖν (740)

736. After this v. ADEFI insert v. 758. 737. ἀενάων Λ.
 καλλίροον I. 740. κακότητ' ἰδὲ DEFG. κακότητ' ἦδὲ I.

735. ἀπὸ τάφου. Either because the child was thought to inherit the disposition which the father had at the time of begetting, viz. cheerful or gloomy; or because the doctrine of keeping joy distinct from grief (Aesch. Agam. 620. 1045) was held of paramount importance.—ἀθανάτων δαιτός, any festive banquet in honour of the gods, especially such as was held after a sacrifice.

737—9.—These three verses seem spurious; or at least, they were another version of the distich following, 740—1. The omission of the digamma in ἰδῶν is an indication of lateness. Perhaps the lines stood thus; ἀενάων δὲ περᾶν ποταμῶν καλλίρροον ὕδωρ χεῖρας νιψάμενος κ.τ.λ. A foolish attempt to contrast ποισσὶ with χεῖρας perhaps led to the interpolation.

740. κακότητι, 'through perverseness,' διὰ κακίαν. Proclus says that Aristarchus rejected this verse, and Goettling is disposed to agree with him. It must be admitted that it fills up the couplet, and without it τῷ δὲ would be a harsh ellipse for τῷ μὴ δρᾶσθαι τοῦτο. In some copies κακότητι δὲ had passed into κακότητ' ἰδὲ (or ἰδε), which was absurdly interpreted 'he sees calamity.' It was intended to mean κακότητι κ : ἄνιπτος κ.τ.λ. This ἰδὲ, further corrupted to ἦδὲ, is found in several of the Bodleian MSS. But another reading was κακότητ' ἐπι, as must be inferred from the obscure comment of Proclus, ἄλλοι γράφουσι κακότητα· ἐπὶ κακότητα εἶδεν, ἀντὶ τοῦ ἐκακῶθη. Here we should not read εἶπεν for εἶδεν, with Goettling, but

κακότητ' ἰδε, τουτέστι κακότητα εἶδεν. Proclus adds, ἄλλοι κακότητα ἐπι, οἰοῦν ἐπὶ κακῷ ἑαυτῶν. (Read, κακότητ' ἐπι, οἰοῦν ἐπὶ κακῷ ἑαυτοῦ.) The Patagonian savages, it is said, burn the parings from nails, lest they should be used for sorcery.

742. πεντόζοιο, the hand. An expression of the same kind as φερέουκος for 'a snail,' sup. v. 571. A slang term for the fist, in use among pugilists, is "bunch of fives."—θεῶν ἐν δαιτὶ, see on v. 736.—αἶον κ.τ.λ., 'to cut the dry from the quick.' Proclus, χλωρὸν, τὸ σαρκῶδες τῶν ὀνύχων,—αἶον δὲ, τὸ ἄκρον τοῦ ὀνύχου, ὃ δὴ καὶ ἄζον (ἄζων) ἐστὶ καὶ ἀναισθητόν. He adds as a reason for this singular injunction, καὶ γὰρ τρόπον τινὰ νέκρωσός ἐστι τῶν ἐν ἡμῖν μορίων τοῦτο, ἀφαιροῦντος αὐτὰ τοῦ σώματος, ὥς συμπεφυκῶτα τοῦτῳ καὶ συνπάρχοντα ᾧ τρέφεται. Not to cut the nails at a banquet after a sacrifice was also a precept of Pythagoras, παρὰ θυσίαν μὴ ὀνυχίζου. Plutarch, De Isid. et Osir. § 4, who quotes this and the next verse, gives as an explanation ὅτι δεῖ καθαρὸς τῶν τοιούτων γενομένου ἐορτάζειν, καὶ οὐκ ἐν αὐταῖς ταῖς ἱεουργίαις χρῆσθαι καθάρσει καὶ ἀφαιρέσει τῶν περιττωμάτων. Compare Ovid, Fast. vi. 230, where the wife of the Flamen Dialis says, that until the refuse of the sacrifices has been carried from the temple of Vesta, 'non mihi detonsae crines depectere buxo, Non ungues ferro subsecuisse licet.' Schoemann reads κακότητὶ γε, with Bentley, 'that is, provided he is so through perverseness,' not from accident or necessity.

αἶον ἀπὸ χλωροῦ τάμνειν αἰθωνι σιδίρῳ.

Μηδέ ποτ' οἶνοχόην τιθέμεν κρητῆρος ὑπερθεῖν
πινόντων· ὀλοή γὰρ ἐπ' αὐτῷ μοῖρα τέτυκται.

745

Μηδὲ δόμον ποιῶν ἀνεπίξεστον καταλείπειν,

μή τοι ἐφεξομέιη κρώζῃ λακέρυζα κορώνη.

(745)

Μηδ' ἀπὸ χυτροπόδων ἀνεπιρρέκτων ἀνελόντα

743. αἶθοπι Α. 744. κρατῆρος Α. 747. μήτι ΕΙΚ. κράζῃ
(γρ. κρώξῃ) Α. κρώξῃ BDGHI. κρώξῃ CK, Ald. 748. ἀνεπύ-
ρεκτων Ε.

744. Two explanations of this obscure verse may be given. (1) Material or actual, 'Do not lay the ladle across the bowl;' which is like a modern superstition about putting a knife and fork cross-wise on a plate. (2) Ethical, 'Do not prefer the ladle which fills your own cup to the bowl which is common to all;' i. e. do not be so selfish as to prefer private interests to public weal; *μη ἐπίπροσθεν ἄγειν τοῦ κοινοῦ τὸ ἴδιον*. The latter is that given by Proclus and Moschopulus. Proclus adds a third, ἄλλοι δὲ λέγουσι, *μηδέποτ' ἐν δειπνῷ πρόσκεισο τῷ πίνειν*, which is nearly that given by Goettling, 'Do not set the wine-flask above the wine-mixer when men are drinking; for a baneful consequence is caused by it' (or follows after it, viz. drunkenness). "Noli majoris aestimare merum quam vinum cum aqua mixtum." The scholiasts take *οἶνοχόη* to mean either the ladle, *κύαθος*, *οἰνήρυσσις*, or the goblet, *ποτήριον*. Hesych. *τὴν κατὰ χυτὸν, τὸ ἀγγεῖον*. Certainly, *τιθέναι ὑπερθεῖν* more naturally means *superponere* than *praeferre*; but the maxim is one of those called *συμβολικά*, or containing a moral under a material precept, like several other sayings of Pythagoras, quoted by Proclus.—Plutarch twice cites this verse, *Symp.* § 13, and *De Audiend.* Poet. § 9.

746—7. Of this distich also two explanations are given by the scholiasts; (1) literal, 'Do not leave your house unfinished till the winter' (which the croaking of the crow or raven was thought to portend); and (2) symbolical, 'Leave no work undone, lest some envious chatterer should have cause to blame you.' Goettling has a fancy that

ἀνεπίξεστον here and *ἀνεπίρρεκτον* below should change places, because Proclus says *ἐνιοι δὲ ἀνεπίρρεκτον γράφουσι, τουτέστιν ἀθυμιάτων*. He would then explain the passage thus; 'Don't leave a house unconsecrated, (i. e. without offering a sacrifice at the *ἐστία*), lest perchance a crow should light on it and bring misfortune.' A better sense seems to be this; 'Do not when making a house (or temple?) leave it rough and unfinished, lest a crow should light on it and croak.' The dislike of the early Greeks to have houses, statues, or temples, befouled with the dirt of birds, has been pointed out in the note on Aesch. Suppl. 635, *δῖον ἐπιδόμενοι πράκτορ' ἐπίσκοπον | δυσπολέμητον, ὃν τίς ἂν δόμος ἔχοι | ἐπ' ὀρόφῳν μαινόντα; βαρὺς δ' ἐφίξει*. Hence came the *μηνίσκος* or metallic plate (*nimbus*) on the heads of statues in the open air. See *Ar. Av.* 1114—7. In *Eur. Ion* 177, the birds are driven away from the Delphic shrine, *ὡς ἀναθήματα μὴ βλάπτηται ναοί θ' οἱ φοίβου*. By *ξεστοὶ λίθοι* the Greeks meant squared and cut stones. Shakespeare, *Hen. VI.* (third part, v. 6), 'the raven rooked her on the chimney's top, And chattering pies in dismal discords sung.' It is curious that the American Indians have the same superstition. Hesiod says nothing specifically about the lighting on the roof.—For *κρώξῃ* (al. *κράζῃ*, *κρώξῃ*) it has been suggested on Aesch. Suppl. (ut sup.) to read *κρώξῃ*, 'defile it.'—*λακέρυζα*, 'croaking.' *Ar. Av.* 609, *οὐκ οἶσθ' ὅτι πέντ' ἀνδρῶν γενεὰς ζῶει λακέρυζα κορώνη*; Hesych. *κράκτρια, λοῖδορος, φλύαρος· μεγάλα κράζουσα κορώνη, ἢ λάλος*.

748. *ἀνεπιρρέκτων*, *ἀθύτων*, *ἐφ' ὧν θυσίαν οὐκ ἐποίησας*, Proclus. The *χυ-*

ἔσθειν μῆδὲ λόεσθαι· ἐπεὶ καὶ τοῖς ἐνὶ ποιῇ.
 Μηδ' ἐπ' ἀκινήτοισι καθίζειν, οὐ γὰρ ἄμεινον, 750
 παῖδα δυωδεκαταῖον, ὃ τ' ἀνέρ' ἀνήνορα ποιεῖ,
 [μῆδὲ δυωδεκάμηνον· ἴσον καὶ τοῦτο τίτυκται.] (750)
 Μηδὲ γυναικεῖω λουτρῷ χροά φαιδρύνεσθαι

752. ἴσον γὰρ καὶ Α.

τρόποδες seem to have been portable braziers, or rather, stewing-pans placed on an iron tripod, and used in preparing a common banquet (much after the fashion now employed by gypsies). Out of these pans the food is not to be taken before the ἀπαρχαὶ have been offered to the gods; and similarly even bath-water is not to be used until a part of it has been poured out as a libation. —Goettling, having adopted ἀνεπίρρεκτον in the verse above, is constrained to read ἀνεπιξέστων in this, and he suggests the following as the meaning;—‘Don’t take either food or water out of a kettle without obliterating the mark left by it in the ashes.’ In confirmation of this he cites a precept of Pythagoras, Laert. viii. 1, 9, χύτρας ἔχνος συγχεῖν ἐν τῇ τέφρᾳ. The same is given in slightly different words by Plutarch, Conviv. Disp. viii. § 7, χύτρας τύπον ἀρθέσεως ἐν σποδῷ μὴ ἀπολείπειν, ἀλλὰ συγχεῖν. Goettling hence infers that χυτρόποδες were the marks or vestiges left by the pot or cauldron placed over the hot embers; and that these should be done away with lest others should be jealous of what is going on in your kitchen. The more simple sense however is that given above, which is that of the scholiasts and also of Plutarch, Symp. vii. § 4, ὁρθῶς Ἡσίοδος οὐδ' ἀπὸ χυτροπόδων ἀνεπὶ-ρέκτων ἔῃ παρατίθεσθαι σίτον ἢ ὕψον, ἀλλ' ἀπαρχὰς τῷ πυρὶ καὶ γέρα τῆς διακονίας ἀποδιδόντας. Compare Od. xiv. 432—6, βάλλον δ' εἰν ἐλεοῖσιν ἀολλέα· ἂν δὲ συβώτης ἴστατο δαιτρεύσαν. περὶ γὰρ φρεσὶν αἰσιμα ᾗδῃ. Καὶ τὰ μὲν ἑπταχα πάντα διεμοιράτο δαΐζων. Τὴν μὲν ἰαν νύμφῃσι καὶ Ἑρμῇ Μαΐαδος νιέει· Θῆκεν ἐπευξάμενος, τὰς δ' ἄλλας νείμειν ἐκάστω.

750. Goettling follows Plutarch (ap. Procl.) in explaining this precept, which is certainly not less obscure than the three preceding;—‘Do not let a boy or even an infant be sedentary, for this

makes him effeminate.’ He supposes there is an allusion to gymnastic exercises; but it is stretching the sense very far to include an infant of twelve months old in exercises of any kind. The common interpretation is, ‘Do not set a boy of twelve days old upon a tomb, which (ὃ τε for ὅπερ) unmans him in adult years, nor yet an infant of twelve months old, which is just the same thing.’ This seems a better way; for the number twelve is thus spoken of merely as an ominous number. Some superstitious notion of affecting the manly powers (virility) is alluded to. Cf. Od. x. 301, μὴ σ' ἀπογυμνωθέντα κακὸν καὶ ἀνήνορα ποιῇ (sc. Κίρκη). Tombs were called τὰ ἀκίνητα by a kind of euphemism. So a gloss in Cod. Gale, μῆμασι. Hesych. ἐπ' ἀκινήτοισιν ἢ τάφος (τάφοις) ἢ λίθος. Schoemann, com. crit. p. 56, thinks boundary-stones are included in the precept. Gaisford cites Etym. M. p. 48, 36, ἀκίνητα· μῆδ' ἐπ' ἀκινήτοισι καθίζειν· σημαίνει ὡς ἐνταῦθα τὸν τάφον νόμος γὰρ παρὰ Ῥωμαίοις τάφον μὴ κινεῖν, τουτέστιν ὀρύττειν. For the expression καθίζειν ἐπὶ τινι cf. Theocr. i. 51, τὸ παιδίον οὐ πρὶν ἀνήσειν φατὶ, πρὶν ἢ ἀκράτιστον ἐπὶ ξηροῖσι καθίξῃ, ‘before he sets him down to a dry (or scanty) meal for his breakfast.’—οὐ γὰρ ἄμεινον, ‘for it is better not.’ Compare τὸ γὰρ οὗτοι λαῶν ἐστιν, inf. v. 759.

752. The reading of Cod. Gale, ἴσον γὰρ καὶ τοῦτο, suggests a variant ἴσον γὰρ καὶ τὸ τίτυκται. Cf. v. 751—6—9. But this verse is perhaps spurious, as ἴσος should take the digamma, and is commonly ἴσος, for *FlσFos*. Both this and the preceding are ejected by Schoemann. See on v. 737. It will be observed, that the maxims preceding have been mainly in distichs, or couplets.

753. φαιδρύνεσθαι, to make his skin bright by ablation and rubbing, and perhaps by oiling it. This verb was

ἀνέρα· λευγαλή γὰρ ἐπὶ χρόνον ἔστ' ἐπὶ καὶ τῷ
 ποινῇ. μῆδ' ἱεροῖσιν ἐπ' αἰθομένοισι κυρήσας 755
 μωμεύειν αἰδηλα· θεός τοι καὶ τὰ νεμεσσᾷ.
 Μηδέ ποτ' ἐν προχοῇ ποταμῶν ἄλαδε προρεόντων, (755)
 μῆδ' ἐπὶ κρηνάων οὐρεῖν, μάλα δ' ἐξαλέασθαι
 μῆδ' ἀναποψύχειν· τὸ γὰρ οὗτοι λώϊον ἔστιν.

756. αἰδηλα

758. ἐξαλέασθαι

756. θεός τοι BCDGHIK. θεός νύ τοι AEF. 759. λόγιον H.
 οὔτι λώϊον AI.

properly used of the bath, e. g. Aesch. Agam. 1077, τὸν ὁμοδέμνιον πόσιν λουτροῖσι φαιδρύνασα. Eur. Hel. 676, ὧμοι ἐγώ—λουτρῶν ἵνα θεαὶ μορφὰν ἐφαιδρυναν. Apoll. Rhod. iii. 300, αὐτοὶ τε λιανοῖσιν ἐφαιδρύναντο λοετροῖς. Moschus, ii. 31, ἢ ὅτε φαιδρύνοιτο χροὰ προχοαῖσιν 'Αναύρω. Goettling says, "γυναικεῖα λουτρά sunt λουτρά θερμὰ, quae corpus effeminant." But warm baths were offered to men, as Clytemnestra specially says to Orestes and Pylades, Aesch. Cho. 657, that they shall have καὶ θερμὰ λουτρά καὶ πόνων θελκτηρία στρωμνή. Compare also the following passages; Il. xxii. 444. Od. x. 360. viii. 249. 426. It would rather seem that motives of propriety were the grounds of the precept, and that λευγαλή ποινῇ has the same allusion as ἀνήνορα ποιεῖ above. The scholiasts add another meaning; that a man must not dress himself with the care and attention to personal graces which are becoming a woman.—ἐπὶ χρόνον, 'for a time,' viz. a temporary affliction is incurred. Cf. Od. xiv. 193, εἴη μὲν νῦν νῶιν ἐπὶ χρόνον ἡμὲν ἐδωδὴ ἡδὲ μέθυ γλυκερόν. Apoll. Rhod. i. 793, ξεῖνε, τίη μίμνοντες ἐπὶ χρόνον ἔκτοθι πύργων ἥσθ' αὐτως; The phrase is more common with a limiting epithet, as sup. v. 326, παῦρον δέ τ' ἐπὶ χρόνον ὕλβος ὀπηδεῖ.

755. ἐπικυρήσας, ἐντυγχάνων, τύχη παρῶν, 'when you chance to meet with sacrifices burning.'—μωμεύειν αἰδηλα, 'cavil at unseen things,' i. e. to be curious to know the mysteries of divination. Proclus, μηδὲ εἰάν συμβῇ σοι ἐν ἱεροῖς εὐρεθῆναι, μέμψῃ τὰ μυστήρια· ταῦτα γὰρ ὁ θεὸς πάννυ μέρμεφται. On

αἰδηλος (α and ἰδεῖν), see Buttmann's Lexilogus, p. 49. Curtius, Gr. Et. 644. By interchange of the long vowels came αἰδελος, frag. xcvi.

757. ἐν προχοῇ, in the estuary. Od. v. 453, τὸν δ' ἐσάωσαν ἐς ποταμοῦ προχοάς. The polluting of the pure sea, ἡ ἀμίαντος, Aesch. Pers. 580, as one of the primary elements, was regarded as profane if intentionally done. Proclus says that Plutarch rejected this distich, ὡς εὐτελῇ καὶ ἀνάξια παιδευτικῆς μούσης. But Plutarch elsewhere praised these very verses, De Stoic. Repugn. § 22, καλῶς μὲν ἀπαγορεύειν τὸν Ἡσίοδον, εἰς ποταμοὺς καὶ κρήνας οὐρεῖν. As running water was used in ceremonial purification from guilt (Aesch. Cho. 63. Eum. 430), it was deemed essential that it should not itself be defiled. Compare Herod. i. 138, who says of the Persians, ἐς ποταμὸν δὲ οὔτε ἐνουρέουσι οὔτε ἐμπτύουσι, οὐ χεῖρας ἐναπονίζονται, οὐδὲ ἄλλον οὐδένα περιορέωσι, ἀλλὰ σέβονται ποταμοὺς μάλιστα. There was another reason why the Greeks held rivers to be ἱεροί, and that was because they venerated them as κουροτρόφοι, nurturers of the young.

759. ἀναποψύχειν. The traditional explanation which has the most authority is ἀποπατεῖν, ἀποδεύειν. But some took it to mean 'to cool yourself by standing in a river.' The most natural sense would be 'to die in a river;' but, as this was not a matter over which men could control themselves (in case of drowning, &c.), it must be limited to the preventing animals being drowned therein. Plutarch (ut sup.) seems in favour of this interpretation, μήτε συγ-

δδ' ἔρδειν· δεινὴν δὲ βροτῶν ὑπαλεύεο φήμη· 760
 φήμη γάρ τε κακὴ πέλεται κούφη μὲν αἶραι
 ρεῖα μάλ', ἀργαλή δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι. (760)
 φήμη δ' οὔτις πάμπαν ἀπόλλυται. ἦντινα πολλοὶ
 λαοὶ φημίξωσι· θεὸς νύ τίς ἐστι καὶ αὕτη.

*Ἡματα δ' ἐκ Διόθην πεφυλαγμένος εὔ κατὰ μοῖραν 765
 πεφραδέμεν δμῶεσσιν· τριηκάδα μηνὸς ἀρίστην
 ἔργα τ' ἐποπτεύειν ἢδ' ἄρμαλιν δατέεσθαι, (765)

760. ὑπαλέεο 761. αἶραι 764. λαφοί 767. ἔργα

760. With this verse A ends. 764. φημίξουσι BCDG. φημίζουσι
 the rest. θεὸς νύ τοι EF. 766. τριακάδα H. 767. δατέεσθαι D.

γινόμενα (ζῆα) μήτε γεννῶντα μήτ' ἐναποθνήσκοντα ἐν τοῖς ἱεροῖς μιάνειν τὸ θεῖον. Thucydides uses ἐναποθνήσκειν, ii. 52, and iii. 104, and ἀποψύχειν for ἀποθνήσκειν in i. 131.

760—4. Goettling thinks these verses were a later addition. Aristotle however recognises the two last, Eth. Nic. vii. 14. Van Lennep believes them genuine.

761. κούφη αἶραι, 'light to take up,' a metaphor for a burden, like φέρειν to carry and ἀποθέσθαι to lay it aside. Cf. Il. iii. 89, τεύχεα κάλ' ἀποθέσθαι ἐπὶ χθονὶ πυλυβοτείρῃ. ib. v. 492, κρατερὴν ἀποθέσθαι ἐνιπῆν. Eur. Iph. A. 557, καὶ μετέχοιμι τᾶς Ἀφροδίτας, πολλὰν δ' ἀποθέλμαν. Pind. Ol. x. 39, νεῖκος δὲ κρεσσόνων ἀποθέσθ' ἄπορον. For the digamma in αἶρειν (stem ἀφερ) see Curtius, Gr. Et. 356. The sentiment is this; 'an evil report is more easily fixed upon a person than it is shaken off.' 'No report,' he adds in conclusion, 'is entirely got rid of, when numbers have conspired to spread it.' He hints that inattention to the ceremonial observances given above may bring upon a person a charge of habitual irreligion that it may be hard to get rid of.—ἀπόλλυται, 'comes to nothing,' 'proves to be an idle rumour.' So θνήσκειν and ἀπολέσθαι are used of mere groundless reports, Aesch. Agam. 471. Cho. 831.

765 ad fin. The ἡμέραι, or calendar.

Like the Attics of after times, Hesiod divided the month of thirty days into decads, μὴν ἱστάμενος, μεσῶν, and φθίνων. The same appears to have been known to the author of the Odyssey, xix. 307, ἐλεύσεται ἐνθάδ' Ὀδυσσεύς, τοῦ μὲν φθίνοντος μηνὸς τοῦ δ' ἱσταμένου. From the expression in v. 780, μηνὸς ἱσταμένου τρισκαίδεκάτην, some have thought that the term ἱστάμενος included the first half, φθίνων the second. On the other hand we have ἔκτη μέσση and τετρὰς μέσση (for μεσοῦντος, vv. 782, 819), so that the poet seems to have used ἱσταμένου laxly for the earlier half of the month, and because τρισκαίδεκάτην could not be ambiguous.—ἐκ Διόθεν, as appointed by Zeus; Διὸς πάρα inf. v. 769.—πεφυλαγμένος, 'observing,' cf. πεφύλαξο δὲ θυμῷ inf. v. 797. εὔ δ' ὅπιν ἀθανάτων πεφυλαγμένος εἶναι, sup. v. 706.—εὔ, 'duly,' and according to order, κατὰ μοῖραν. Moschopolus, τὰς ἡμέρας δὲ τὰς ἀπὸ τοῦ Διὸς, τουτέστι τὰς ἀγαθὰς (cf. v. 769), παρατηρῶν καλῶς κατὰ τὸ πρέπον, ἐντέλλου τοῖς δούλοις σου.—Ἐὼρ πεφραδέμεν, 'to declare,' 'make known' (perhaps by setting up a marked calendar), see on Scut. H. 228. So ἀθλα προπεφραδέμενα, 'advertised,' sup. v. 665. Goettling would place the comma after πεφραδέμεν, so as to construe δμῶεσσιν ἀρίστην. But this is unnecessary. The accusative τριηκάδα depends rather on the notion of μέμνησο implied in πεφυ-

αἶδε γὰρ ἡμέραι εἰσὶ Διὸς πάρα μητιόντος, 769
 εὖτ' ἂν ἀληθείην λαοὶ κρίνοντες ἄγωσιν. 768
 πρῶτον ἔη τετράς τε καὶ ἐβδόμη ἱερὸν ἡμαρ· 770
 τῇ γὰρ Ἀπόλλωνα χρυσάορα γείνατο Λητώ.
 ὀγδοάτῃ τ' ἐνάτῃ τε· δύω γε μὲν ἡματα μηνὸς (770)
 ἕξοχ' ἀεξομένοιο βροτήσια ἔργα πένεσθαι·

773. Ἔργα

770. ἔνη many MSS. 772. ὀγδοάτῃ τ' ἐνάτῃ τε· E. γε μὴν DEF.
 773. ἀεξαμένοιο K.

λαγμένος, than on πεφραδέμεν. 'Mark the days yourself, and let your slaves know them too: that the thirtieth is the best for overlooking the farm-work they have done, and for allotting the rations (cf. v. 560) for the ensuing month.'

768. With Proclus, who is followed by Lennep and Schoemann, it seems necessary to transpose the order of 768, 769. The sense is, 'for these sacred days (viz. ἡματα ἐκ Διόθεν) come from a wise and prudent god, when people keep them rightly, distinguishing the true from the false computation.' In the unsettled and uncertain state of a lunar calendar, mistakes would often arise from intercalations, &c. And so the scholiasts explained ἀληθείην κ.τ.λ. to mean, 'when the people are keeping it, distinguishing the true conjunction of the moon (σύνοδον) from the false one,' viz. the 29th of the κοῖλοι μήνες, which went by the same name of τριακάς. See Ar. Nub. 616 seqq. Van Lennep, "ubi populi, verum discernentes, tricesimum mensis diem agunt, justum sic dierum numerum mensi tribuentes."

769. αἶδε, the following days, viz. the first, fourth, seventh, &c. A full stop is commonly placed after μητιόντος.

770. ἔνη. See on v. 410. Proclus, οὕτως καλεῖ τὴν νομηνίαν παρὰ τὸ ἔν. Moschopolus, ἡγουν ἡ πρώτη τοῦ μηνός, ἡ καὶ νομηνία. Goettling denies that the word can have meant 'the first,' and regards it as the same as τριηκάς. But, however difficult the explanation may be, it seems certain that Hesiod is com-

encing (πρῶτον) his enumeration of sacred days with the new month. For he takes the series of days in their order regularly down to v. 798, after which he makes some merely supplementary observations on the fitness and unfitness of certain other days. Thus we have the 1st, 4th, 7th, 8th, 9th, 11th, 12th, 13th, 16th, 18th, 20th, 24th, mentioned successively. It is incredible that the poet should have omitted the first, the νομηνία, most festive of all monthly feasts, which he would have done, if ἔνη means τριηκάς. Besides, he had but just specified that very day; and the reason why he mentioned the last first, was because it was the day (so to speak) on which old scores were cleared off, and the new month was introduced in its entirety, without deducting its first day for such merely extra duties as are specified in v. 767.

771. τῇ γὰρ κ.τ.λ. Cf. Aesch. Theb. 797, τὰς δ' ἐβδόμας ὁ σεμνὸς ἐβδομαγέτης ἀναξ' Ἀπόλλων εἴλετ': where the Schol. Med. has ἐν ἐβδόμῃ γεννηθεῖς, so that he seems to have read ἐβδομαγενής. The first day also was sacred to Apollo, Herod. vi. 57. Proclus, on the authority of Philochorus, adds that the fourth day was sacred to Hercules and Hermes.

772. ὀγδοάτῃ κ.τ.λ., παρὰ Διὸς εἰσί.— γε μὲν, 'but (although sacred) they are the best days in the first part of the month for attending to human concerns.' Such seems the best way of explaining γε μὲν, which (for γε μὴν) has always an objective sense. Compare v. 774, ἄμφω γε μὲν ἐσθλαί, 'yet both these are

ἑνδεκάτῃ τε δυωδεκάτῃ τ'. ἄμφω γε μὲν ἐσθλαί,
 ἣ μὲν οἷς πείκειν, ἣ δ' εὐφρονα καρπὸν ἀμᾶσθαι 775
 ἣ δὲ δυωδεκάτῃ τῆς ἑνδεκάτης μέγ' ἀμείνων.
 τῇ γάρ τοι νεὶ νήματ' ἀερσιπότητος ἀράχνης (775)
 ἥματος ἐκ πλείου, ὅτε ἴδρις σωρὸν ἀμάται.
 τῇ δ' ἰστὸν στήσαιο γυνή, προβάλαιτό τε ἔργον.
 μηνὸς δ' ἵσταμένου τρισκαιδεκάτην ἀλέασθαι 780
 σπέρματος ἄρξασθαι· φυτὰ δ' ἐνθρέψασθαι ἀρίστη.

775. οἷς

778. ὅτε ἴδρις

779. ἔργον

780. ἀλέασθαι

778. ὅτε τ' MSS. 780. With this verse I ends. 781.
 ἐκθρέψασθαι D (by correction) EF.

good,' &c. Others, as Gaisford, place only a comma at *ἐνάτῃ τε*, 'but the eighth and ninth,' &c.—*ἔροχα, ἐξαίρετα, ἄριστα ἐς τὸ πένεσθαι*. The doctrine seems to be that alluded to by Virgil, Georg. i. 268, 'Quippe etiam festis quaedam exercere diebus Fas et jura sinunt: rivos deducere nulla Religio vetuit, segeti praetendere sepe,' &c. Hesiod therefore says that they are sacred days, but yet that secular works are permissible on them. Proclus had a notion that these were 'perfect' days, as being for the most part the squares or cubes of numbers, 2, 3, 4, &c.

775. *οἷς πείκειν*, to clip sheep. Ar. Nub. 1356, *ἄσαι Σιμωνίδου μέλος, τὸν Κρίον, ὡς ἐπέχθη*. Theocr. v. 98, *ὀππόκα πεῖω τὰν οἶν τὰν πέλλαν, Κρατὶδᾶ δωρήσομαι αὐτός*.—*ἀμᾶσθαι*, 'to get in,' 'to collect or gather the blithe crops.' See on v. 392.—*εὐφρονα* is explained by Proclus *εὐφραίνοντα*. Perhaps 'kindly' may be the true sense, though Virgil has 'laetas segetes,' Georg. i. 1.

777. *τῇ γάρ τοι*. The twelfth day is better than the eleventh for shearing sheep, because Nature has made it a spinning day for the spider, and so has pointed out the use to which wool should be applied. For the same reason it is a better day to get in corn, because then the ant heap up its store.—*ἀερσιπότητος*, 'high-flying.' The gossamer-spider appears to be meant, and its habits are correctly described.

Schoemann however (com. crit. p. 59) remarks on the palpable absurdity of fixing the twelfth day of an unnamed month for special operations of ants and spiders, and he concludes "hos versus ab inepto aliquo interpolatore insertos esse."—The form *ἀερσιπότης* occurs in Scut. H. 316, *κύκνοι ἀερσιπόται μεγάλ' ἦπνον*.—*ἥματος ἐκ πλείου*, (*πλείως*), 'on the longest day,' viz. midsummer. See v. 792. Proclus explained, 'on the full moon,' which however would not fall on the twelfth.—With *ἴδρις*, 'the knowing one,' compare *ἡμερόκοιτος* v. 605, *φερέοικος* v. 571. As this word took the digamma, the *τε* must be regarded as an intrusion.

779. *στήσαιο*, get her warp set to the upright loom.—*προβάλαιτο*, lay the foundations of it, i. e. commence the actual weaving of the web. Hom. II. xxiii. 255, *τορνάσαντο δὲ σῆμα, θεμέλιὰ τε προβάλοντο ἀμφὶ πυρὴν*.

780. *ἵσταμένου*. See on v. 765.

781. *σπέρματος*, the sowing of corn.—*φυτὰ*, the vine, olive, and fig plants. The two things are carefully to be distinguished here and elsewhere, e.g. *ἀρόμναι ἢ δὲ φυτεύειν*, sup. v. 22. Od. ix. 108, *οὔτε φυτεύουσιν χερσὶν φυτὸν οὔτ' ἀρώσων*, and II. xii. 313, *τέμενος φυταλῆς καὶ ἀρούρης*. Literally, *ἐνθρέψασθαι* means, 'to have them grown on' (i. e. on the 13th). So *ἐνδυστυχεῖσαι*, 'to be unlucky in,' Eur. Bacch. 508. Some copies give *ἐκθρέψασθαι*, a variant

ἔκτη δ' ἡ μέσση μάλ' ἀσύμφορός ἐστι φυτοῖσιν, (780)
 ἀνδρογόνος δ' ἀγαθή· κούρη δ' οὐ σύμφορός ἐστιν,
 οὔτε γενέσθαι πρῶτ' οὔτ' ἄρ γάμου ἀντιβολῆσαι.
 οὐδὲ μὲν ἡ πρώτη ἔκτη κούρησι γενέσθαι 785
 ἄρμενος, ἀλλ' ἐρίφους τάμνειν καὶ πῶα μῆλων,
 σηκόν τ' ἀμφιβαλεῖν ποιμνήϊον ἥπιον ἥμαρ· (785)
 ἐσθλὴ δ' ἀνδρογόνος· φιλέει δέ τε κέρτομα βάζειν,
 ψεύδεά θ' αἰμυλίους τε λόγους κρυφίους τ' ὀαρισμούς.
 μηνὸς δ' ὀγδοάτῃ κάπρον καὶ βούν ἐρίμυκον 790
 ταμνέμεν, οὐρῆας δὲ δυωδεκάτῃ ταλαεργούς.
 εἰκάδι δ' ἐν μεγάλῃ, πλέω ἡματι, ἵστορα φῶτα (790)

792. Φεικάδι ἱστορα

782. δὲ μέσση C. φυτοῖσι EFK, Ald. 785. κούρη τε BCDEF
 GHK, Ald.

not to be hastily rejected. Perhaps the day was good for planting because it was sacred to Athena (so Philochorus ap. Procl.), the patroness of the olive.—Virgil rendered this passage, or rather borrowed from it, Georg. i. 284, 'septima post decimam felix et ponere vitem, Et prensos domitare boves (inf. v. 797), et licia telae Addere.'

782. ἔκτη ἡ μέσση, i. e. μεσοῦντος, the sixth day. This is 'bad for planting, but good for begetting male children,' on the same analogy as the last mentioned, and the sixth of the first decad (ἡ πρώτη) next below, which is good for begetting males, but bad for the birth and marriage of females, probably because it was the birthday of the virgin goddess Artemis (Proclus), her brother having been born the day after (v. 771).

784. οὔτ' ἄρ. Gaisford proposes οὔτ' αἶν.

786. τάμνειν, to castrate; cf. v. 790.—πῶα μῆλων, generally for ποίμνας, here for ἄρνας in particular. The same reason for this appears to have been held valid as for maidens not marrying, viz. that it was not a day suitable for generation, except only for men.

787. σηκὸν ποιμνήϊον, a sheep-fold, viz. a temporary fence. Perhaps this

suggested Virgil's 'segeti praetendere sepe,' Georg. i. 270.

788. φιλέει, scil. ὀγεννηθεῖς.—κέρτομα, perhaps 'crafty,' (ὕβριστικά, Moschop.,) as in Eur. Alc. 1125, ἡ κερτόμος με θεοῦ τις ἐκπλήσσει χαρά. In Od. xxiv. 240, Ulysses resolves to try the aged Laertes with *deceptive* words, κερομένοις ἐπέεσσιν πειρηθῆναι, and accordingly he begins by praising and flattering him. Here it seems nearly a synonym with ψεύδεα. 'The Greeks regarded cunning and deception as a virtue and an accomplishment.—αἰμυλίους λόγους, see v. 374.—ὀαρισμούς, 'whispered words,' i. e. the soft sayings of lovers, ὀμιλίας μετὰ γυναικῶν, Moschop.

790. ὀγδοάτῃ, viz. of the second decad, or the eighteenth.

791. ταμνέμεν, 'to castrate,' see v. 786. The οὐρεὺς may have meant the male as opposed to ἡμίονος, the female; or it may have been the offspring of the ass by the horse (*hinnus*), the ἡμίονος being the offspring of the mare, as is clear from Il. xxiii. 265, ἵππον—ἐξέτε' ἀδμήτην, βρέφος ἡμίονον κνέουσιν. It is said that mules, like other hybrids, are capable of procreation with one of their parents.

792. The μεγάλη εἰκάς, called also πλέα by epexegetis, (as Moschop. ob-

γείνασθαι· μάλα γάρ τε νόον πεπυκασμένος ἐστίν.
 ἰσθλὴ δ' ἀνδρογόνος δεκάτη, [κούρη δέ τε τετρὰς
 μέσση. τῇ δέ τε μῆλα καὶ εἰλίποδας ἔλικας βοῦς, 795
 καὶ κύνα καρχαρόδοιτα καὶ οὐρήας ταλαεργούς
 πρῆν' εὖναι ἐπὶ χεῖρα τιθείς.] πεφύλαξο δὲ θυμῷ (795)

795. *ἔλικας*796. *ταλαεργούς*793. *γείνεσθαι* (γενᾶσθαι superscr.) EF.794. *δεκάτη* Ald.

serves,) probably means the twentieth of the month, when the day was longest; cf. v. 778. Goettling thinks it means also the month which occurred in the long year, i.e. when the intercalary month, *μὴν ἐμβολιμαῖος*, was added. The scholiasts were evidently at a loss for any reasonable explanation, and so referred *μεγάλῃ* to the day when the double decad, or two-thirds of the month, had passed.—*ἵστορα φῶτα* seems the subject to *γείνασθαι*, not the object; 'on the long twentieth a knowing man should beget a son; for he is (i.e. will prove) very subtle in mind.' Some take the sense to be, 'for a clever child to be born;' others, 'to beget a clever child.' And *γείνασθαι* is capable of either meaning. But the real meaning probably is, that the benefits attaching to procreation on this particular day are known only to the few and sagacious, *οἱ ἱστορες, οἱ εἰδότες*. Cf. inf. v. 818. 824.—*ἐστίν*, sc. *ὁ γεννηθεῖς*. Cf. v. 788. But perhaps *ἔσται*.—Like *ἴσασιν* (v. 824), *ἵτωρ* takes the digamma here and in II. xviii. 501, *ἄμφω δ' ἰέσθην ἐπὶ Φιστορι πείραρ ἐλέσθαι*.

794. *δεκάτη*. This must mean the tenth of the first decad, i.e. the tenth of the month. For, if we take *μέσση* to belong to *δεκάτῃ* as well as to *τετρὰς*, then it becomes the same as the *εἰκὰς* just mentioned. If it means the tenth of the last decad, it becomes the *τριηκὰς*. One peculiarity in Hesiod's calendar is this;—when he has named a day in the regular order, as adapted for some particular purpose, he sometimes goes back, and adds that the corresponding day of another decad is also a fit one for the same end. Compare v. 785 with v. 782, and v. 810—11. Thus

here, having stated that the twentieth is a good day for procreating, he adds, that the tenth is also a good one for a man, and the fourteenth for a woman. He appears to have omitted the mention of the fourteenth at v. 781, because he was then speaking of plants (*φυτὰ*), and so passed from the thirteenth to the sixteenth.

795. *εἰλίποδας ἔλικας βοῦς*. Moschop. *ἐλικοειδῶς τοὺς πόδας κινούντας*. Whatever be the exact meaning of this phrase, (which appears to refer to the swinging and slouching step of oxen under the yoke, caused by their peculiar manner of bending the instep), it is scarcely credible that both Homer and Hesiod should have used it, though *ἔλικας βοῦς* occurred sup. v. 452. It had occurred to the present editor, that from *κούρη* to *τιθείς* was probably an interpolation of the rhapsodists; and this without being aware that Proclus had inferred, from Plutarch having no word of comment on the four lines, that in his time they were not found in the copies. It may be remarked that *κύνα καρχαρόδοιτα* seems borrowed from v. 604, and *οὐρήας ταλαεργούς* from v. 791, compared with v. 46.

797. *ἐπὶ χεῖρα τιθείς, ἐπιτιθείς αὐτοῖς τὴν χεῖρα, καταψῶν αὐτοὺς δηλονότι*, Mosch.—*πεφύλαξο, φυλάσσου, εὐλαβήθητι*, cf. *πεφυλαγμένος* sup. v. 765. 'But be careful in your mind to avoid the fourth both of the ending and the beginning month (i.e. fourth and twenty-fourth) to brood over cares' (or perhaps 'for cares to prey on your mind'). Proclus, from Plutarch, has this comment, *ἐν ἱεραῖς ταῦταις μάλιστα τὰς λυπηρὰς ἀποσκευάζεσθαι* (qu. ἀποσκευάζεσθαι?) *ἐνεργείας, ὥς εἰ καὶ ἄλλοτε*

τετράδ' ἀλεύασθαι φθίνοντός θ' ἱσταμένου τε
 ἄλγεα θυμοβορεῖν· μάλα τοι τετελεσμένον ἦμαρ.
 ἐν δὲ τετάρτῃ μηνὸς ἄγεσθ' εἰς οἶκον ἄκοιτιν, 800
 οἰωνοὺς κρίνας οἱ ἔργματι τούτῳ ἄριστοι·
 πέμπτας δ' ἐξαλέασθαι, ἐπεὶ χαλεπαί τε καὶ αἰναί. (800)
 ἐν πέμπτῃ γάρ φασιν Ἑρινύας ἀμφιπολεύειν
 Ὅρκον ἔγεινόμενον, τὸν Ἑρις τέκε πῆμ' ἐπιόρκοις.
 μέσση δ' ἐβδομάτῃ Δημήτερος ἱερὸν ἀκτὴν 805

800. Φοῖκον

801. Φέργματι

798. 802. ἐξαλέασθαι

800. ἄγεσθαι ἐς DEFG. ἄγεσθαι δ' ἐς K, Ald. 801. οἱ K. ἐπ' ἔργματι the MSS. ἐπὶ ἔργματι E. 803. ἐμπέμπτη H. φησιν C. 804. τινυμένας BCDGH. τιννυμένας the rest.

δεῖ ὡς ἀναγκαίως αἰρεῖσθαι, ἐν ταύταις οὐ δέον. Goettling only confuses the sentence by telling us that the poet meant πεφύλαξο δὲ θυμῷ τὴν τετράδα φθίνοντος καὶ ἱσταμένου, καὶ ἀλεύασθαι, μὴ ἐν αὐτῇ ἄλγεα σε θυμοβοροῖ. Schoemann rejects as spurious v. 798, and would read πεφύλαξο δὲ θυμῷ ἄλγεα θυμοβόρα. Photius, θυμοβόρος· ἡ τὴν γῆν (l. ἡ ψυχὴν) διαφθείρουσα. Aesch. Ag. 103, τὴν θυμοβόρον φρένα λύπην.

799. τετελεσμένον, τέλειον, ἱερὸν, a very perfect or lucky day.

800. ἄγεσθαι ἄκοιτιν. Joy, not grief, was suitable to the fourth day. Proclus gives as a reason for its being chosen as a wedding day, that it was sacred to Aphrodite and Hermes.—οἰωνοὺς κρίνας, having duly consulted the seers and chosen such birds as are best for that business; viz. having first ascertained that the omens are favourable. Probably the birds were chosen as being sacred to the gods who preside over marriage. Compare ὄρνιθας κρίνων, v. 828.—The ἐπὶ is doubtless an interpolation, consequent on the loss of the digamma in Φέργματι.

802. πέμπτας, the fifth days of each decad.—ἐξαλέασθαι, viz. for contracting marriage, since they are both unlucky days and of dread import, because on the fifth of the first decad Horcus was taken care of by the Erinyes at his birth.—ἀμφιπολεύειν, 'attended upon.'

The infinitive seems to represent the imperfect tense. The poet might indeed have written ἐν πέμπτῃ γάρ, φασιν, Ἑρινύες ἀμφιπόλευον κ.τ.λ. Others make the sense to be, ἀμφίπολοι ἔτι εἰσιν Ὅρκῳ, τότε γειναμένῳ (γενομένῳ); that the Furies attend Horcus on this day, which was ἡμέρα δικαστικῇ, according to the fancy of Proclus. Cf. Soph. Oed. Col. 680, θείαις ἀμφιπολῶν τιθήναις. Ibid. v. 1767, ᾧ πάντ' αἰὼν Διὸς Ὅρκος. This Horcus, the genius that punishes the perjured, (see Theog. 400), is obviously different (if not in etymology, since both may come from ἔργειν, at least in mythology) from the Roman Orcus; and Virgil's mistake in rendering this passage is curious, Georg. i. 277, 'Quintam fuge; pallidus Orcus Eumenidesque satae;' for pallidus shows that he must have meant Hades. The Italian Orcus is thought to be Voragus, the devouring demon.—γεινόμενον, 'when born on that day.' This reading seems doubtful; the great majority of MSS. (including all I have collated) give Ὅρκον τιννυμένας, and so Moschopolus read; τιννυμένας, ἡγουν ἀπαιτούσας, ζητούσας. On the other hand, Proclus seems to have found γεινόμενον, for he explains it by τὰς τιμαροὺς δαίμονας τὴν γένεσιν αὐτοῦ πενταδικὴν οὖσαν περιέπειν. Virgil too seems to translate γεινόμενον in the above version. Buttmann, Lexil. p.

εὖ μάλ' ὀπιπεύοντας ἔτροχάλῳ ἐν ἀλωῇ
 βάλλειν. ὑλοτόμον τε ταμεῖν θαλαμήϊα δοῦρα, (805)
 μήϊα τε ξύλα πολλὰ, τὰτ' ἄρμενα νηυσὶ πέλονται.
 τετράδι δ' ἄρχεσθαι νῆας πῆγνυσθαι ἀραιάς.
 εἰνὰς δ' ἡ μέσση ἐπὶ δείελα λώϊον ἡμαρ. 810
 πρωτίστη δ' εἰνὰς παναπήμων ἀνθρώποισιν
 ἐσθλὴ μὲν γάρ θ' ἦδε φυτεῦμεν ἡδὲ γεγεῖσθαι (810)
 ἀνέρι τ' ἡδὲ γυναικί· καὶ οὔποτε πάγκακον ἡμαρ.

806. ὀπιπεύοντά γε εὖτρ. (γε inserted by the same hand) E. In
 F σε εὖτρ., but σε in an erasure. ὀπιπεύοντα εὖτρ. the rest. 812.
 γάρ τ' ἡδὲ φυτεῦειν BCDEFGH, Ald. γάρ ἐπ' ἡδὲ φυτεῦειν K.
 φυτεῦμεν Λ.

435—6, prefers *γεγόμενον* to *τιννυμένας*.
 'The Furies' (he says) 'attended on
 the new-born child, and consequently
 protect and avenge injury offered to
 him.' Gaisford reads "Ὀρκον τιννυμένας.
 Schoemann gives *τινόμενον*, 'exact-
 ing punishment,' viz. from the perjured, the
 Erinyes attending Horcus as his minis-
 ters of vengeance.

806. ὀπιπεύοντας. Vulgo ὀπιπεύοντας.
 See on v. 29. The mention of the
 seventeenth day for threshing corn is
 explained by O. Müller (Gr. Lit. p. 85),
 as having reference to the same day of
 the month Boedromion, which was con-
 secrated to the worship of Demeter and
 Cora at Athens.

807. θαλαμήϊα δοῦρα, ἡγουν τὰ ξύλα τὰ
 τῶν οἰκιῶν, τουτέστι τὰ εἰς ὀροφὴν καὶ
 ἑτέραν χρεῖαν οἰκιῶν συντελέσοντα, Mos-
 chopulus. This may however mean (on
 account of the two following lines)
 'timbers for a ship's hulk.' For the
 hold was technically called *θάλαμος*.
 See Dr. Donaldson's Essay on the Greek
 Trireme, p. 7. Hence a suspicion arises,
 that v. 808 is an interpolation, especially
 as τὰτ' ἄρμενα νηυσὶ πέλονται is an
 Homeric phrase. Il. iii. 61, ὑπ' ἀνέρος,
 ὅς ῥά τε τέχνη νῆϊον ἐκτάμνησιν. The
 meaning of θαλαμήϊα would then have
 been determined by the verse next
 following, νῆας πῆγνυσθαι κ.τ.λ.—ξύλα
 πολλὰ, cf. v. 427, πόλλ' ἔπι καμπύλα
 κάλα, and v. 456, ἐκατὸν δέ τε δούραθ'
 ἀμείβεσθαι.

809. ἀραιάς, pointed at the prow;
 narrow, taper, as opposed to the rounder
 build of the *ὀλκάδες*. Proclus, τὰς στενὰς

καὶ περιμήκεις. Compare the Homeric
θαοὶ νῆες, 'pointed ships,' and therefore,
 though in a secondary sense, 'swift.'—
πῆγνυσθαι, like *ποιεῖσθαι*, *ναυπηγήσασθαι*,
 to have them built, viz. by the hands of
 the shipwright.

810. εἰνὰς ἡ μέσση, the nineteenth.
 This, he says, is a better day towards
 the afternoon, viz. better than in the
 morning; a sort of *dies intercisus* or
nefastus parte. Proclus, on the authority
 of Philochorus, states that the 18th and
 19th were days on which the Athenians
 performed expiatory rites; but his com-
 ment is corrupt, and Athenian practices
 did not much concern Hesiod.—The
 most probable explanation of *δείλη* and
δείελος is, that they are forms of *δῆλος*
 (*δέελος*), 'visible,' and meant that part
 of the day which just preceded the
 close of evening. To derive it from
εἶλη, with Buttmann, (on the analogy
 of *δαίμων*, *αἶμων*, *διώκω*, *ιώκω*.) seems
 very far-fetched. See Curtius, Gr. Et.
 235—6.

811. πρωτίστη εἰνὰς, as contrasted with
μέσση εἰνὰς above, means εἰνὰς *ισταμένου*.
 —παναπήμων, viz. both in the morning
 and in the afternoon, unlike the other
εἰνὰς. If however (as suggested on 819)
 this verse was followed by 821, the
 sense will be, 'the ninth is wholly free
 from harm in the morning; it is not so
 good in the afternoon; but it is never
 altogether a bad day.'—*φυτεῦμεν* κ.τ.λ.,
 apparently for *γεγενῆναι*, 'to beget.' Com-
 pare v. 783. 788. But it may mean 'to
 plant;' cf. v. 781—2.

παῦροι δ' αὔτε ἴσασι τρισεινάδα μηνὸς ἀρίστην
 [ἄρξασθαί τε πίθου, καὶ ἐπὶ ζυγὸν αὐχένα θεῖναι 815
 βουσι καὶ ἡμιόνοισι καὶ ἵπποις ὠκυπόδεσσι.]
 νῆα πολυκλήϊδα θοὴν εἰς οἶνοπα πόντον (815)
 εἰρύμειναι· παῦροι δέ τ' ἀληθέα κικλήσκουσι.
 τετράδι δ' οἶγε πίθον· περὶ πάντων ἱερὸν ἡμαρ
 ἡμέσση· παῦροι δ' αὔτε μετ' εἰκάδα μηνὸς ἀρίστην 820
 ἡοῦς γεινομένης· ἐπὶ δείελα δ' ἐστὶ χερείων.
 αἶδε μὲν ἡμέραι εἰσὶν ἐπιχθονίοις μέγ' ὄνειαρ, (820)
 αἱ δ' ἄλλαι μετὰδουποι, ἀκήριοι, οὗ τι φέρουσai.

814. *ἴσασι* 817. *θοήην* *φοῖνοπα* 818. *φερύμειναι* 820. *αὐ* μετὰ *φεικάδα*?
 821. *ἀφοῦς* *δέφελα*

816. *ὠκυπόδεσιν* GH. 818. *κικλήσκουσιν* BGK, Ald. 820.
μέσση BF. 821. *γυνομένης* G, Ald.

814. *τρισεινάδα*, (probably) the twenty-seventh (three times ninth); but others take it to mean the twenty-ninth, because the ninth of the two first decades had just been mentioned.—The next two verses, according to Goettling, resulted from a different recension, and were meant to take the place of v. 817—8. The opening of the wine-jars is referred to the *τετράς* just below. Perhaps however we should read *νῆα πολυκλήϊδα θοήν τ' κ.τ.λ.*, or (with Van Lennep) *νέα τε π.*

818. *εἰρύμειναι*. In Scut. H. 138 we have *ἦτ' εἴρυντο κάρη*. The quantity of the word is discussed by Buttman in the *Lexilogus*.—*ἀληθέα*, scil. *ὀνόματα*. Few call it by its right name of *ἀρίστη*, v. 814. Proclus explains it thus, 'Few call the real twenty-ninth (so he explains *τρισεινάδα*, v. 814) by the name of twenty-ninth,' viz. because some, as the Athenians, counted the days of the last decad backwards, and so made the "ninth" of that decad what was really the second. See also on v. 768. Graevius gives another explanation, "*pauci veracem dicunt*," and thinks that hence Virgil took his maxim, '*nona fugae melior, contraria furtis*.' Probably the poet meant, that this was one of those

days which were known only to the *οἱ εἰδότες*. See on v. 792.

819. *τετράδι*. As *ἄρξασθαι πίθου* in v. 815 seems the same as *πιθοιγία*, but is there referred to the 27th day, Schoemann (p. 62) suggests the transposition of 819—21 to follow v. 809, or even 801. It is more probable that 821 should follow 811, where it would come very appropriately, and that 820, which has no intelligible syntax, was a various reading of 814, *παῦροι δ' αὔτε ἴσασι μετ' εἰκάδα μηνὸς ἀρίστην*.

820. *μέσση*, i. e. *τετράς μέσση*, the fourteenth.—*μέτ' εἰκάδα*, few call the fourth after the twentieth *ἀρίστη*, as they ought to do, in the morning, though it gets worse in the afternoon. Cf. 810. Moschopulus supplies *τὴν μετ' εἰκάδα (τετάρτην) ἀρίστην (οὖσαν ἴσασι)*.

823. *μετὰδουποι*, falling in heavily between, as it were merely to fill up, *περισσαι καὶ ἀνερέργητοι*, Moschop.—*ἀκήριοι*, 'fateless,' without any special import or destiny. In the *Iliad* the word means 'heartless.'—*οὗ τι φέρουσai* is a mere epexegetis. Cf. Theoc. xv. 105, *βάρδισται μακάρων ἦραι φίλαι, ἀλλὰ ποθεῖναι ἔρχονται, πάντεσσι βροτοῖς αἰεὶ τι φέρουσai*.

ἄλλος δ' ἄλλοίην αἰνεῖ, παῦροι δὲ ἴσασιν.
 ἄλλοτε μητρυνὴ πέλει ἡμέρη, ἄλλοτε μήτηρ· 825
 τῶν εὐδαίμων τε καὶ ὄλβιος ὃς τάδε πάντα
 εἰδὼς ἐργάζεται ἀναίτιος ἀθανάτοισιν, (825)
 ὄρινθας κρίνων καὶ ὑπερβασίας ἀλεείνων.

824. δὲ *ῥίσιον*827. *ῥεῖδὼς ῥεργάζηται*

824. δέ τ' ἴσασιν the MSS. 825. ἡμέρη E. 827. ἐργάζεται CD.

824. ἄλλος ἄλλοίην. 'Some praise a day of one kind, others a day of another kind,' viz. lucky or unlucky. For Orpheus, as Proclus tells us, had written certain injunctions about good and bad days; and the Athenians had their own peculiar rules on the subject. ἄλλοίην, ἀντὶ τοῦ ἄλλην, Proclus. But the word may well bear its usual sense of 'different in kind.'

825. ἡμέρη κ.τ.λ. 'At one time a day is a step-mother, at another time a mother.' Proclus; ἐπειδὴ ἡ μήτηρ ἡπίος, ἡ δὲ μητρὶα κακῆ, εἶπεν, Αἱ μὲν τῶν ἡμερῶν εἰσι μητέρες, ὡς ἂν ἀγαθαί, αἱ δὲ μητρὶαί, ὡς ἂν κακαί.

826. τῶν κ.τ.λ. Moschopolus; τούτων τῶν ἡμερῶν ὅς ἂν τάδε πάντα εἰδὼς, ἡγουν ταῦτας τὰς διαφορὰς καὶ τὰς δυνάμεις πάσας, ἐργάζεται, τὰ εἰρημένα δηλονότι ἔργα, ἀναίτιος τοῖς ἀθανάτοις—εὐδαίμων ἐστὶ καὶ ὄλβιος. Thus τῶν is the genitive after τὰδε πάντα.—ἐργάζεται, goes on farming, or performing the various duties of agriculture.

828. This verse may possibly have been added by those who (as Proclus tells us) appended in direct continuation of this poem another which some attributed to Hesiod, the ὀρνιθομαντεία. Plato possibly may allude to this, (and if so, he thought it genuine,) Ion, p. 531, B, περὶ μαντικῆς λέγει τι Ὀμηρὸς τε καὶ Ἡσίοδος. On the other

hand, O. Müller (Hist. Gr. Lit. p. 86,) admits the genuineness of this final verse, and thinks that it even suggested the spurious addition of the ὀρνιθομαντεία, just as the Cyclic *Troica* were arranged to form a sequel to the *Iliad*, and as the *Κατάλογος γυναικῶν* followed the *Theogony* of our author, according to the recension of some critics. Goettling says, "Mihi totus aliunde huc reiectus esse videtur; nam omni cum antecedentibus conjunctione caret." As a termination to the subject of the calendar, it is appropriate and significant enough. To ascertain the will of the gods in matters obscure to human knowledge, and to avoid offending the gods by unintentional transgressions of their festivals, were among the surest ways to realise the εὐδαιμονία of which the poet is speaking, viz. general prosperity in his farming operations. By ὄρινθας κρίνων he means 'distinguishing bad from good omens,' so as to avoid doing any work under unfavourable auspices. Cf. v. 801, οἰωνοὺς κρίνας, οἱ ἐπ' ἔργματι τούτῳ ἄριστοι. Ar. Av. 719, ὄριν τε νομίζετε πάνθ' ὅσα περὶ μαντείας διακρίνει. Lucian, in the *Dialogue* (p. 210 seqq.) with Hesiod, asks the poet why he has nowhere made use of the gift of the Muses (*Theog.* 32), the faculty of prophecy?

ΑΣΠΙΣ ΗΡΑΚΛΕΟΥΣ.

THE
SHIELD OF HERCULES.

THE poem known as the *Shield of Hercules* is, in all probability, the work of a much later writer than Hesiod. Composed manifestly in imitation of the eighteenth book of the *Iliad*, wherein the shield of Achilles is so elaborately and graphically described, it seems to have been the effort of some rhapsodist of the Hesiodic school, and to have originated in the ancient tradition, that Homer and Hesiod had a personal contest in the poetic art. Independently of mere probabilities, the style is very different from that of the other two larger extant poems of Hesiod. In this respect, indeed, it savours rather strongly of the Ionic school, and it probably is of about the same age as the earlier of the so-called Homeric Hymns. That the *Shield of Hercules*, or at least the main part of it, really claims this respectable antiquity, can hardly be doubted. The careful use of the digamma throughout is remarkable; indeed, it is much more accurately observed than in the Homeric hymns generally. From the nature of the description, considered artistically, Müller (*Hist. Gr. Lit.* p. 99) considers that it cannot be placed later than Ol. 40; and he founds his opinion principally on the fact, that Hercules is here represented armed and equipped like any other hero: whereas, about this date, the poets began to introduce, as his peculiar costume, the club and the lion's skin.

There are many remarkable words and inflections in this poem (which will be noticed as they occur) more resembling the late phraseology and the imitative style of the Alexandrine poets. It would however be unfair to form any positive opinion from single words or verses, which may possibly be interpolations, or may result from varieties introduced by local rhapsodists of different ages and countries. Goettling is of opinion that from v. 141 to v. 317 is the work of an Alexandrine poet. Schoemann (p. 68)

pronounces the whole poem, made up as it is of two parts, the work "recentioris cuiusdam versificatoris, haud magna aestimandum, et vix iterata lectione, nedum diligentiore tractatione et critica cura satis dignum." It is certainly remarkable that not a single verse of the "Shield" is cited by any ancient author; whereas the citations from both the "Works" and the "Theogony" are frequent, but especially from the former. Only here and there a scholiast or one of the later grammarians refers to the poem. Stobaeus does not give any extracts from the "Shield;" Athenaeus once or twice alludes to it.

Another suspicious circumstance is, that to a considerable extent the Shield is a cento of Homeric phrases and expressions; more so even than of Hesiodic. This is precisely what we should expect from an Ionic rhapsodist.

The silence of the ancients generally about the now famous "Shield of Achilles" in the xviii. book of the Iliad, combined with some words and phrases not strictly archaic in character, throws a doubt even on that poem, as possibly a post-Periclean compilation from earlier sources. Even Plato, the first author who cites our Homer definitely, nowhere quotes from the "Shield of Achilles." Nor can it be altogether the same poem as that known to Euripides, Iph. A. 1067 seqq., because there Achilles is said to have brought ὄπλα Ἰφιαστόπορα, ἐκ θεᾶς μητρὸς δωρήματα ἔχον, when he first came to Troy with his myrmidons. The old materials from which both the Hesiodic and the Homeric descriptions were derived, were possibly the same, and this supposition will account for the many coincidences between the two. But to suppose that "Hesiod," B.C. 700, copied "Homer," B.C. 850, is, to my mind, simply absurd.

The MSS. of the Shield are very few. I have only been able to collate two, and these are recent, and very corruptly written. The only scholia existing are the paraphrase of John the Deacon (who lived as late as the end of the fourteenth century) and the comments of Tzetzes. Of the three Hesiodic poems this alone has any Greek argument prefixed.

ΥΠΟΘΕΣΕΙΣ ΤΗΣ ΛΣΠΙΔΟΣ.

A.

Τάφιοι στρατεύσαντες ἐπὶ τὰς Ἡλεκτρύωνος βοῦς ἀνείλον τοὺς τῆς Ἀλκμήνης ἀδελφοὺς τῶν θρεμμάτων ἐπεραγωνιζομένους. τοῦ δὲ Ἀμφιτρίωνος βουλομένου αὐτῇ¹ συνελθεῖν, οὐ πρότερον αὐτῷ² ἐπέσχετο, πρὶν ἢ παρὰ τῶν ἀδελφοκτόνων εἰσπράξῃται τιμωρίαν.³ ὁ δὲ ἐπιστρατεύσας ἀνείλεν αὐτούς. κατὰ δὲ τὴν αὐτὴν νύκτα συνέρχονται⁴ αὐτῇ ἀμφότεροι, ὃ τε Ζεὺς καὶ ὁ Ἀμφιτρύων, ὁ μὲν ἐκ⁵ τοῦ πολέμου ὑποστρέψας, Ζεὺς δὲ βουληθεὶς τοῖς⁶ ἀνθρώποις βοηθὸν γεντῆσαι. ἡ δὲ κύει ἐκ μὲν Ἀμφιτρίωνος Ἰφικλέα, ἐκ δὲ Διὸς Ἡρακλέα. ὃς καὶ⁷ ἐπὶ Κύνκον Ἄρεος υἱὸν ἡνίοχον ἔχων Ἰόλαον στρατεύεται, ὃς τοὺς τὰς δεκάδας⁸ ἄγοντας εἰς Πυθῶν περιεσύλα.⁹ σκεπασθεὶς οἷν ἡφαιστοτεύκῳ ὑσπίδι πρόσεισιν¹⁰ εἰς Τραχίνα πρὸς Κήῦκα. συμβαλὼν δὲ τῷ Κύνκῳ αὐτὸν μὲν ἀναιρεῖ, τὸν δὲ Ἄρην ὑπερασπίζοντα τοῦ υἱοῦ κατὰ μηρὸν τιτρώσκει, καὶ¹¹ οὕτως ἔρχεται πρὸς Κήῦκα· ἦν δὲ ὁ Κήϊος γαμβρὸς Κήϊκος ἐπὶ θυγατρὶ Θεμιστονόῃ.¹²

B.

Οἱ Τάφιοι καὶ οἱ Τηλεβοαὶ εἰς ἔριν ἐλθόντες πρὸς τοὺς ἀδελφοὺς τῆς Ἀλκμήνης ἐφόνευσαν αὐτούς. αὐτὴ δὲ τὸν ἑαυτῆς γάμον ἐκήρυττε γαμεῖσθαι τῷ διγαμείῳ διεκδικῆσαι τὸν θάνατον τῶν ἀδελφῶν αὐτῆς. περιμερχομένη οἷν ἐπὶ τοῖς τοῖσις ἦλθεν ἐν Θήβαις, ὅπου ἐδοῦλεν ὁ Ἀμφιτρίων τότε.

¹ αὐτῇ βουλομένου συνεισελθεῖν N.

² αὐτῷ om. N.

³ πρὶν ἢ τῷ ἀδελφοκτόνῳ εἰσπράξαι τιμωρίαν N.

⁴ ἀμφότεροι συνέρχοντο αὐτῇ N.

⁵ ἀπὸ N.

⁶ τοῖς om. N.

⁷ καὶ om. N. τὸν ἄρεος υἱὸν N.

⁸ δεκάτας Schoemann.

⁹ ἐσύλα N.

¹⁰ πρόσεισιν N.

¹¹ ἀλλ' N.

¹² πρὸς κήνκα, τὸν πενθερὸν κύκκον τὸν (l. τοῦ) γήμαντος θεμιστονόην N. (Vulg. θεμιστονόμη.)

κακῆϊνος ὑπέσχετο αὐτῇ. * * *¹ ὁ Ἀμφιτρύων ὁ τῆς Ἀλκμήνης σὺν
 εἰνος τὸν τῆς ἑαυτοῦ γυναικὸς πατέρα Ἡλεκτρυῶνα ἀποκτείνας.

Γ.

Τῆς Ἀσπίδος ἡ ἀρχὴ ἐν τῷ Ὄ Καταλόγῳ φέρεται μέχρι στίχων ν' καὶ
 ς.² ὑπόπτεικε³ δὲ Ἀριστοφάνης, οὐχ ὁ κωμικὸς, ἀλλὰ τις ἕτερος, γραμ-
 ματικὸς, ὡς οὐκ οὔσαν αὐτὴν Ἑσιόδου, ἀλλ' ἑτέρου τινὸς τὴν Ὀμηρικὴν
 ἀσπίδα μιμήσασθαι προαιρουμένην.⁴ Μεγακλῆς δὲ ὁ Ἀθηναῖος γνήσιον
 μὲν οἶδε τὸ ποίημα, ἄλλως δὲ⁵ ἐπιτιμᾷ τῷ Ἑσιόδῳ. ἄλογον γάρ φησι
 ποιεῖν Ἡφαιστον τοῖς τῆς μητρὸς ἐχθροῖς ὅπλα παρέχοντα.⁶ Ἀπολλώ-
 νιος δὲ ὁ Ῥόδιος ἐν τῷ γ' φησὶν αὐτοῦ⁷ εἶναι, ἕκ τε τοῦ χαρακτῆρος καὶ ἐκ
 τοῦ⁸ τὸν Ἰόλαον ἐν τῷ Καταλόγῳ εὐρίσκειν ἡμινοῦντα τῷ Ἡρακλεῖ.
 ὡσαύτως δὲ καὶ Στησίχορος⁹ φησιν Ἑσιόδου εἶναι τὸ ποίημα.

¹ "Videtur addendum καὶ ἐγένετο." Goettling.

² ν καὶ σ N. Ald., with the Vulgate text. ν' καὶ ς' Heinrich attar Petit.

³ διὸ καὶ ὑπόπτεικεν N., and om. οὐχ ὁ—γραμματικὸς.

⁴ add. N. κέχρηται δὲ ἐν ἀρχῇ ὑποθέσει τοιᾷδε. τάφιοι στρατεύσαντες, &c. (arg. A.)

⁵ καὶ ἄλλως ἐπιτιμᾶται ἡσιόδῳ N., which has this part of the argument (Μεγακλῆς —ποίημα) on v. 139 of the poem.

⁶ ποιεῖν ὅπλα ἡφαιστον τοῖς τῆς μητρὸς ἐχθροῖς N., om. παρέχοντα.

⁷ αὐτὴν N.

⁸ καὶ τοῦ πάσαι τὸν Ἰόλαον N.

⁹ καὶ στησίχορος δὲ φησὶν N. The name is probably corrupt.

ΑΣΠΙΣ ΗΡΑΚΛΕΟΥΣ.

*Η οἷη προλιποῦσα δόμους καὶ πατρίδα γαῖαν
ἦλυθεν ἐς Θήβας μετ' ἀρήϊον Ἀμφιτρύωνα

2. ἀρέγιον

1. δόμον N.

2. εἰς N.

1. In the *Γυναικῶν κατάλογος*, from which the first part of this poem is stated, in one of the Greek arguments, to have been borrowed, Hesiod had commenced each description of his heroines with ἡ οἷη, 'or like as'—, whence the name *Eoïae*, *μεγάλαι Ἥοῖαι*, was given to that portion of the poem,—for there is every probability that the *Ἥοῖαι* and the *Κατάλογος* are two names of the same or parts of the same poem, at least in their later recension. The long description of Alcmena's beauty and of the amour of Zeus has no connexion with the general subject, beyond showing cause for the innate valour of Hercules. Goettling therefore distinguishes 1—56 from the rest, as probably prefixed by a rhapsodist. K. Müller also (*Hist. Gr. Lit.* p. 98) says, "It is clear to every reader of the poem that the first 56 verses are taken out of the *Eoïae*, and only inserted because the poem itself had been handed down without an introduction." On the highly probably supposition, that the 'Shield of Hercules' was composed in a much later age than Hesiod's, we may still have in this prooemium a considerable fragment of a genuine lost poem.

2. *μετὰ* with an accusative necessarily means 'after,' or 'following Amphitryon.' We should have rather expected

μετ' ἀμύμονος or *ἀρήϊου Ἀμφιτρύωνος*, 'with her husband Amphitryon.' There is some confusion in the legend. Here Amphitryon is represented as banished (by Sthenelus, king of Argos) for slaying Electryon, after he had married Alcmena; so that his wife followed him into exile, from Argos to Thebes. Tzetzes; *φεύγει εἰς Θήβας μετὰ Ἀλκμήνης, οὐ πρὶν μίγῃς ταύτῃ, πρὶν εἰς τέλος ἀφανίσαι Ταφίους δίκην δόντας τῶν φόνων τῶν τῆς Ἀλκμήνης ἀδελφῶν*. But according to another account, he slew Electryon, in conjunction with the Taphii, in a dispute about his patrimony, which also caused the death of his sons, the brothers of Alcmena. In consequence of this, Alcmena promised her hand to the avenger of her brothers. Amphitryon undertook and performed the task, by slaying his former allies the Taphii, and so received her hand *after* the banishment. Apollonius, i. 747, represents the quarrel about the oxen as between the Teleboae and the brothers of Alcmena; *ἐν δὲ βοῶν ἔσκειν λάσιος νομὸς, ἀμφὶ δὲ βουσί Τηλεβοαὶ μάρναντο καὶ νῆες Ἠλεκτρώωνος, οἱ μὲν ἀμειβόμενοι, ἅπαρ οὔγ' ἐθέλοντες ἀμέρσαι, ληίσταί Τάφιοι*. That the whole story is a solar myth, and Electryon another name of Ἠλέκτωρ, the sun, is self-evident.

Ἄλκμήνῃ. θυγάτηρ λαοσσόου Ἡλεκτρύωνος.

ἥ ῥα γυναικῶν φῦλον ἐκαίνυτο θηλυτεράων

εἶδεῖ τε μεγέθει τε νόον γε μὲν οὔτις ἔριζε 5

τάων, ἃς θνηταὶ θνητοῖς τέκον εὐνηθεῖσαι.

τῆς καὶ ἀπὸ κρήθῃ βλεφάρων ἥτ' ἀπο κυανέων

τοῖον ἄηθ' οἶόν τε πολυχρύσου Ἀφροδίτης.

ἥ δὲ καὶ ὥς κατὰ θυμὸν ἐὼν τίεσκεν ἀκοίτην,

ὥς οὔπω τις ἔτισε γυναικῶν θηλυτεράων. 10

ἥ μὴν οἱ πατέρ' ἐσθλὸν ἀπέκτανε ἱφὶ δαμάσσας

3. λαφοσσόου

5. εἶδεῖ

8. ἄηθ'

9. ἐφ' ὃν

11. φοι ἱφὶ

5. γέ μιν N.

7. κυανέων N, Ald. κυανέων O.

9. καὶ ὃς N.

11. ἥ μὲν O. οἱ om. Ald. ἀπέκτεινεν N.

4. ἐκαίνυτο, 'surpassed.' Hesych. ἐνίκα. This word is once used in Homer, Od. iii. 282, φρόντιν Ὀνητορίδην, ὃς ἐκαίνυτο φῦλ' ἀνθρώπων νῆα κυβερνήσαι. Also by Moschus, *Eurota*, v. 91, τοῦ δ' ἄμβροτος ὁδμὴ τηλόθι καὶ λειμῶνος ἐκαίνυτο λαρὸν αὐτῆν. It is of rare occurrence in this tense, which is perhaps the only one in use; for it seems that κέασμαι (root *kas* or *kad*) is erroneously referred to καίνυμαι, though it takes the same construction, as Il. xiii. 431, πᾶσαν γὰρ ὀμηλικὴν ἐκέαστο κάλλει καὶ ἔργοισιν. Analogous deponent forms are αἰνυμαι, λάζνυμαι.—θηλυτεράων, from a positive *θηλύτερος*, like ὀρίστερος, ἀγρότερος, ἀμφοτέρος.

5. γε μὲν, 'but,' *verum*. See Opp. 772. The connexion is 'She surpassed mortal women in grace; but as for intellect, none could vie with her in that except goddesses.'

7. κρήθεν, for κάρθεν, a synonym of κρατός.—βλεφάρων; if from βλέφαρον, should not take the purely feminine form κυανέων. Hence some have supposed a nominative ἡ βλεφάρα or ἡ βλέφαρος. The Schol. B. on Il. xix. 1, says the termination in *ᾶων* is the Boeotian dialect, and he cites Κρητῶν for Κρητῶν, νησῶν for νήσων, and the present passage as proving that it was also the neuter genitive. Perhaps, ἀπὸ κρήθῃν τ' ὀφρύων τ' ἀπὸ κ.τ.λ., since Theocritus has κυανόφρυς νύμφα, iii. 18, and Homer, κυανέρισιν ἐπ' ὀφρύσι νεύσει

Κρονίων. Or, βλεφάρων ἅπο κυανέων τε. One or two MSS. give κυανέωντων or —ώντων.

8. ἄητο, *spiravit*. Virg. (*Aen.* i. 403) 'Ambrosiaeque comae divinum vertice odorem spiravere.' Fragrance was a peculiar attribute of a divine person. τίς ἀχὼ, τίς ὁδμὰ; asks Prometheus (v. 115). ὦ θεῖον ὁδμῆς πνεῦμα, Hippolytus exclaims of Artemis, v. 1391. And so the gift of fragrance is imparted to Berenice by Venus, Theocr. xvii. 36, τὰς μὲν Κύπρον ἔχοισα Διώνας πότνια κόρα Κόλπον ἐς εὐώδη ραδινὰς ἐσεμάξατο χεῖρας. Theognis says all Delos was filled with fragrance when Apollo was born, v. 5—9. The construction is the same as the neuter adjective and the double genitive with ὄζειν, e. g. ἡδὺ ὄζει χιτῶνος μύρον. So here Alemena is said ὄζειν κρατὸς τοῖον οἶον Ἀφροδίτης. This seems a truer explanation than the supposing an ellipse of ἄημα or πνεῦμα.

9. καὶ ὥς, even though he was in banishment for having slain her own father. So Goettling. "Quamvis pulcherrima esset," says Robinson, who finds here a sarcasm on fair women. But the sense really depends on ἥ μὴν following, which is equivalent to καίτοι. She loved her husband, though he was the slayer of her own father. As if the poet had said, 'In truth, he had slain her father; but even as the homicide she loved him.'

χωσάμενος περὶ βουσί· λιπὼν δ' ὄγε πατρίδα γαῖαν
 ἐς Θήβας ἰκέτευσε φερεσσακέας Καδμείους.
 ἔνθ' ὄγε δώματ' ἔναιε σὺν αἰδοίῃ παρακοίτι
 νόσφιν ἄτερ φιλότῃτος ἐφίμερον, οὐδέ οἱ ἦεν 15
 πρὶν λεχέων ἐπιβῆναι εὐσφύρου Ἥλεκτρωνύης.
 πρὶν γε φόνον τίσαιοτο κασιγνήτων μεγαθύμων
 ἥς ἀλόχου, μαλερῶ δὲ καταφλέξαι πυρὶ κώμας
 ἀνδρῶν ἡρώων Ταφίων ἰδὲ Τηλεβοάων.
 ὥς γάρ οἱ διέκειτο, θεοὶ δ' ἐπιμάρτυροι ἦσαν 20

12. βοσί 15. 20. Foi 18. σφῆς

15. οὐ γάρ οἱ the MSS. 18. πυρὶ καταφλέξει κώμας N. 19.
 ἥδὲ N. 20. ἔσσαν N.

12. *περὶ βουσί*, 'about some oxen.' It is quite clear from v. 82, *κτείνας Ἥλεκτρωνῶνα βοῶν ἔνεκ' εὐρυμετώπων*, that the poet represents this quarrel as the cause of Electryon's death, whether it was *ἄκων* or *ἐκὼν φόνος* on the part of Amphitryon. Goettling needlessly reads *πέρι*, for *περισσῶς*, "*iratus erat bubus, uno alterove extra agmen evagantibus*," supposing (with Tzetzes) the slaughter to have been unintentional.—*λιπὼν*, for *φυγῶν*, 'being banished in consequence.' This would mean 'retiring from it,' if the deed was accidentally done, as Theseus did in Eur. Hipp. 37, *ἐναντίαν ἔκδημον αἰνέσας φυγῆν*.

13. *ἰκέτευσε*, 'came as a suppliant'; where the double notion of *ἰκέτης* and *ἰκέσθαι* may be noticed, as *ἐς Πηλῆ' ἰκέτευσε*, Hom. Il. xvi. 574. *Καδμείους* may thus be taken as an additional accusative of motion towards, rather than simply exegetical of *ἐς Θήβας*. Goettling explains, *ἐς Θήβας ἐλθὼν ἰκέτευσε Καδμείους*. Hesychius does not distinguish the two peoples: *Τηλεβοάοι* οἱ *Τάφιοι*.

14. *ἔναιε*. The imperfect implies duration.

15. *οὐδέ οἱ* Hermann for *οὐ γάρ οἱ*, since *οἱ* is properly a digammated word. Cf. v. 20, *ὥς γάρ Foi διέκειτο*. But in Il. xxiv. 53, there is clearly no digamma, *μὴ ἀγαθῷ περ ἔοντι νεμεσσηθῶμεν οἱ ἡμεῖς*. Ibid. xxiii. 865, *μέγῃρε γάρ*

οἱ τὸδ' Ἀπόλλων. See on Opp. 526, *οὐ γάρ οἱ ἥελιος κ.τ.λ.*

17. *πρὶν τίσαιοτο*, *antequam ultus esset*. The optative is used in past narration where, in present time, a negative preceding, *πρὶν ἂν* with the subjunctive would have expressed the unfulfilled condition; *οὐκ ἔστι μοι εὐνῆς ἐπιβῆναι, πρὶν ἂν τίσωμαι*. If the poet had been describing the event as accomplished, not merely as pending, he would have said *οὐκ ἐπέβη εὐνῆς, πρὶν ἐτίσαιο κ.τ.λ.*—It is clear that he makes the slaughter of Alcmena's brothers by the Taphii (pirates inhabiting some of the Echinad group of islets) quite a distinct matter from the slaughter of Electryon by Amphitryon. The latter event had not interrupted the harmony of married life. The condition of matrimonial abstinence until vengeance for the brothers had been taken, seems to be represented as a compact made afterwards quite independently.

18. *καταφλέξει* (opative), *incendisset*. Ar. Pac. 608, *πρὶν παθεῖν τι δεινόν, αὐτὸς ἐξέφλεξε τὴν πόλιν*. Il. xxii. 512, *ἀλλ' ἦτοι τὰδε πάντα καταφλέξω πυρὶ κηλέφ*.

19. The Taphii are called *ἥρωες* because the profession of a pirate was rather honourable than otherwise, Thuc. i. 5.

20. *διέκειτο*, 'it was agreed between them.'

τῶν ὅγ' ὀπίζετο μῆριν, ἐπείγετο δ' ὅ τι τάχιστα
 ἰκτελέσται μέγα ἔργον, ὃ οἱ Διόθεν θέμις ἦεν.
 τῷ δ' ἅμα ἰέμενοι πολέμοιό τε φυλόπιδός τε
 Βοιωτοὶ πλῆξιπποι, ὑπὲρ σακέων πνείοντες,
 Λοκροὶ τ' ἀγχέμαχοι καὶ Φωκῆες μεγάλθυμοι 25
 ἔσποντ'. ἦρχε δὲ τοῖσιν εὖς πάϊς Ἀλκαῖοιο
 κυδιῶν λαοῖσι. πατήρ δ' ἀνδρῶν τε θεῶν τε
 ἄλλην μῆτιν ὕφαινε μετὰ φρεσίν, ὅφρα θεοῖσιν
 ἀνδράσι τ' ἀλφιστῆσιν ἀρῆς ἀλκτῆρα φυτεύσαι.
 ὦρτο δ' ἀπ' Οὐλύμποιο δόλον φρεσὶ βυσσοδομεύων, 30
 ἱμείρων φιλότητος ἐϋζώνοιο γυναικὸς,
 ἐννύχιος· τάχα δ' ἴξε Τυφαόνιον· τόθεν αὖτις
 Φίκιον ἀκρότατον προσεβήσατο μητίετα Ζεὺς.

22. Φέργον Φοι 27. λαφοῖσι

24. πλῆξιππου N. 25. φυκῆες O. 26. τοῖσι N. ἔσποτο O.
 28. ὥς γὰρ O. 29. ἀνδράσιν ἀλφιστῆσιν NO. φυτεύσῃ N. φυτεύσαι
 O, Ald. 32. ἴξε O. ἴξε N. τότε δ' αὖτις O. τότε αὖθις, Ald.
 πόθεν αὖθις N. 33. φοίκιον N. φύκιον O.

21. ὀπίζετο μῆριν, he stood in awe of their resentment if he should break a solemn promise to which they had been made witnesses.

22. Διόθεν θέμις, 'allowable by divine law' (*fas*). It was not ἀνόσιος φόβος, but a positive duty devolving on him as the nearest relative, the father, Electryon, having been previously slain.—μέγα ἔργον. sc. δεινὸν, ἐπίμορφον. Cf. inf. 38.

22. ὑπὲρ σακέων. The custom of exposing the face above the rim of the large oblong shield is mentioned in Eur. Phoen. 1381, εἰ δ' ὅμμι' ὑπερσχὸν ἵππος ἄτερος μάθοι. Here it is mentioned as an act of brave defiance.—πνείοντες, sc. μένος, like the Homeric μένεα πνείοντες Ἀχαιοί.

26. πάϊς Ἀλκαῖοιο, Amphitryon. Hence the descendant Hercules was called Alcides. Eur. Herc. F. 2, Ἀργεῖον Ἀμφιτρύων', ὃν Ἀλκαῖός ποτε ἔτιχθ' ὁ Περσέως.

28. ἄλλην μῆτιν. While Amphitryon was absent from home, Zeus bethought

himself of the opportunity of begetting Hercules from Alcmena. Amphitryon himself, glorying in his hosts, and absorbed in the expedition, had his attention meanwhile directed to other objects.

29. ἀρῆς ἀλκτῆρα, a warder-off of harm. Cf. Theog. 657. inf. v. 128. Goettling, following Hermann, wrongly states that this ἀρή was not used by the tragic writers, but only ἀρὰ 'a curse.' Cf. Aesch. Suppl. 77, ἔστιν δ' ἐκ πολέμου τειρομένοις βωμὸς ἀρὰς φνγάσιν ῥῦμα. Schol. Med. ῥῦμα τῆς βλάβης. Od. ii. 59, ἀρὴν ἀπὸ οἴκου ἀμύναι. Hesych. ἀρή· βλάβη ἢ ἐν τῷ Ἀρεῖ.—For φυτεύσαι (like καταφλέσαι sup. 18, a less common form of the optative), good copies give φυτεύσῃ, which Gaisford adopts, and so Schoemann.

30. δόλον. Because he assumed the form of her husband Amphitryon, as described in Plautus' comedy of that name.

32. Τυφαόνιον. A peak (grotto?) on Parnassus, so called perhaps from some

ἔνθα καθεζόμενος φρεσὶ μῆδετο θέσκελα ἔργα·
 αὐτῇ μὲν γὰρ νυκτὶ τανυσφύρου Ἥλεκτρυώνης 35
 εὐνῇ καὶ φιλότῃ μίγῃ, τέλεσεν δ' ἄρ' ἐέλδωρ,
 αὐτῇ δ' Ἀμφιτρύων λαοσσόος, ἀγλαὸς ἥρως,
 ἐκτελέσας μέγα ἔργον ἀφίκετο ὅνδε δόμονδε.
 οὐδ' ὄγ' ἐπὶ δμῶας καὶ ποιμένας ἀγροιώτας
 ὄρτ' ἰέναι, πρὶν γ' ἧς ἀλόχου ἐπιβήμεναι εὐνῆς· 40
 τοῖος γὰρ κραδίην πόθος αἴνυτο ποιμένα λαῶν.
 ὥς δ' ὅτ' ἀνὴρ ἀσπαστὸν ὑπεκπροφύγῃ κακότητα
 ἰούσου ὑπ' ἀργαλέης ἢ καὶ κρατεροῦ ὑπὸ δεσμοῦ,
 ὥς ῥα τότε Ἀμφιτρύων χαλεπὸν πόνον ἐκτολυπέυσας

34. Φέργα 36. ἐφέλδωρ 37. λαοσσόος 38. Φέργον Φόνδε
 40. πρὶν σῆς

35. τανυσφύρον N. τανυσφύρω ἡλεκτρυνώνη O. 36. ἐν φιλότῃ
 N. δ' ἔθ' ἐλδωρ N. 42. ὑπεκπροφύγῃ N. ὑπεκπροφύγῃ (by correc-
 tion) O. ὑπεκπροφύγοι Ald. 44. ὥς ἄρα N. ἐκτολμῆσας Ald.

volcanic effects or appearances, like the
 gas in the cave of Trophonius.—Φίκιον,
 another promontory, called after the
 Sphinx (Φίκα, Theog. 326), not far from
 Thebes, and supposed to have been the
 σκοπιὰ of that monster in her attacks
 upon the Theban citizens. Hesych.
 Φίκιον ὕρος Θηβῶν.—τόθεν, *exinde*: or
 for ὅθεν. The Harl. MS. has τότε δ',
 a good reading.

34. θέσκελα, θαυμαστά, θεῖα. Curtius,
 Gr. Et. 461, compares θέσπις, θέσφατος,
 and θεσπέσιος, and traces all these forms
 to a root σеп = σεκ, distinct from *Fep*
 (εἰπεῖν and ἔπος). Others, with Butt-
 mann, think ἔκελος or ἰσκέλος is con-
 tained in the compound.

35-7. αὐτῇ, for τῇ αὐτῇ. See Opp.
 350. Apollonius often uses this idiom,
 e. g. αὐτὴν ὁδὸν, 'on the same expedi-
 tion,' i. 199. 1259. ἡματι δ' αὐτῷ, 'on
 the same day,' ii. 964. Cf. Od. xvi. 138,
 ἢ καὶ Λαέρτῃ αὐτὴν ὁδὸν ἄγγελος ἔλθω.
 The Harl. MS. gives τανυσφύρω Ἥλεκ-
 τρυώνῃ, which is perhaps a better read-
 ing.—Aristophanes alludes to this story
 about Zeus, Av. 558.

39. ποιμένας ἀγροιώτας, like ποιμένες

ἄγραυλοι, Theog. 26, living in the ἀγροὺς
 apart from the ἄστυ, and so requiring
 the space of a day or more to visit
 them. It was the custom in the heroic
 ages, on returning after a long absence,
 to visit first the country farm, then the
 town house. Thus we read of Tele-
 machus, in Od. xv. 503, parting with
 his friends the Spartan sailors in these
 words; ὑμεῖς μὲν νῦν ἄστυδ' ἐλαύνετε νῆα
 μέλαιναν, αὐτὰρ ἐγὼν ἀγροὺς ἐπιείσομαι
 ἡδὲ βοτῆρας· ἐσπέριος δ' εἰς ἄστυ ἰδὼν ἐμὰ
 ἔργα κάτειμι. Goettling's idea is far-
 fetched; "Nempe boves ut praedam se-
 cum duxerat Amphitryo, quos, quan-
 quam eorum cura injungenda familiae
 esset, prae magno Alcumenae amore
 neglexit." It was not the part of the
 ποιμῆν to take charge of oxen.—On πρὶν
 γ' see inf. v. 59.

42. ἀσπαστὸν, for ἀσπασίως. Od. v.
 398, ὥς Ὀδυσῆ' ἀσπαστὸν εἰσάσαστο γαῖα
 καὶ ὕλη.—On ὑπὸ, 'from under,' see Opp.
 584.

44. Hesych. ἐκτολυπέυσας· τελειώσας.
 The root is *ταλ*, *τολ*, as in *tollo*, *tolero*,
τάλας and *τλήναι*.

ἀσπασίως τε φίλως τε ἐὼν δόμοι·ν εἰσαφίκανε. 45
 παρηνύχιος δ' ἄρ' ἔλεκτο σὺν αἰδοίῃ παρακοίτῃ,
 τερπόμενος δώροισι πολυχρύσου Ἀφροδίτης.
 ἦ δὲ θεῶν δμηθεῖσα καὶ ἀνέρι πολλὸν ἀρίστῳ
 Θήβῃ ἐν ἑπταπύλῳ διδυμάονε γείνατο παῖδε, 50
 οὐκέτ' ὅμᾳ φρονέοντες· κασιγνήτω γε μὲν ἦσθην·
 τὸν μὲν χειρότερον, τὸν δ' αὖ μέγ' ἀμείνονα φῶτα,
 δεινὸν τε κρατερόν τε, βίην Ἡρακληεῖν·
 τὸν μὲν ὑποδμηθεῖσα κελαινεφεΐ Κρονίῳνι,
 αὐτὰρ Ἴφικλῇ λαοσσόῳ Ἀμφιτρύωνι,
 κεκριμένην γενεήν· τὸν μὲν βροτῶ ἀνδρὶ μιγείσα, 55
 τὸν δὲ Διὶ Κρονίῳνι, θεῶν σημάτωντορι πάντων.
 ὃς καὶ Κύκνον ἔπεφνεν, Ἀρητιάδην μεγάλθυμον.
 εὔρε γὰρ ἐν τεμένει ἑκατηβόλου Ἀπόλλωνος
 αὐτὸν καὶ πατέρα ὄν, Ἀρην, ἄτον πολέμοιο,

45. *Feon*54. *Fiφικλέα λαφοσσόφω*
59. *sfon* Ἀρην ἄτατον58. *Feκατηβόλου*

45. *φιλίως τε* Ald. 46. *παρακοίτη* O. 49. *θήβῃ ἐφ'* O.
 50. *κασιγνήτων* O. 54. *ιφικλῇ λαοσσόφω* N. *ιφικλῇ δορυσσόφω* O.
Ἴφικλῆα γε δορυσσόφω Ald. 56. *θεῶν om.* O. 59. *ἄτον πολέμοιο*
(ā in an erasure) O.

50. οὐκέτι κ.τ.λ. Up to a certain point, viz. that of birth, they were twins; beyond that, in disposition, they differed. Goettling well compares Theocr. xxiii. 2, τὰν μορφὰν ἀγαθῶ, τὸν δὲ τρόπον οὐκέτ' ὁμοίω. Similarly Aesch. Ag. 121, ἰδὼν δύο λήμασι δισσοῦς Ἀτρεΐδας μαχίμους—ἦσθην vulg., and this (as from the root εσ) is an earlier form than ἦσθην.—γε μὲν, sup. v. 5.

53—4. Either this or the next distich, expressing the same thing, appears to have been interpolated.

55. *κεκριμένην*, distinct, separate. Pind. Nem. vi. 2, *κεκριμένα δύναμις*. See Opp. 670.

57. ὃς καί. ('Brave indeed he must have been', when he slew even Cygnus, the valiant son of the war-god.' The connexion is somewhat abrupt and artificial, and perhaps the result of compari-

lation.—Ἀρητιάδην, as if from Ἀρητίας, seems a doubtful form. Perhaps Ἀρητιάδην, like Ἰαπετιονίδης, Ταλαϊονίδης, Ὑπεριονίδης.

58. *τεμένει*. At Pagasae in Thessaly, where Apollo had a noted shrine. See inf. v. 70. From this locality the robber Cygnus issued forth to rob the people on the adjacent sacred road to Delphi.

59. *πατέρα ὄν*. It is evident that ὄν must have had not only the digamma, but the sibilant in place of the aspirate. Not only the metre requires this, but the analogy of the Latin *suus*; and further, the form *σφὸς* (*σFds*) actually occurs, e.g. Theog. 398, σὺν σφοῖσιν παῖδεσσι. Hom. Od. xxiv. 411, παρὰ Δόλιον πατέρα σφόν. Apoll. Rhod. i. 890, σφοῖσιν—ἐν μεγάροισιν. In v. 40 supra, for πρίν γ' ἦς ἀλόχου κ.τ.λ. we should perhaps restore πρίν ἦς or πρίν σφῆς. The

τεύχεσι λαμπομένους σέλας ὥς πυρὸς αἰθομένοιοι, 60
 ἑσταότ' ἐν δίφρῳ· χθόνα δ' ἔκτυπον ὠκέες ἵπποι
 ὑύσσοντες χηλῇσι, κόνις δέ σφ' ἀμφιδεδήει
 κοπτομένη πλεκτοῖσιν ὑφ' ἄρμασι καὶ ποσὶν ἵππων.
 ἄρματα δ' εὐποίητα καὶ ἀντυγες ἀμφαράβιζον,
 ἵππων ἱεμένων· κεχάρητο δὲ Κύκνος ἀμύμων, 65
 ἑλπόμενος Διὸς νῖδον ἀρήϊον ἡνίοχόν τε
 χαλκῷ δηώσειν καὶ ἀπὸ κλυτὰ τεύχεα δύσειν.
 ἀλλὰ οἱ εὐχωλέων οὐκ ἔκλυε Φοῖβος Ἀπόλλων·
 αὐτὸς γάρ οἱ ἐπῶρσε βίην Ἡρακληεῖην.
 πᾶν δ' ἄλσος καὶ βωμὸς Ἀπόλλωνος Παγασαίου 70
 λάμπεν ὑπαὶ δεινοῖο θεοῦ τευχέων τε καὶ αὐτοῦ·

66. *ἑλπόμενος ἀρέϊον*68—9. *For*

61. *ἑσταῶδ' ἐν διφρῳ* O. *ἔκτυπον* N.
 67. *δαΐώσειν* Ald. *δηΐώσειν* NO. *δώσειν* N.

66. *ἡνίοσχόν τε* O.
 69. *om.* N.

γ' was doubtless a mere metrical insertion.—*Ἄρην* seems a later form of the accusative, which was *Ἄρη* at least in early Greek. Hermann proposed *Ἀρη'*, which is a common form in Homer. See Theog. 922. —*ἄτον* 'insatiable.' According to analogy, this should be contracted from *ἄατος*, since the double *a* exists in the non-privative root *ἄάω*. Cf. *ἄαται* inf. v. 101. Buttmann however (Lexil. in v.) distinguishes *ἄάω*, 'to hurt,' whence *ἄατος*, from *ἄω*, 'to satiate,' whence *ἄτος* and *ἄατος*, remarking that *ἄ* only becomes *ἄᾶ* when originally contracted. The quantity of the *a* is made doubtful by *ἄατος* in Theog. 714. Apollonius has *ἄατος ὕβρις*, i. 459.

61. The reading of MS. Harl. (O) points to a variant *ἑσταῶτ' ἐν διφρῳ*.—*ἔκτυπον*, the second aorist of *κτυπέω*, is properly intransitive; yet in Eur. *Troad.* 1306 we have *χερσὶ γαίαν κτυποῦσα δισσαῖς*. Here perhaps *χθόνα* should be construed with *ὑύσσοντες*. Gaisford places a comma after *ἵπποι*.

63. *πλεκτὰ ἄρματα* are chariots compounded of many pieces fastened into each other, *κολληέντα* inf. v. 309, or possibly of wicker-work, like our light basket carriages.

64. *ἄντυγες*, which commentators persist in explaining the rail or rim of a car, are the two loops or semicircles at the hinder part, constantly represented on Greek vases.

65. *ἀμύμων*, as an epic epithet, describes physical rather than moral characteristics, and means 'brave,' 'handsome,' 'doughty.'—*κεχαρημένος*, as if from *χαρέω*, occurs in Eur. *Iph. A.* 200, in Theocritus and in the Homeric hymns, but not in the *Iliad* or *Odyssey*.

68. *εὐχωλέων*, his vauntings, his boasts. Goettling regards it as a synonym of *εὐχέων*, and understands by it the promise of an altar to Apollo at Pagasae, which promise Apollo did not hear favourably, because Cycnus plundered his Delphic *θεῶροι*. On the contrary, Apollo himself had incited Hercules to attack him, v. 69. It was the custom of heroes, before attempting some decisive stroke, to offer their prayers to some patron god. This is constantly mentioned in Homer. This last verse is wanting in the Emmanuel MS.

71. The syntax is, *ὕπδ τευχέων θεοῦ* (*Ἄρεος*) *καὶ ὕπ' αὐτοῦ τοῦ θεοῦ*.

πῦρ δ' ὡς ὀφθαλμῶν ἀπελάμπετο. τίς κεν ἐκείνω
 ἔτλη θνητὸς ἐὼν κατεναντίον ὀρμηθῆναι
 πλὴν Ἡρακλῆος καὶ κυδαλίμου Ἰολάου ;
 [κείνων γὰρ μεγάλη τε βίη καὶ χεῖρες ἄαπτοι 75
 ἐξ ὧμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.]
 ὃς ῥα τόθ' ἠνίοχον προσέφη κρατερὸν Ἰόλαον
 Ἥρως ὦ Ἰόλαε, βροτῶν πολὺ φίλτατε πάντων,
 ἦ τι μέγ' ἀθανάτους μάκαρας, τοῖ' Ὀλυμπον ἔχουσιν,
 ἦλινεν Ἀμφιτρύων, ὅτ' εὖστέφανον ποτὶ Θήβην 80
 ἦλθε λιπὼν Τίρυνθον, εὐκτίμενον πτολίεθρον,
 κτείνας Ἠλεκτρύωνα βοῶν ἔνεκ' εὐρυμετώπων·
 ἴκετο δ' εἰς Κρεῖοντα καὶ Ἠνιόχην τανύπεπλον,
 οἳ ῥά μιν ἡσπάζοντο καὶ ἄρμενα πάντα παρεῖχον.

74. *Ἰολάου*77—8. *Ἰόλαον—Ἰόλαε*82. *βοῶν*

72. *ἐκείνω* N. *ἐκείνων* O. 76. *στιβαροῖσι μέλεσσι* N. *στιβαροῖσι*
μέλεσιν O. 79. *ἦτοι μετ'* NO, Ald. *μάκρας* N. 81. *τίρυνθ'* O.
 84. *ἄρματα* N.

75—6. This distich occurs Opp. 148—9, and the latter verse Theog. 152; a fact which in some degree confirms the suspicion that this poem is the work of a later imitator; though here perhaps an interpolator has inserted them. From an epic present *πεφύκω* the imperfect *ἐπέφυκον* was formed. See on v. 228 inf. So Joannes Diaconus: ἀπὸ τοῦ φύω, φύσω, πέφυκα, γίνεται ἕτερος ἐνεστώς, πεφύκω, καὶ ὁ παρατατικὸς ἐπέφυκον.

78. The address of Hercules to his charioteer Iolaus, the son of his half-brother Iphicles, is not very well conceived. To begin the relation of family circumstances at the moment when an enemy, and such an enemy, was desecrated, was not the part of a warrior, with whom discretion should form the basis of valorous daring. Nor is the point of the address very clear: 'Amphitryo had sinned when he left Tirynthus (Tiryns) for Thebes, where Iphicles was born; (i. e. the gods impelled him in their anger, to kill Electryon, the cause of his banishment;) and Iphicles was

foolish in seeking the court of Eurystheus, from whom Hercules has had his twelve labours imposed,' one of which (Eur. Herc. F. 391) was the slaying of Cyenus. All this is *ἀπροσδιόνυσον*, and perhaps, as Thiersch (ap. Goettling) suggested, the whole passage 79—94 is a later interpolation.

80. *ἦλινεν* (*ἁλιταίνω*), 'sinned against.' See on Opp. 330. Apoll. Rhod. ii. 246, *ἦ ῥα θεοὺς ὀλοῇσι παρήλινες ἀφραδίησι*. Theognis v. 1171, *εὖ δέ καὶ αὐτὸς | γνώσῃ, ἐπεὶ μεγάλως ἦλινες ἀθανάτους*.

81. *Τίρυνθος* Gaisford, after Ruhnken and Winterton; two or three MSS. giving *Τίρυνθα*. But Goettling shows that *Τίρυνθος* was a genuine form, like *Κόρινθος*, *Ὀλυνθος*.—*λιπὼν*, see on v. 12. It would seem from this that neither Argos nor Mycenae, but Tiryns was Amphitryon's birth-place.

83. *Ἠνιόχη*, the wife of Creon king of Thebes, is called *Εὐρύδικη* in Soph. Antigone, v. 1180.

84. *ἄρμενα πάντα*. All that was fitting and necessary for ceremonial purification from blood-guiltiness.

ἢ δίκη ἔσθ' ἰκέτησι. τίον δ' ἄρα κηρόθι μᾶλλον. 85
 ζῶε δ' ἀγαλλόμενος σὺν εὐσφύρῳ Ἥλεκτρυνώνῃ,
 ἦ ἀλόχῳ· τάχα δ' ἄμμες ἐπιπλομένων ἐνιαυτῶν
 γεινόμεθ' οὔτε φυνὴν ἐναλίγκιοι οὔτε νόημα,
 σός τε πατὴρ καὶ ἐγώ. τοῦ μὲν φρένας ἐξέλετο Ζεὺς,
 ὃς προλιπὼν σφέτερόν τε δόμον σφετέρους τε τοκῆας
 ὥχετο ἵτιμήσων ἀλιτήμενον Εὐρυσθῆα,
 σχέτλιος· ἦπου πολλὰ μετεστοναχίζειτ' ὀπίσσω
 ἦν ἄτην ἀχέων· ἦ δ' οὐ παλινάγρετός ἐστιν.

87. σῆῃ

93. σῆῃ

85. δίκη Ald. ἰκέτῃ N. τηλόθι Ald. τίον δέ γε O. 87. ἄμμες O.
 88. φρένας ἐναλίγκιον Ald. ἀλίγκιον N. 90. σφετέρων O. δῶμα
 N, Ald. 91. τομήσων Ald. ἀλιτήμενον N. ἀλιτήμνον εὐρυσθέα O.
 92. μάλα Ald. 93. ἄταν N.

85. κηρόθι μᾶλλον occurs Il. ix. 300, xxi. 136.

88. ἐναλίγκιοι, scil. ἀλλήλοις, not τῷ πατρί. Cf. v. 51. Hercules, the Jove-born, could not have used this according to the common maxim, that sons are commonly inferior to their fathers.

89. φρένας ἐξέλετο is again an Homeric phrase. The doctrine alluded to is, that Zeus first infatuates those whom he wishes to ruin: θεὸς μὲν αἰτίαν φύει βροτοῖς, ὅταν κακῶσαι δῶμα παμπήδην θέλῃ, Aesch. frag. 163. Hercules means to say, that Iphicles having foolishly undertaken to revenge himself on Eurystheus, was the cause of the severe labours imposed by that tyrant upon himself.

90. σφέτερον, for ὃν, is like a licence of the later age. Theocritus has σφέτερος for *suus* and σφέτερος for *tuius*. See Cobet, Misc. Crit. p. 410. Suspicious also is the idiom ὥχετο τιμῆσων, 'he went off to punish Eurystheus;' while the old reading ἀλιτήμενον, 'guilty,' 'evil-doing,' derives some support from Od. iv. 807, οὐ μὲν γάρ τε θεοῖς ἀλιτήμενός ἐστιν. The conjecture of Guetius, however, ἀλιτήμερον, 'prematurely born,' i.e. 'missing the right day of birth,' is very probable, and has been admitted by Gaisford and Dindorf. So Tzetzes

appears to have read, διὰ τὸ πρὸ καιροῦ τεχθῆναι. For Eurystheus was born a seven months' child. Cf. Il. xix. 117, ἢ δ' ἐκύει φίλον υἱόν, ὃ δ' ἔβδομος ἐστήκει μείς· ἐκ δ' ἄγαγε πρὸ φόωσδε καὶ ἡλιτόμνηον ἑόντα. Gaisford cites Etym. M. p. 428, 10, ἡλιτόμνηος καὶ ἀλιτήμερος· σημαίνει δὲ τὸν ἐπταμηνιαῖον γεννηθέντα παῖδα.—As for τιμῆσων, (unless we should read δουλεύσων—Εὐρυσθῆι, from Joannes Diaconus,) there can be little doubt that it is incorrectly used for τιμωρησόμενος, 'to punish,' viz. for banishing Amphitryo. He thought to do this, but found out his mistake too late. Goettling explains, "Ad Eurystheum antea Iphicles commigraverat cupidine maxime et spe magni honoris." It seems doubtful if the words can mean 'he went to pay honour to'; it is only with verbs of motion that a future participle is used, implying some action, which *honouring* can hardly be called. It is Greek to say οἴχεται δράσων, but not οἴχεται βασιλεὺς ἐσόμενος, where ὡς ἐσόμενος is the idiom.

93. ἦν ἄτην, his delusion, his mistake: ὀχέων, 'bearing,' is a probable and obvious conjecture. The accusative may indeed depend on μετεστοναχίζετο. But cf. Od. xxi. 302, ἦϊεν ἦν ἄτην ὀχέων ἀεσίφρονι θυμῷ.

αὐτὰρ ἐμοὶ δαίμων χαλεποὺς ἐπέτέλλετ' ἀέθλους.
 ὦ φίλος, ἀλλὰ σὺ θάσσον ἔχ' ἡνία φοινικέοντα
 ἵππων ὠκυπόδων· μέγα δὲ φρεσὶ θάρσος ἀέξων
 ἰθὺς ἔχειν θοὸν ἄρμα καὶ ὠκυπόδων σθένος ἵππων,
 μηδὲν ὑποδδείσας κτύπον Ἄρεος ἀνδροφόνοιο,
 ὃς νῦν κεκληγῶς περιμαίνεται ἱερὸν ἄλσος
 Φοῖβου Ἀπόλλωνος, ἐκατηβελέταο ἄνακτος·
 ἦ μὴν καὶ κρατερός περ ἐὼν ἅαται πολέμοιο.
 Τὸν δ' αὖτε προσέειπεν ἀμώμητος Ἰόλαος·
 ἦθελ', ἦ μάλα δὴ τι πατήρ ἀνδρῶν τε θεῶν τε
 τιμᾷ σὴν κεφαλὴν καὶ ταῦρεος ἔννοσίγαιος,

95

100

97. θοὸν 98. ὑποδδείσας 100. ἑκατηβελέταο ἄνακτος
 101. ἅαται 102. προσέειπεν Ἰόλαος 103. ἦθελ'

97. ἔχων O. 98. ὑποδδείε O. ἄρεως N. 103. ἦθεῖε, ἦ δὴ τι O.
 ἦθεῖε N.

91. One MS. gives ἐπέτειλεν, a probable reading. But we have ἐπετείλατο κέλευθον in Apoll. Rhod. ii. 1097. The meaning is, that the folly of Iphicles was the real cause of the labours being imposed on Hercules.

95. φοινικέοντα (φοινικοῦντα by *synizesis*) means simply 'scarlet-stained,' perhaps like the modern red morocco leather.—The repetition of ἵππων ὠκυπόδων, especially in inverse order, in two consecutive verses, can hardly be genuine. Perhaps, μέγα δὲ φρεσὶ θάρσος ἀέξων μηδὲν ὑποδδείσας κ.τ.λ. (the Harl. MS. giving ὑποδδείε). If (see on v. 78) the whole passage from 79 to 96 has been added, ἦρος ὦ Ἰόλαε, — ἰθὺς ἔχειν κ.τ.λ. will stand for ἔχε or ἔχειν μέμνησο, as inf. v. 119—121.

98. On the double δδ, resulting from δφι, the root of δέισαι, see Curtius, Gr. Et. 616, note, and Scut. 236, ἐπὶ δὲ δεινοῖσι καρήνοισι. Ibid. 195, παρὰ δὲ Δεῖμός τε φόβος τε.

101. ἅαται, 'he will have his fill of war.' From ἅω, *satio*. The context requires that ἅαται should have a future sense, especially as ἦ μὴν is a formula implying a threat unfulfilled; see the editor's note on Aesch. Prom. 928.

Goettling compares the irregular futures ἔδομαι and πίομαι, the latter of which has the ι short in Epic, long in Attic. The formation seems to be ἅω, ἅσω (compare ἅση, *surfeit*), ἅσομαι, the σ being omitted in the third person (as in ἐλά for ἐλάσει), and the ε being changed to a euphonically because a precedes. Buttman has discussed this word at some length in the *Lexilogus*. See also Curtius, 390.

103. ἦθεῖε, 'my good lord,' a term often applied in Homer by an inferior to a superior, or a younger to an elder. Photius: ἦθεῖος· παρὰ Ἰωσι νεωτέρου πρὸς πρεσβύτερον προσαγόρευσις. Probably from σφεθ, the root of ἦθος, (like ἦθας, *synnēthēs*), properly meaning 'my familiar.' Compare ἔτης and ἔταιρος. (Curtius, 251.)

101. ταῦρεος. Why Poseidon is so called is not certainly known. Probably from having a temple near the lake Oncestus, the waters of which may have been called *taurine* as rivers often were. Or, as Graevius suggests, because he is identified with Oceanus, which, as a circling stream, is called ταυρόκρανος in Eur. Orest. 1378. Τζετζες ἀπὸ τοῦ θυσίας ταύρων ἐπιτελεῖν

- ὃς Ἡήβης κρήδεμνον ἔχει ρύεται τε πόλῃα· 105
οἶον δὴ καὶ τόνδε βροτὸν κρατερόν τε μέγαν τε
σὰς εἰς χεῖρας ἄγουσιν, ἵνα κλέος ἐσθλὸν ἄρῃαι.
ἀλλ' ἄγε δύσσο τεύχε' ἀρήϊα, ὅφρα τάχιστα
δίφρους ἐμπελάσαντες Ἄρηός θ' ἡμέτερόν τε
μαρνώμεσθ', ἐπεὶ οὔτοι ἀτάρβητον Διὸς υἱὸν 110
οὐδ' Ἴφικλείδην δειδίξεται, ἀλλὰ μιν οἶω
φεύξεσθαι δύο παῖδας ἀμύμονος Ἀλκείδαο,
οἳ δὴ σφι σχεδὸν εἰσι λιλαιόμενοι πολέμοιο
φυλόπιδα στήσιν, τὰ σφιν πολὺ φίλτερα θοίνης.
ᾠς φάτο· μείδῃσεν δὲ βίῃ Ἡρακληεῖη, 115
θυμῷ γηθήσας· μάλα γάρ οἱ ἄρμενα εἶπεν·
καὶ μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα·
Ἥρωσ ὦ Ἰόλαε, διοτρεφές, οὐκέτι τηλοῦ
ὑσμίνῃ τρηχεῖα· σὺ δ' ὥς πάρος ἦσθα δαΐφρων.
ὥς καὶ νῦν μέγαν ἵππον Ἀρείονα κυανοχαίτην 120

108. ἀρέφια

111. οὐ Φιφικλείδην

116. Φοι Φεῖπεν

117. Φέπεια

118. Φιόλαε

108. δύσσο Ald., N. δύσαιο O. 110. οὔτι Ald. 112.
φεύξασθαι—ἀμύμονας N. 113. σφιν N. 114. φέρτερα Ald., O.
116. γάρ οἱ ἄρμενα N. μάλα γάρ οἱ ἄρμενα N. γάρ γὰρ οἱ Ald.
119. τραχεῖα ON, Ald. 120. μέγαν ἵππον ἀρηγέμεν (the rest
omitted) O.

τῷ Ποσειδῶνι, ταύρειος ἐκλήθη Βοιωτικῶς.
That Poseidon was a tutelary god of
Thebes is clear from Aesch. Theb. 122.

105. κρήδεμνον, στεφάνην, the encir-
cling wall.—In ρύεται the *υ* is short,
or made short before a vowel, as some-
times is the case both in Attic and
Epic poetry.—This verse occurs in the
Homeric Hymn to Demeter, v. 151.

106. οἶον, for διότι τοῖον κ.τ.λ. Or
perhaps an exclamation; ‘see now what
a hero,’ &c.

108. δύσσο, the aorist imperative.
See on Opp. 384.—δύσσοο vulg., and
so Gaisford.

111. δειδίξεται (δειδίσσομαι) φοβήσεται,
will scare away. Bentley read οὐ Φιφί-
κλείδην. See on v. 51.

112. δύο παῖδας. Properly, only Her-
cules was the reputed son of Amphit-
tryo, the son of Alcaeus, Iolaus being
the grandson, through Iphicles.

114. Perhaps a spurious verse.
Homer has λιλαιόμενοι πολέμοιο, II.
iii. 133. There is a variant φέρτερα
for φίλτερα. For στήσιν it may be
questioned if we should not read στή-
σαι, as the more epic syntax.

120. Ἀρείονα. According to the an-
cient legend, this was the steed of
Adrastus. Hom. II. xxiii. 346, οὐδ' εἰ
κεν μετόπισθεν Ἀρείονα δῖον ἐλαύνει,
Ἀδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφιν
γένος ἦεν. Propert. iii. 26, 37. Apol-
lodorus. iii. 6, 8. Pausanias (viii. 25, 5)
says the horse was born from Poseidon,

πάντη ἀναστρωφᾶν, καὶ ἀρηγόμεν ὥς κε δύνῃαι.

ᾧς εἰπὼν κνημίδας ὀρειχάλκοιο φαεινοῦ,
Ἰφαιστον κλυτὰ δῶρα, περὶ κινήμασιν ἔθηκεν
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνε,
καλὸν, χρύσειον, πολυδαίδαλον, ὃν οἱ ἔδωκε 125
Παλλὰς Ἀθηναίη, κούρη Διὸς, ὀππότε ἔμελλε
τοπρῶτον στοιρόειτας ἐφορμήσασθαι ἀέθλους.
θήκατο δ' ἄμφ' ὥμοισιν ἀρήϊς ἀλκτῆρα σίδηρον
δεινὸς ἀνὴρ· κοίλην δὲ περὶ στήθεσσι φαρέτρην
καββάλετ' ἐξόπιθεν· πολλοὶ δ' εἰτοσθεν οἴστοι 130
ρίγηλοι, θανάτοιο λαθιφθόγοιο δοτῆρες,
πρόσθεν μὲν θάνατόν τ' εἶχον καὶ δάκρυσι μῦρον,

122. Φειπὼν

125. Φοι

122. κνημίδας O, Ald. 125. ὃν ῥά οἱ N. ὃν ρ' οἱ O. 127.
ἐφορμήσεσθαι O. 129. περιστεφέεσσι N. 131. λαθιφθόγοιο N,
Ald. 132. μύρον O.

who hence derived his well-known attribute of Ἰππιος. It has been doubted whether this passage does not indicate the occasional use of a one-horse car in battle. Goettling compares a somewhat difficult epithet, μονόπωλος ἄως, in Eur. Orest. 1001. It is probable however that there were two horses yoked abreast, though only one is mentioned, as being of divine origin.

121. ἀναστρωφᾶν, 'to drive to and fro;' ἡμιστροφεῖν Joan. Diac.—ὥς κε δύνῃαι, as occasion may offer itself. He avoids giving more definite directions.

122. ὀρειχάλκοιο. This appears to have been gold alloyed with copper, as ἤλεκτρον was gold alloyed with silver. It is an evidence against the antiquity of this poem, that the term *orichalcum* is not mentioned earlier than the hymn to Aphrodite, v. 9, though, of course, negative evidence is always inconclusive. It is also worthy of remark that ὀρειχάλκοιο φαεινοῦ occurs in so late a poet as Apollonius Rhodius, iv. 973. Photius, ὀρείχαλκος, ὁ διαυγὴς χαλκός. What he meant by διαυγής is hard to say, as no metal is 'transparent.' Perhaps, 'reflecting,' as a mirror.

124. δεύτερον αὖ κ.τ.λ. Joannes Diaconus:—ἐξ Ὀμήρου δὲ παραπεποιήνται σχεδὸν πάντες οἱ στίχοι.

127. ἀέθλους, his twelve labours imposed by Eurystheus.

128. θήκατο. A somewhat unusual form for ἔθετο, as is the phrase σίδηρον for 'a sword.' But δόλον δ' ὑπέθήκατο πάντα occurs in Theog. 175, and we find in Theognis v. 1146, αἰσχρὰ κακοῖς ἔργοις σύμβολα θηκάμενοι. Simonides, frag. 72, 5, οἱ τόνδε τρίποδά σφισι μάρτυρα Βαιχίων ἀέθλων | θήκαντο· κείνους δ' Ἀντιγένης ἐδίδαξεν ἄνδρας. Il. xiv. 187, αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῖ θήκατο κόσμον, and x. 30, ἐπὶ στεφάνῃν κεφαλῆφιν αἰέρας θήκατο χαλκείην. Apoll. Rhod. i. 129 has ἀπεθήκατο. It would be easy to read here θῆκε δ' ἄρ' ἄμφ' κ.τ.λ. The weakest part of the passage is the addition of δεινὸς ἀνὴρ, for which we should have expected some epithet to σίδηρον.—ἀρήϊς ἀλκτῆρα, see v. 29.

132. πρόσθεν, in front, viz. at the point, in reference to their flight. As they are poetically and allegorically said 'to have death,' so they are said 'to flow with tears.' To interpret δά-

μέσσοι δὲ ξεστοὶ, περιμήκεες, αὐτὰρ ὅπισθεν
 μόρφνοιο φλεγύαο καλυπτόμενοι περυγέσσιν.
 εἶλετο δ' ὄμβριμον ἔγχος ἀκαχμένον αἶθοπι χαλκῷ· 135
 κρατὶ δ' ἔπ' ἰφθίμῳ κυνέην εὐτυκτον ἔθηκε,
 δαιδαλέην, ἀδάμαντος, ἐπὶ κροτάφοις ἀραρυῖαν,
 ἥτ' εἵρυτο κάρη Ἡρακλῆος θείοιο.

Χερσὶ γε μὲν σάκος εἶλε παναίολον, οὐδέ τις αὐτὸ
 οὗτ' ἔρρηξε βαλὼν οὗτ' ἔθλασε, θαῦμα ἰδέσθαι. 140
 πᾶν μὲν γὰρ κύκλῳ τιτάνῳ λευκῷ τ' ἐλέφαντι

138. ἡ φείρυτο?

140. Ἰδέσθαι

135. ἦσαν· ὁ δ' ὄμβριμον ἔγχος ἀκαχμένον εἶλετο θυμῷ Ο. ἦσαν.—
 αἶθοπι χαλκῷ Ald. αἶθοπι χαλπῷ N. 136. ἐντυκτον N. 138. κάρῳ
 N. κάρην' Ο. 139. δε μὴν Ο. (In N the title ἀρχὴ τῆς ἀσπίδος,
 followed by Greek argument. No break nor interval in O.)
 141. λευκῇ τ' Ο.

κρυσι by φαρμάκοις seems impossible without some epithet to the noun. The active *μύρειν* is one of the many late forms in this poem. Tzetzes gives both explanations, for we should read ἡ ὡς κεχρισμένων τῶν βελῶν κ.τ.λ.

133. ὀπισθεν, at the hinder end, where the notch was inserted on the string. Here they were feathered, ἑπτερωμένοι, with the plume of the black eagle. Photius, *μορφνόν· εἶδος αἰετοῦ*. It seems to be called *φλεγύας* (a word ἀπαξ λεγόμενον) from its ash-coloured appearance; ἀπὸ τοῦ φλέγειν καὶ λαμπρὸς εἶναι, Etymol. M. p. 795, ult. (quoted by Gaisford.) Hesych. *φλεγύας· αἰετὸς ξανθὸς, ὄξυς*. Cf. Il. xxiv. 315, αὐτίκα δ' αἰετὸν ἦκε, τελειότατον πετεηνῶν, μορφνὸν θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν.

135. This verse is given, after Goettling, from Hermann's correction. The old reading was ἦσαν· ὁ δ' ὄμβριμον ἔγχος ἀκαχμένον εἶλετο χαλκῷ. But in place of εἶλετο several good copies have αἶθοπι. It would be easy to read *καλύπτοντο*, or even to mark the loss of a line or two, in place of which the Homeric verses εἶλετο δ' and κρατὶ δ' ἔπ', &c., (Il. x. 135, xiv. 12, iii. 336,) have been interpolated.

137. ἀδάμαντος. See Opp. 147. Theog.

161. Here it is used as an imaginary metal; or perhaps it means *steel*, according to the later sense of the word.

138. This verse seems added by some interpolator, like v. 114. On the quantity of the *υ* see Butt. Lexil. in v. (p. 310), who supposes a form *εἵρυμι*. In Theog. 304 it is short, ἡ δ' ἔρυτ' (ἡ *ἔρυτ'*) εἰν Ἀρίμοισιν. It is long inf. v. 415. Il. xxii. 507, οἶος γάρ σφιν ἔρυσσιν πύλας καὶ τείχεα μακρά. In fact, the *υ* in *ρύομαι* is common even with the tragic writers.

139. γε μὲν, at or *verum*, see v. 5. With this verse the description of the shield commences, as is notified in some copies by the heading Ἀρχὴ τοῦ ἐπιγράμματος τῆς ἀσπίδος.—οὔτε κ.τ.λ. 'had neither shattered nor rended it.' Properly, *ρήγνυμι* is to break by violent force into two or more fragments; *θλάω* to crush; *κλάω* to snap, (as a twig,) *θραύω* to break down, as a gate, door, chariot, &c.; *ἀγνυμι* to shatter, and so destroy the integrity of a whole, as to dash a ship to pieces against the rocks, to fracture the skull, &c.

141. *τιτάνῳ*, with gypsum, or perhaps some white composition forming a durable enamelled ground. Photius, *τιτανόν· λευκόν, ἢ γύψον· κόνιν*. This seems a

ἡλέκτρῳ θ' ὑπολαμπὲς ἔην, χρυσῶ τε φαεινῶ
 λαμπόμενον, κυάνου δὲ διὰ πτύχες ἡλήλαντο.
 ἐν μέσσω δὲ δράκοντος ἔην φόβος οὔτι φατειδός,
 ἔμπαλιν ὅσσοισιν πυρὶ λαμπομένοισι δεδορκώς· 145
 τοῦ καὶ ὀδόντων μὲν πλήτο στόμα λευκὰ θεόντων,
 δεινῶν, ἀπλήτων, ἐπὶ δὲ βλοσυροῖο μετώπου

144. φατειδός

146. θεόντων

142. ὑπερλαμπὲς N. 143. ἡλήσαντο N. 144. φατεινός N.
 145. ὅσσοισι O. ἔμπαλιν δ' ὅσσοιο N. 147. ἀπλήτων O. βλοσυρ-
 οῖο προσώπου O.

word of the later age; it is used by Lucian (Somnus, § 6), who speaks of a woman διεξωσμένη τὴν ἐσθῆτα, τιτάνου καταγέμουσα, οἷος ἦν ὁ θεῖος, ὅποτε ξέοι τοὺς λίθους. Tzetzes says it was gypsum mixed with the white of an egg. But such a material is strangely introduced as forming part of the ground of a shield in company with ivory, electrum, and gold. The poet appears to describe a circular disk, the centre of which was occupied by the figure of a dragon, and the part intervening between it and the outer rim was divided into four compartments by thin strips or layers (πτύχες) of the unknown metal called κίανος, which is thought to have been of the nature of blue steel. Curtius, Gr. Et. 535, thinks it is the Sanscrit *cjāmas*, 'dark.' Thus κύκλω means περίξ, all around the central device.—λαμπόμενον is clumsily introduced after ὑπολαμπές, and before λαμπομένοισι. This verse might well be omitted.

142. *Electrum* was an alloy of gold and silver: see sup. 122. Virg. Aen. viii. 401, 'Quicquid in arte mea possum promittere curae, Quod fieri ferro liquido potest electro,' &c.

144. φατειδός, for φατειός, (probably with the digamma,) used only in Thuc. 310, and inf. 161; the same as φατός. As compared with the Homeric description of the Shield of Achilles, in the eighteenth book of the Iliad, this account of the shield of Hercules is characterised rather by terror than by the peaceful and rural scenes which the other for the most part exhibits.

See Müller, Gr. Lit. p. 99:—"The Hesiodic poet places in the middle of the shield a terrible dragon, surrounded by twelve twisted snakes, exactly as the gorgoneum or head of Medusa is represented. On Tyrrhenian shields of Tarquinii other monstrous heads are similarly introduced in the middle. A battle of wild boars and lions makes a border, as is often the case in early Greek sculptures and vases. It must be conceived as a narrow band or ring round the middle. The first considerable row, which surrounds the centre piece in a circle, consists of four departments, of which two contain warlike, and two peaceable subjects. So that the entire shield contains, as it were, a sanguinary and a tranquil side.—An external row (ὑπὲρ αὐτέων v. 237) is occupied by a city at war and a city at peace, which the poet borrows from Homer, but describes with greater minuteness, and indeed overloads with too many details."

145. ἔμπαλιν δεδορκώς. Not for λοξὰ βλέπων, (Goettling,) but literally, 'looking backwards,' viz. with its head turned round towards its tail.

146. πλήτο, ἐπλήτο, a passive aorist from πίμπλημι.—λευκὰ θεόντων 'running in a white row,' seems a questionable idiom, and probably is an imitation of some more genuine Epic phrase.

147. ἐπὶ μετώπου. He seems to mean, 'perched on its head' (ἐπάνω τοῦ προσώπου τοῦ δράκοντος, Jo. Diac.); but then πεπότητο negatives the idea of standing. Perhaps, 'perched in her flight on the

δεινὴ Ἔρις πεπότῃτο κορύσσουσα κλόρον ἀνδρῶν,
 σχετλίη, ἥ ῥα νόον τε καὶ ἐκ φρένας αἴνυτο φωτῶν,
 οἵτινες ἀντιβίην πόλεμον Διὸς υἱὶ φέροιεν. 150
 τῶν καὶ ψυχὰι μὲν χθόνα δύνουσ' Ἄλιδος εἴσω
 αὐτῶν, ὅστέα δέ σφι περὶ ῥινόιο σαπίσης
 Σειρίου ἀζαλέοιο κελαινῇ πύθεται αἷη.
 ἐν δὲ Προῖωξις τε Παλίωξις τε τέτυκτο,
 ἐν δ' Ὀμαδός τε Φόβος τ' Ἀνδροκτασίη τε δεδήει. 155
 [ἐν δ' Ἔρις, ἐν δὲ Κυδοιμὸς ἐθύνεον, ἐν δ' ὀλοῇ Κῆρ
 ἄλλον ζῶν ἔχουσα νεούτατον, ἄλλον ἄουτον,
 ἄλλον τεθνηῶτα κατὰ μόθον ἔλκε ποδοῖν.
 εἶμα δ' ἔχ' ἀμφ' ὥμοισι δαφεινέον αἵματι φωτῶν,]

151. Ἀλιδος.

149. καὶ φρένας εἴλετο βρωτῶν Ο. (Marg. N, ἢ αἴνυτο. gl. ἀφῆρει).
 151. δύνεμαι Ο. 152. σφιν Ald., and N by correction. 153.
 κελαινὴ Ald. μελαινὴ Ο. 155. φόνος τ' ἀνδρῶν ἀνδροκτασίη τε N.
 157. ζῶν N. 158. τεθνηῶτα Ald. 159. ἔχετ' N.

dragon's brow,' as she occasionally flitted off to marshal the ranks. Such an ideal movement might be suggested by the attitude of the painted figure.—The object and design of this figure, the poet proceeds to say, was to deprive of their reason those who combated with Hercules. But there seems a confusion here between the moral influence of Ἔρις, and her form painted on the shield, which could have produced no other effect than fear.—κορύσσουσα, see inf. v. 197.

149. αἴνυτο Goettl. Dind. with two MSS. for εἴλετο.

151. τῶν, of these, sc. τῶν φερόντων πόλεμον.—αὐτῶν is added merely to form an antithesis with ὅστέα. See v. 71.

152. περὶ κ.τ.λ., 'the skin having putrefied from around them.' The form ἥ ῥινος seems a peculiarity of the Alexandrine school. Goettling refers to Apoll. Rhod. ii. 58, ῥινόος βοῶν ἀζαλέας.—Σειρίου, a somewhat unusual genitive of time, 'when Sirius is scorching.' But the expression seems that of

an incorrect writer. One is almost tempted to propose Σειρίου ἀζαλέοιο φαινῇ πύθεται αὐγῇ or αἷγλῃ.

154. προῖωξις (ιώκειν = διώκειν) is the putting the enemy to rout before the charging host; παλίωξις (an Homeric word, Il. xii. 71. xv. 69), the rallying of the pursued so as to pursue in their turn.

155. ἐδεδήει seems to have been the reading of Hesychius, who (probably referring to this verse) explains ἐδεδείει by ἐδεδοίκει, ἢ ἐξεκέκαστο, thus confounding two very different words.

157. νεούτατος (οὐτῶν), 'newly wounded,' is also Homeric, Il. xiii. 539, κατὰ δ' αἶμα νεοτάτου ἔρρεε χειρός. See inf. v. 253, and on v. 165. From Il. xviii. 535—8 the four lines here enclosed in brackets are taken word for word, ἐθύνεον being alone substituted for ὀμίλεον. This substitution Goettling regards as an indication of design on the part of the poet to appropriate the Homeric lines. But they may be merely the interpolation of some copyist.

δεινὸν δερκομένη καραχῆσί τε βεβρυχυῖα. 160
 ἐν δ' ὀφίων κεφαλαὶ δεινῶν ἔσαν, οὔτι φατειῶν,
 δώδεκα, ταὶ φοβέεσκον ἐπὶ χθοῖνι φῦλ' ἀνθρώπων,
 [οἷτινες ἀντιβίην πόλεμον Διὸς νῦν φέροιεν]
 τῶν καὶ ὀδόντων μὲν καραχὴ πέλεν εἴτε μάχοιτο
 Ἀμφιτρωνιάδης, τὰ δὲ δαίετο θαυματὰ ἔργα. 165
 στίγματα δ' ὥς ἐπέφαντο ἰδεῖν δεινοῖσι δράκονσι·
 κνάνεοι κατὰ νῶτα, μελάνθησαν δὲ γένεια.
 ἐν δὲ συνῶν ἀγέλαι χλούνων ἔσαν ἡδὲ λεόντων

165. θαῦματὰ Φέργα.

166. Φιδεῖν

160. καταχῆσι τε βεβριθυῖαι N. βεβριθυῖα O, Ald. 161. φατειῶν
 N. 165. θωῦτὰ Ald. θαυμαστὰ NO. 167. κνάνεα NO. γένειαν N.

θυνέω, though not perhaps elsewhere used than in this poem, occurs inf. v. 210. 257. 286.

160. καραχῆσι, suppl. ὀδόντων, 'rows of rattling teeth,' as inf. v. 164. It is quite credible that barbaric accoutrements should have rows of movable teeth arranged so as to rattle. Hom. Il. xix. 365 (if the passage be genuine), τοῦ καὶ ὀδόντων μὲν καραχὴ πέλε. — βεβρυχυῖα (βρύχω), a better reading than the vulg. βεβριθυῖα, which probably arose from a notion that καραχαὶ meant 'tinkling ornaments,' as in Soph. Antig. 130. Cf. Il. xvii. διπτερός ποταμοῖο βέβρυχεν μέγα κῆμα ποτὶ ῥόον. The correction was made by Ruhnken, and was afterwards confirmed by two MSS.

163. This verse can hardly be genuine both here and v. 150.

164. τῶν, in which serpents' heads there were also teeth that rattled whenever Hercules was fighting. Similar moveable devices on Theban shields are described in Eur. Phoen. 1126. There is truth however in a remark of Clark's (on v. 148), "Veteres poetae nullam verisimilitudinis rationem habebant, ubi sermo erat de operibus decorum."

165. θαυματὰ is the reading of good MSS. for θαυμαστὰ or θωῦτὰ, the σ being dropped in pronunciation, as in ἀδάματος for ἀδάμαστος, νεούτατος (v. 157)

for νεούταστος. So perhaps in Il. xvii. 88, φλογὶ εἵκελος Ἥφαίστοιο ἀσβέτω· οὐδ' οὐδὲν λάθεν Ἀτρεΐος. Vulg. ἀσβέστω. There was a tendency to drop the σ in verbal adjectives; hence γνωτὸς and κλαυτὸς occur as well as γνωστὸς and κλανστὸς. Curtius (Gr. Et. 253) thinks θωῦτὰ defensible for θωφετὰ, root θαF, as in θαμβέω and θεόμα. The sense is, 'and they shone brightly (in metal), wonderful works of art.' Cf. Od. vi. 132, ἐν δὲ οἱ ὕσσε δαίεται. The periphrast Joannes Diaconus took this as from δαεῖν 'to divide';—ἤγουν μεμερισμένα ἦσαν καὶ οὐ συγκεχυμένα.

166. στίγματα ὥς, 'as it were spots.' Virg. Georg. iii. 425, 'anguis—notis longam maculosus grandibus alvum.'—ἐπέφαντο, the singular of the pluperfect (φαίνομαι), as πέφανται of the perfect.

167. μελάνθησαν, they were black under the throat. The nominative is δράκοντες. The old reading was κνάνεα, but three or four good copies with Aldus give κνάνεοι, ἦσαν being supplied. Cf. inf. v. 300, μελάνθησαν γε μὲν αἶδε.

168. συνῶν χλούνων. See on Aesch. Eum. 179, where it is shown that χλούνης, so often applied to the wild boar, probably meant 'entire,' as opposed to ἐκτομίας, the castrated and domesticated animal. Goettling derives it from χελών (χελώνη), a snout.

ἐς σφέας δερκομένων, κοτεόντων θ' ἱεμένων τε.
 τῶν καὶ ὀμιληδὸν στίχες ἦϊσαν· οὐδέ νυ τῶν γε 170
 οὐδέτεροι τρεέτην· φρίσσον γε μὲν αὐχένας ἄμφω.
 ἦδη γάρ σφιν ἔκειτο μέγας λῖς, ἀμφὶ δὲ κάπροι
 δοιοὶ ἀπουράμενοι ψυχὰς, κατὰ δέ σφι κελαινὸν
 αἶμ' ἀπελείβετ' ἔραζ'. οἱ δ' αὐχένας ἐξεριπόντες
 κείατο τεθνηῶτες ὑπὸ βλοσυροῖσι λέουσιν. 175
 τοὶ δ' ἔτι μᾶλλον ἐγειρέσθην κότεόντε μάχεσθαι,
 ἀμφότεροι, χλοῦναί τε σύες χαροποί τελέοντες.
 ἐν δ' ἦν ὑσμίνη Λαπιθάων αἰχμητῶν

172-5. λέεις, λέφουσι? 179. φάνακτα.

169. κοτιέντων τ' Ald. 170. τῶν γε NO. 172. λῖς O.
 κάπροιω (sc. κάπροι) Ald. 173. δ' οἱ O. 174. ἔραζεν NO.
 175. τεθνηῶτες N. 176. ἐγειρήθην N. ἐγειρέθην κοτέοντε O.
 177.λέοντε O. 178. λαπίθων Ald. λαπιθίων O.

170. τοίγε, Aldus. Others have τῶ γε or τῶν γε.

171. γε μὲν. They had no fear of each other, *though* the hairs on the neck bristled up, which might be a sign of fear or of rage. The γάρ following shows why they were fearless; one lion and two boars had already been killed in the fight.

172. ἦδη ἔκειτο, was already lying dead before them, and at his sides (ἀμφὶ) two boars, having forfeited their lives. So Theocr. i. 48, ἀμφὶ δέ μιν δύο ἀλώπεκες. Joannes Diaconus seems to have read ἦδη γάρ σφ' ἐπέκειτο μέγας λῖς, for he explains it by ἦδη γάρ ἐπῆλθε τοῖς κάπροις μέγας λέων. Hermann thinks the participle refers to both λῖς and κάπροι, 'each having deprived the other of life.' But ἀπουράμενος is a somewhat doubtful aorist participle, to be compared with the late form εὐράμην for εὐρόμην. Buttmann (Lexil. p. 145) here gives it a passive sense. It seems to have been adapted from the Homeric ἀπούρας (ἀπανῶν), and ἀπηύρω (ἐπηύρω, —ου), in Aesch. Prom. 28, where it bears the

proper sense, 'to get as a reward or consequence of some action.' Here the poet seems to have meant ἀφαιρεθέντες ψυχὰς, though in the medial sense. We have the active θυμὸν ἀπούρας in Od. xiii. 270.

173. σφι, the dead lion and the boars, as contrasted with οἱ δὲ, the boars alone.

174. ἐξεριπόντες, 'letting fall.' Apparently an incorrect imitation of the intransitive aorist of ἐξερείπω. Il. xvii. 440, θαλερὴ δ' ἐμαίνετο χαλτῇ ζεύγλης ἐξεριπούσα. See inf. v. 421. Theog. 704.

175. ὑπὸ cannot here mean 'under,' and therefore it must express agency, = πῶς λυδόντων.

177. χαροποί, 'wide-mouthed,' from the root χαρ, as in Χάρων and Χάρυβδις. (New Cratylus, § 282.) This seems a better meaning and etymology than that of Curtius (198), 'sparkling,' 'twinkling,' Sanser. *ghar*, 'to shine.' Theocritus, applying the epithet to Gany-mede, must have meant 'bright-eyed.'

178. ὑσμίνη. From Sanser. *jadh*, 'to fight.' (Curtius, 399.)

Καινέα τ' ἀμφὶ ἄνακτα Δρύαντά τε Πειρίθοόν τε
 Ὀπλέα τ' Ἐξάδιόν τε Φάληρόν τε Πιρόλοχόν τε 180
 Μόψον τ' Ἀμπυκίδην, Τιταρήσιον, ὅζον Ἄρηος,
 *Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισιν
 ἀργύρεοι, χρύσεια περὶ χροῖ τεύχε' ἔχοντες.
 Κένταυροι δ' ἐτέρωθεν ἐναντίοι ἡγερέθοντο
 ἀμφὶ μέγαν Πευραῖον ἰδ' Ἀσβολον οἰωνιστὴν 185
 Ἄρκτον τ' Οὐρείον τε μέλαγχαιήν τε Μίμαντα
 καὶ δύο Πευκείδας, Περιμήδεά τε Δρύαλόν τε,
 ἀργύρεοι, χρυσέας ἐλάτας ἐν χερσὶν ἔχοντες.
 καὶ τε συναίγδην ὥσεί ζωοὶ περ εόντες

182. ἐπιείκελον 183. χροῖ

179. δρίαντα τέ πειρίθονείτε O. 181. ταρήσιον O. 182. ἀργείδην
 N. 183. om. O. 184. Κένταυροὶ θ' Ald. 185. ἡδ' NO, Ald.
 186. οὐρίον τε N, Ald. τ' οὐρίον τε O. μεγαγχήτην N. μελεγχάτα
 τε O. 187. πευκίδας N, Ald. 188. ἀργυρέας O. ἔχοντας O.
 189. συναίκτην N, Ald. συναίγδην O.

179. ἀμφι, 'around,' as allies rallying round their leaders; while the Centaurs on their part fought ἀμφὶ Πευραῖον κ.τ.λ. v. 185. This passage is closely copied from Il. i. 263, οἷον Πειρίθοόν τε Δρύαντά τε ποιμένα λαῶν, Καινέα τ' Ἐξάδιόν τε καὶ ἀντίθεον Πολύφημον Θησέα τ' κ.τ.λ.

181. Suidas: Τιταρήσιος· ποταμὸς Θεσσαλίας. Probably we should read Τιταρησσός. Apollonius mentions Μόψος Τιταρήσιος in his catalogue of heroes, i. 65. See Il. ii. 751, where the reading Τιταρησσὸν would preserve the F in *Fέρ-γα νέμοντο*.

183. ἀργύρεοι is laxly used, as if *Λαπίθαι ἐμάχοντο* had preceded for *ὕσμνῃ ἦν Λαπιθῶν*. To place a colon at ἀθανάτοισιν, and supply ἦσαν, is much more harsh here than sup. v. 167. Gaisford marks the verse as spurious; and it is wanting in three of the MSS. It agrees however with the description of the other combatants, v. 188, perhaps intentionally on the poet's part.

185. Ἀσβολος is a name that can hardly be considered of great antiquity.

Ovid, Met. xii. 307, seems to allude to this passage; 'Quique suis frustra bellum dissuaserat augur *Astylos*.' As several of the names here recorded are recognised by Ovid, e.g. Dryas, Exadius, Petraeus, Caeneus, Mopsus, (Amphyceiden Mopsus, v. 456,) either Ἀστύλον (like Αἰσχύλος) should be read here, or *Asbolos* for *Astylos* in Ovid.

187. Πευκείδας, sons of Πευκεύς, a name fancifully coined from the *πεῦκαι*, the stone-pines, which formed the rude weapons of the Centaurs. See Eur. Here. Fur. 373, and Iph. Aul. 1047. 1058.

189. συναίγδην, ὡς συναΐσσοντες, like living men rushing to close in fight. This reading, which is found in the Harleian MS., seems first to have been adopted from Etym. M. p. 40, 31, for *συναίκτην*, which, as a dual verb, is a *vox nihili*, besides that we must then read *ἐγγχεί τ' κ.τ.λ.* The two kinds of missile weapons are here contrasted, the javelins of the Lapithae and the pine-trees of the Centaurs. Apoll. Rhod. i. 91 (speaking of Caeneus slain by the Centaurs), *ἐδύσατο νειότη γαίης*,

ἔγχεσιν ἢ δ' ἐλάτης αὐτοσχεδὸν ὠριγνῶντο. 190
 ἐν δ' Ἄρεος βλοσυροῖο ποδώκεες ἕστασαν ἵπποι
 χρύσειοι, ἐν δὲ καὶ αὐτὸς ἱεναρφόρος οὐλῖος Ἄρης
 αἰχμὴν ἐν χεῖρεσσιν ἔχων, πρυλέεσσι κελεύων,
 αἵματι φοινικέεις, ὥσεί ζωοὺς ἐναρίζων,
 δίφρῳ ἐπεμβεβαῶς· παρὰ δὲ Δεῖμός τε Φόβος τε 195
 ἕστασαν ἰέμενοι πόλεμον καταδύμεναι ἀνδρῶν.
 ἐν δὲ Διὸς θυγάτηρ ἀγελείη Τριτογένεια,
 τῇ ἰκέλη ὥσεί τε μάχην ἐθέλουσα κορύσσειν,
 ἔγχος ἔχουσ' ἐν χερσὶ χρυσείην τε τρυφάλειαν
 αἰγίδα τ' ἄμφ' ὥμοισιν ἐπώχετο φύλοπιν αἰνὴν. 200

198. *Φικέλη*

192. ἐναρφόρος Ald. ἐναριφόρος N. ἐναροφόρος O. 193. ἔγχος
 ἐν χεῖρεσσιν ἔχων O, Ald. αἰχμὴν ἐν χ. ἔχοντες N. 195. δίφρον O.
 δίφρως N. 199. ἐν χειρὶ O. χρυσέην τε τριφάλειαν NO. 200.
 ἄμφ' ὥμοις· ἐπὶ δ' ὤχετο Vulg. ὥμοισιν NO. ἐπὶ δ' ἔρχετο (om. φ
 αἰνὴν) O.

θεινόμενος στιβαρῆσι καταΐγδην ἐλάτῃσι.
 The same writer has μεταΐγδην, ii. 95.
 αἰγδην, ii. 826.

190. ὀριγνᾶσθαι is another form of
 ὀρέγεσθαι, 'to aim at.' Cf. Eur. Bacch.
 1254, ὅτ' ἐν νεανίαισι Θηβαίοις ἅμα θηρῶν
 ὀριγνῶτ'. Theoc. xxiv. 44, ἦτοι ὅγ'
 ὀριγνᾶτο νεοκλώστου τελαμῶνος. Pho-
 tius, ὀριγνώμεθα· ὀρεγόμεθα.

192. ἐναρφόρος, for ἐναροφόρος or ἐνα-
 ρηφόρος, 'spoil-bearing,' is not only a
 ἄπαξ λεγόμενον, but in all probability is
 a spurious form. Goettling thinks it is
 defended by χερνίπτομαι, which does
 not seem in point, unless an old nomi-
 native ἐναρ = ἐναρα could be estab-
 lished. Compare πυρφόρος. There are
 variants ἐναροφόρος, ἐναροθόρος, ἐναριφ-
 ρος. Perhaps, ἐν δὲ καὶ ἦν ἐναρηφόρος
 οὐλῖος Ἄρης. Joan. Diac. καὶ αὐτὸς ὁ
 Ἄρης καταγεγραμμένος ἦν ἐν τῇ ἀσπίδι.

194. φοινικέεις. For the synizesis
 see v. 95.—Goettling notices the post-
 Homeric use of ἐναρίζειν for 'to slay.'

195. παρὰ δέ. For the lengthened
 vowel see sup. 98.

196. παρέστασαν, παραστάται ἦσαν.

See inf. v. 463, where they appear to
 act as the charioteers.

197. ἀγελείη, driving away spoil
 (λείαν ἄγουσα). Cf. Theog. 318.—
 Τριτογένεια, the daughter of Triton, an
 old name of Zeus, the Vedic *Trita*,
 the god of the water and the air,
 seen also in Triton and Amphitrite.
 (Cox, Mythology and Folk-lore, p. 72.)
 κορύσσειν, to marshal, array, or equip;
 cf. v. 148, κορύσσουσα κλόνον ἀνδρῶν.

199. This verse contains a clear proof
 of an unskilful composer. The tragic
 writers frequently shorten the *υ* in
 χρύσεος, but never the Epic poets of the
 good age. There is little reason to
 suppose the verse corrupt, though it
 may possibly be an interpolation.
 Various conjectures have been pro-
 posed, the best of which is Bentley's
 ἐν χερσὶν ἰδὲ χρυσέην τρ. Gaisford gives
 ἔγχος ἔχουσ' ἐν χερσὶ, χρυσέην τε κ.τ.λ.,
 where the rhythm is intolerable. It
 would be better to read ἔγχος ἔχουσα
 χερσὶν, χρυσέην τε τρυφάλειαν.

200. αἰγίδα, the aegis (goat-skin)
 which is represented as wrapped round

ἐν δ' ἦν ἀθανάτων ἱερὸς χορός· ἐν δ' ἄρα μέσσω
 ἡμερόεν κιθάριζε Διὸς καὶ Λητοῦς υἱὸς
 χρυσεὴν φόρμιγγι· θεῶν δ' ἕδος ἄγνους Ὀλυμπος·
 ἐν δ' ἀγορῇ, περὶ δ' ὄλβος ἀπείριτος ἐστεφάνωτο
 ἀθανάτων ἐν ἀγῶνι· θεαὶ δ' ἐξῆρχον αἰοιδῆς 205
 Μοῦσαι Πιερίδες, λιγὺ μελπομένης εἰκύναι.
 ἐν δὲ λιμὴν εὖορμος ἀμαιμακέτοιο θαλάσσης
 κυκλοτερὲς ἐτέτυκτο πανέφθου κασσιτέροιο
 κλυζομένῳ ἵκελος· πολλοὶ γε μὲν ἄμ μέσον αὐτοῦ

202. Λητόφος

206. Φεικύναι

209. Φίκελος

201. ἐν δέ οἱ N. 202. κιθάριζε Λητοῦς καὶ διὸς O, Ald. ἡμερόεν
 κυθόριζε διὸς καὶ Λητοῦς N. 204. ἀγορῇ Ald., N. 207. λιμὴν σ'
 ὅρμος O.

the breast and shoulders of the warrior-goddess. It is nothing but the cloud enveloping the sun-god Apollo and the goddess of dawn, Athena, and the real meaning, 'storm-cloud,' αἴγλις, was mistaken for αἶξ, 'a goat.' In one of Goettling's MSS. a later hand has marked *λείπει κἀνταῦθα* ('here also something is wanting'). And the words *φύλοπιν αἰνὴν* are omitted in MS. Harl. As this MS. has *ἐπὶ δ' ἔρχετο*, and two or three others *ὥμοισιν* for *ὥμοις*, we should probably read *αἰγίδα τ' ἄμφ' ὥμοισιν ἐπύχετο φύλοπιν αἰνὴν*.

202. *Λητοῦς*. Perhaps *Λητόος*. A transposition of the words found in most MSS., *κιθάριζεν Λητοῦς καὶ Διὸς υἱὸς*, shows an attempt to get rid of the spondaic termination. Possibly the verse has been corrupted by a gloss *καὶ Λητοῦς*. It may have been *ἡμερόεν κιθάριζε μέλος Διὸς υἱὸς Ἀπόλλων*. Compare however inf. v. 206. Opp. 574, where Goettling (on Theog. 48) suggests *καὶ ἐπ' ἧσα κοῖτον*. So Il. ix. 240. xviii. 255.

203—4. Goettling encloses this distich in brackets as spurious. He would thus construe *μέσσω ἀθανάτων ἐν ἀγῶνι*, and regard ἐν δὲ (201) as used adverbially, as in vv. 197, 207, &c. Others propose to read *χρυσεὴν φόρμιγγι θεαὶ*

δ' ἐξῆρχον αἰοιδῆς, or *ἄγνυντ'* for *ἄγνους*, comparing vv. 279. 348; but this is clearly untenable, as *ἄγνυνμι* takes the digamma. Others have suggested that at *θεῶν δ' ἕδος* a distinct subject on the shield is described. The truth is, that though *ἄγνους Ὀλυμπος* is a very unusual epithet, and the notion of the *ὄλβος*, or material wealth of the gods, is post-Homeric, and arose from the less poetical conception of *εὐδαιμονία*, there is nothing more objectionable in these verses than there is in a great many others in the same poem. They all tend to confirm the opinion, that the poem itself is of comparatively late date. To strike out verses which merely show this, is to remove the most important evidence of the real date of the poem: to obliterate facts because they militate against theories.

205. *ἐξῆρχον*. The term is borrowed from the exarch of a dithyramb, who set the tune to the performers ranged round him; an idea here represented by *ἀγῶν ἀθανάτων*.

207. *ἀμαιμακέτοιο*, 'rushing.' So *ἀμαιμάκετον πῦρ*, Theog. 319. The etymology of this word is obscure. Probably it contains the root *μα*, as in *μῆνις*, *μανία*, *μένος*, &c., the *α* being "prothetic." (See *New Cratylus*, § 472.)

δελφῖνες τῇ καὶ τῇ ἐθύνεον ἰχθυάοντες, 210
 νηχομένοις ἵκελοι· δοιοὶ δ' ἀναφυσιόωντες
 ἀργύρεοι δελφῖνες ἐθοίνων ἔλλοπας ἰχθῦς.
 τῶν δ' ὑπο χάλκεοι τρέον ἰχθύες· αὐτὰρ ἐπ' ἀκταῖς
 ἦστο ἀνὴρ ἀλιεὺς δεδοκμημένος· εἶχε δὲ χερσὶν 215
 ἰχθύσιν ἀμφίβληστρον, ἀπορρίψοντι ἑοικώς.
 ἐν δ' ἦν ἡνυκόμου Δανάης τέκος, ἱππότα Περσεὺς,
 οὔτ' ἄρ' ἐπιψαύων σάκεος ποσὶν οὔθ' ἐκὰς αὐτοῦ,
 θαῦμα μέγα φράσσασθαι, ἐπεὶ οὐδαμῇ ἐστήρικτο.
 τὼς γάρ μιν παλάμαις τεῦξε κλυτὸς Ἀμφιγυήεις 220
 χρύσειον· ἀμφὶ δὲ ποσσὶν ἔχε πτερόεντα πέδιλα.
 ὦμοισιν δὲ μιν ἀμφὶ μελάνδετον ἄορ ἔκειτο
 χάλκεον ἐκ τελαμῶνος· ὁ δ' ὥστε νόημα ποτᾶτο.
 πᾶν δὲ μετάφρενον εἶχε κάρη δεινοῖο πελώρου,

211. *ῥίκελοι*215. *ῤεῖοικὼς*221. *ἄφορ*

210. *ἰχθυάοντες* O. 211. *ἀμφυσιόωντες* O, Ald. 212. *ἐθίνον*
ἐλλόπας N. *ἐφοίτων* O. 213. *χάλκεοι* *θέον* O. 216. *ἡνυκόμοιο*
Δανάης ἱππότα Ald. *ἡνυκόμοιο—τέκος* NO. 217. *ἐπιψαύων* N.
 218. *φάσσασθαι* O. 221. *ὦμοισι δὲ* O. *ἄορ* NO.

210. Neither *θυνέω* nor the active *θυνῶν* appear to be used except by the author of this poem. For *ἐθύνεον* see sup. v. 156. Some copies give *ἐφοίτων* for *ἐθοίνων*.—*ἰχθυῶν* is found twice in the *Odyssey*, iv. 368 and xii. 95.—*ἀναφυσιῶν* is used of the spouting up of water in the well-known fashion of cetaceous animals.

214. *δεδοκμημένος* ought, from the context, to signify *δοκεῖν*, 'on the look out.' So Joan. Diac., *κατασκοπῶν τοὺς ἰχθύας*. So also Homer seems to have used it, Il. xv. 730, *ἐνθ' ἄρ' ὅγ' ἐστήκει δεδοκμημένος*, said of Ajax protecting the ships. Compare *δέγμενος* and *δεδεγμένος*, which appear to be false uses introduced by the rhapsodists. The term was properly used of hunters; see Il. iv. 107. There is a reading *δεδοκευμένος*, which is deserving of attention. One cannot help suspecting the passage to be of late date, and perhaps borrowed from

Theocr. i. 39, *τοῖς δὲ μέτα γριπεύς τε γέρων πέτρα τε τέτυκται λεπρὰς, ἐφ' ᾧ σπεύδων μέγα δίκτυον ἐς βόλον ἔλκει ὁ πρέσβυς, κάμνοντι τὸ καρτερὸν ἀνδρὶ ἑοικώς*. Compare inf. 228, *ἐρρίγοντι ἑοικώς*.

217. οὔτ' ἄρ' κ.τ.λ. He seemed to hover over the surface of the shield, like a man flying low in the air. It was not impossible to represent this in high relief; nor is the expression a bad one in v. 222, that he seemed to 'flit like a thought,' rather than a reality. See however on v. 164.

221. *δέ μιν*. Goettling proposes *δέ οἱ*, i. e. *δέ τοι*. If we retain *μιν*, the syntax is *ἀμφὶ μιν* (*ἐπ'*) *ὦμοις*, which may be explained as a dative of place. In ancient paintings Perseus carries a short sword and has winged sandals, and sometimes wings on his brow.

223. *μετάφρενον*, the accusative; the Gorgon's head covered all his back.

Γοργούδς· ἀμφὶ δέ μιν κίβισις θέε, θαῦμα ιδέσθαι,
 ἀργυρή· θύσανοι δὲ κατηωρεῦντο φαεινοὶ 225
 χρύσειοι· δεινὴ δὲ περὶ κροτάφοισιν ἄνακτος
 κεῖτ' Ἄϊδος κυνέη νυκτὸς ζόφον αἰνὸν ἔχουσα.
 αὐτὸς δὲ σπεύδοντι καὶ ἑρρίγοντι ἐοικῶς
 Περσεὺς Δαναΐδης ἐτιταίνετο. ταὶ δὲ μετ' αὐτὸν
 Γοργόνες ἅπλητοί τε καὶ οὐ φαταὶ ἑρρώνοντο, 230
 ἰέμεναι μαπέειν. ἐπὶ δὲ χλωροῦ ἀδάμαντος
 βαινουσέων ἰάχσσκε σάκος μεγάλῳ ὀρυμαγδῷ
 ὀξέα καὶ λιγέως· ἐπὶ δὲ ζώνησι δράκοντε

224. θέε θαῦμα ιδέσθαι 226. κροτάφοισι ἄνακτος 227. Ἄϊδος
 228. Φεφοικῶς 232. Φιάχσσκε

224. κύβισις Ald. κίβισις O. 225. θύσανοι κατηωροῦντο N.
 229. δαναΐδης τε O. 230. ἅπλητοι O. ἑρρώνοντο N. 231. χλω-
 ροῖς N. 233. ὀξέως N. ὀξέως ἀπρωρεῦντ' O, the rest omitted.

He appears to have carried it over his shoulder in a scrip or bag, κίβισις, represented in silver. This also is shown in Greek paintings. According to Hesychius, κίβισις was a Cyprian word, and he explains it by πήρα. Whatever be its origin and etymology, it seems to be a coinage of the Alexandrine mint, as Callimachus used it, Frag. clxxvii.

225. κατηωρεῦντο (καταιωρεῖν), hung down from the κίβισις.

227. Ἄϊδος κυνέη, the cap of invisibility. From Il. v. 845, αὐτὰρ Ἀθήνη δὴν' Ἄϊδος κυνέην, μή μιν ἴδοι ὕβριμος Ἀρης. Cf. Ar. Acharn. 390, σκοτοδασυπυκνότριχά τιν' Ἄϊδος κυνέην.

228. ἑρρίγοντι seems to be a word of arbitrary formation; but it has the analogy of some few secondary presents inflected from the reduplicated form of the perfect, as δέδοικω, τεθνήκω, πεφύκω, πεφράδω, πεπλήγω, κεκλήγω, μεμάρπω, which are sometimes rather difficult to distinguish from reduplicated aorists like πεπιθεῖν, λελαθεῖν, μεμαπείν (inf. 252). Apollonius has the imperfect ἐπέφραδον, ii. 959; cf. Theogon. 71; Homer has πέφραδε, ἐπέφραδε, and πεφραδέμεν in Opp. 766 would have been

πεφραδέειν if an aorist, as in Od. xix. 477. From ῥιγέω (Lat. *frigeo*) Homer has a perfect ἑρρίγα, whence perhaps ἑρρίγω was derived. Theocritus uses ἑρρίγαντι, xvi. 77. Cf. Apoll. Rhod. iii. 439, ὄφρα καὶ ἄλλος ἀνὴρ ἑρρίγῃσιν ἀρείονα φῶτα μετελθεῖν. The meaning is, shuddering with dread at the pursuit of the Gorgons.

229. ἐτιταίνετο, ἔτεινε, exerted himself in a running flight.—ἑρρώνοντο, cf. Theog. 8.

231. μαπέειν, see inf. 245, 252.—ἀδάμαντος, Opp. 147. The poet here, it will be observed, would have us believe that the noise of the Gorgon's steps was represented in sculpture. See on v. 164, 279. Perhaps we need not press the sense to signify more than generally, 'they seemed to tread so heavily that the shield rang again.' Goettling remarks that an earlier poet would have attributed wings to the Gorgons. So in Eum. 51, the Erinyes are said to be unlike Gorgons or Harpies, in not having any wings, implying that the two last had such.

233. ἐπὶ ζώνησι, on their girdles, Goettling explains, 'in loco quo cingitunicæ solebant. Nam ipsi serpentes

δοιὼ ἀπηωρεῦντ' ἐπικυρτώνοντε κάρηνα.
 λίχμαζον δ' ἄρα τῷγε· μένει δ' ἐχάρασσον ὀδόντας 235
 ἄγρια δερκομένω. ἐπὶ δὲ δεινοῖσι καρήνοισι
 Γοργείοις ἐδονεῖτο μέγας φόβος. Οἱ δ' ὑπὲρ αὐτέων
 ἄνδρες ἐμαρνάσθην πολεμήϊα τεύχε' ἔχοντες,
 τοὶ μὲν ἀπὸ σφετέρης πόλιος σφετέρων τε τοκῆων
 λοιγὸν ἀμύνοντες, τοὶ δὲ πραθέειν μεμαῶτες. 240
 πολλοὶ μὲν κέατο, πλέονες δ' ἔτι δῆριν ἔχοντες
 μάρνανθ'. αἱ δὲ γυναῖκες εὐδμήτων ἐπὶ πύργων
 *χαλκῶν ὀξὺ βόων, κατὰ δ' ἐδρύπτοντο παρειὰς,
 ζῶησιν ἱκελαι, ἔργα κλυτοῦ Ἡφαίστιο.

244. *ἱκελαι, ἔργα*

234. ἐπικυρτώωτε Ald. κάρηα N. 235. λίχμασον δ' NO, Ald.
 236. ἐπὶ δεινοῖσι δὲ Ald. ἐπὶ σὲ δειν. O. 237. Γοργείης Ald.
 αὐτῶν O. 239. ὑπὲρ O. 240. πραθέειν Ald. παραθέειν O.
 241. From this v. to 400 is wanting in N. 243. χάλκεον vulgo.

Gorgonibus erant pro cingulis.' This seems a forced interpretation. The snakes were knotted together, and lifted up or bent back their heads while their bodies hung pendent. Live snakes seem to have been tied round the waists of the baccchantes. Eur. Bacch. 697, καταστίκτους δορὰς ὕφεσι κατεζώσαντο λιχμῶσιν γένυν. The hooked heads of two snakes in metal were doubtless used as a clasp.

235. λίχμαζον. See Theog. 825, and for ἐχάρασσον Opp. 387, 573.

236. For ε made long before δεινός, see Scut. 98.

237. μέγας φόβος. He may mean simply that the heads were terrible; that terror seemed to move or range on their heads. But φόβος may perhaps be personified, like Έρις on the dragon's head, sup. v. 148. Whereas ancient writers represented the Gorgons to have snaky locks, not snaky girdles, the author of this poem has introduced a different idea, with less of the sculptor's art than of the imagination of a poet.—

ὑπὲρ αὐτέων, in the circle next above. The syntax is as in v. 229, ταὶ δὲ μετ' αὐτὸν, where the article is used in the true Homeric sense, 'they in pursuit of him, namely the Gorgons,' &c. So αἱ δὲ μετ' αὐτοὺς v. 248, 315, &c. Theocr. i. αἱ δὲ κατ' αὐτὸν καρπῷ ἔλιξ εἰλείται ἀγαλλομένα κροκόεντι. In all these phrases there is *hyperthesis* of the demonstrative pronoun.

238. ἐμαρνάσθην, which in Il. vii. 301 is a true dual of the imperfect (as ἰστάσθην of ἵσταμαι), is here exceptionally used for the plural, because two parties, the besieging and the besieged, are described. So inf. v. 405, ὥστ' αἰγυπιοὶ—μάχεσθον.

239. ὑπὲρ, the reading of MS. Harl. and others, is perhaps better than the vulg. ἀπὸ, and is somewhat confirmed by a variant ὑπό.

243. χάλκεον, the common reading, 'shouted shrilly in brass,' seems indefensible. We might read χάλκεαι, but Hermann's conjecture χαλκῶν is perhaps the safest.

ἄνδρες δ', οἳ πρεσβῆες ἔσαν, γῆράς τε μέμαρπεν, 245
 ἀθρόοι ἔκτοσθεν πυλέων ἔσαν, ἂν δὲ θεοῖσι
 χεῖρας ἔχον μακάρεσσι περὶ σφετέροισι τέκεσσι
 δειδιότες· τοῖ δ' αὖτε μάχην ἔχον· αἱ δὲ μετ' αὐτοὺς
 Κῆρες κυάνεαι, λευκοὺς ἀραβεῦσαι ὀδόντας,
 δεινωποὶ βλοσυροὶ τε, दाφοινοὶ τ' ἄπλητοὶ τε 250
 δῆριν ἔχον περὶ πιπτόντων. πᾶσαι δ' ἄρ' ἔντο
 αἶθα μέλαν πιέειν· ὃν δὲ πρῶτον μεμάποιεν
 κείμενον ἢ πίπτοντα νεούτατον, ἀμφὶ μὲν αὐτῷ
 βάλλ' ὄνυχας μεγάλους, ψυχὴ δ' Ἀϊδούσδε κατῆεν

245. πρεσβῆες O. μέμαρπον O. τ' ἐμέμαρπτον Ald. 246. ἦσαν O.
 249. κυάνεοι O. 250. δεινωταὶ βλοσυραὶ τε दाφοιναὶ τ' O. ἄπληστοὶ
 τε Ald. 252. μεμάρποιεν O. μεμάποιεν Ald. 254. ψυχὴν δ'
 αἰδός δεκακείεν Ald. ψυχὴν—κατῆεν O. κατεῖεν vulg.

245. πρεσβῆες, from πρέσβυς, seems founded on a false analogy in imitation of Ἄρης, πόλῃος, βασιλῆς, &c. μέμαρπεν, an aorist of μάρπτω, reduplicated like ἡγαγον (or perhaps from a secondary present μεμάρπω, see on v. 228). This was conjectured by Heinrich, and was afterwards restored from three MSS. Translate, 'and (whom) old age was seizing upon.' Most copies have μέμαρπτον or ἐμέμαρπτον, others giving μέμαρπον, (so Gaisford,) 'who had reached old age.' This however is a wrong use of μάρπτω. Dindorf gives μεμάρπει, which is probable, since the perfect μεμαρπώς occurs Opp. 204, and it is also used by Apoll. Rhod. i. 756. Goettling compares Od. xxiv. 390, ἐπεὶ κατὰ γῆρας ἔμαρπεν.—Hesych. μεμαρπώς· εἰληφώς, ἡρπακώς.

246. ἔκτοσθεν πυλέων, congregated in front of the city, outside of the gates, the women and children being left within. Wolf read ἔσαν for ἔσαν.

249. Κῆρες. Not Fates (Μοῖραι), nor precisely Furies (Ἐρινύες), though much nearer in character to the latter. They are in fact goddesses of death (not of destiny). Eur. Herc. F. 480, νόμφας μὲν οὖν Κῆρας ἀντέδωκ' ἔχειν. Hence, like the Furies, they are κυάνεαι, sable in garb as well as in colour, μέλαιναι, μελαγχρότες. Apoll. Rhod. iv. 1665, μέλπε δὲ Κῆρας Κυανέας, Ἀΐδαν θοὰς

κύνας, αἱ περὶ πᾶσαν ἡέρα δινεύουσαι ἐπὶ ζωῖσιν ἄγονται. The goddesses of destiny are joined with these in v. 258, and in Theog. 217, if the passage be genuine.

250. दाφοινοὶ, here for φόνιαι. Cf. दाφοινὸν αἵματι sup. v. 159—ἄπλητοι, unapproachable. But this verse may be an interpolation. Hesych. δεινωποὶ· δειματώδεις, φοβεροί.

251. Perhaps πᾶσαι γὰρ ἔντο, as explaining the cause of the δῆρις.

252. ὃν μεμάποιεν, quemcunque arripuissent. A spurious aoristic form of μάρπτω. See on v. 245. Sup. 231, ἰέμεναι μαπέειν. Curtius, Gr. Et. 456, gives the root as μαρπ or μαπ, the Sanscrit març, 'to lay hold of.' νεούτατον, sup. v. 157.

254. κατεῖεν, the reading of most of the good MSS., is a very doubtful form, and the more so because many MSS. give ψυχὴν, so that it is uncertain whether the poet meant the transitive aorist of καθίεναι or the intransitive imperfect of κάτειμι. Matthiae would read κατῆεν, which, on the whole, seems the most satisfactory, (especially as MS. Harl. has κατῆεν,) though ἦτε, uncontracted, is the true epic, as the Attic imperfect is κατῆε. In Il. xx. 294 we find this phrase, ὅς τάχα Πηλεΐωνι δαμῆις Ἀϊδούσδε κάτεισιν.

Τάρταρον ἐς κρυόενθ', αἱ δὲ φρένας εὖτ' *ἄασαντο 255
 αἵματος ἀνδρομέου, τὸν μὲν ρίπτασκον ὀπίσσω,
 αἶψ' δ' ὄμαδον καὶ μῶλον ἐθύνεον αὖτις ἰοῦσαι.
 Κλωθὴ καὶ Λάχεσις σφιν ἐφέστασαν· ἡ μὲν ὑφήσσω
 Ἄτροπος οὔτι πέλεν μεγάλη θεὸς, ἴ' ἄλλ' ἄρα ἦγε
 τῶν γε μὲν ἀλλῶν προφερῆς τ' ἦν πρεσβυτάτη τε. 260
 πᾶσαι δ' ἀμφ' ἐνὶ φωτὶ μάχην δριμεῖαν ἔθεντο.
 δεινὰ δ' ἐς ἀλλήλας δράκον ὄμμασι θυμῆνασαι,
 ἐν δ' ὄνυχας χεῖράς τε θρασεῖας ἰσώσαντο.

263. Φισώσαντο

255. εὖτ' ἀρέσαντο Ald, vulgo. αὐτὰρ ἄσαντο O. 259. πέλει Ald.
 ἦδε O.

255. ἄασαντο, 'had satiated.' The reading is doubtful, some copies giving εὖτ' ἄρ' ἔσαντο, ἔσαντο, αὐτὰρ ἄσαντο. It is difficult to defend ἀρέσαντο in this sense; the word properly means 'to make friends with,' from root ἄρ. Probably we should read, εὖτ' ἄασαντο, (compare ἕεται, in v. 101,) or εὖτ' ἄρ' ἄσαντο. The figure in the poet's mind was that of blood-sucking demons fastening on a body and tossing it behind them when drained dry. So Aeschylus describes the Erinyes, Eum. 175, ἐμοῖσα θρόμβους οὓς ἀφελκυσας φόνου. Ib. v. 254, ἀλλ' ἀντιδοῦναι δεῖ σ' ἀπὸ ζῶντος ροφεῖν ἐρυθρὸν ἐκ μελέων πέλανον.

257. ὄμαδον. The accusative depends on αὖτις ἰοῦσαι, going back to.

258—260. When we consider that there is no connecting particle in this clause, that the sense in v. 261 goes back to the subject broken off by these verses, and lastly, that it was easy to mistake the Κῆρες of death for the Κῆρες of destiny, we shall not be indisposed to assent to Hermann's view, that these verses were added in a different recension of the poem.

258. ὑφήσσω, 'inferior in size' ('debilior,' Goettl.), is ἀπαξ λεγόμενον. Comparing ἐφέστασαν immediately preceding, one is tempted to suppose the poet may have meant ὑφημένην, ὑφιζάνουσα, and so to have accounted for the difference of size by the standing or sitting posture. Goettling describes

an ancient terra-cotta group preserved at Rome in which the three Fates are represented differing in stature, Clotho being the tallest, Lachesis the next, and Atropos the shortest. He further supposes, with Hermann, that the greater age and decrepitude of Atropos is indicated. (Did these goddesses severally represent three stages of human life, viz. maturity, middle age, and old age?)

259. The old reading, corrected from several MSS. and Aldus, was ἀλλὰ καὶ ἐμπης, where ἐμπης probably came from a gloss on γε μὲν. As the passage stands, it would seem that a verse has been lost; for γε μὲν in the next line must mean 'but,' and cannot stand for the simple μὲν. We might restore the sense by some such verse as this, ἀλλ' ἄρα ἦγε μικρὴ μὲν δέμας ἦεν, ἀφαιροτέρη δ' ἐτέτυκτο, τῶν γε μὲν ἀλλῶν κ.τ.λ., or we might well read ἀλλὰ καὶ ἐμπης ἦγε μὲν κ.τ.λ.—προφερῆς, sc. χρόνῳ, or perhaps in dignity also, ἀξιώματι.

261. πᾶσαι. He reverts to the Κῆρες, contending like so many vultures for the possession of a corpse.

263. ἐν δὲ κ.τ.λ. 'And on him their nails and cruel hands they equally laid.' —ισώσαντο, pares sibi invicem fecerunt; a strange phrase, for which we might have expected ἐσφίγξαντο. But ἰσοῦσθαί τι is 'to have something equalised,' as in Opp. 562, ἰσοῦσθαι νύκτας τε καὶ ἡμέματα.

παρ δ' Ἀχλὺς εἰσθήκει ἐπισμυγερή τε καὶ αἰνὴ,
 χλωρὴν, αὖσταλήν, λιμῶ καταπεπτηνῖα, 265
 γουνοπαχῆς, μακροὶ δ' ὄνυχες χεῖρεσσιν ὑπῆσαν.
 τῆς ἐκ μὲν ῥινῶν μύξαι ῥέον, ἐκ δὲ παρεῖων
 αἰμ' ἀπελείβειτ' ἔραζ'. ἢ δ' ἄπλητον σεσαρυῖα
 εἰσθήκει, πολλὰ δὲ κόνις κατενῆνοθεν ὤμους,
 δάκρυσι μυδαλέῃ. Παρὰ δ' εὖπυργος πόλις ἀνδρῶν· 270
 χρύσειαι δέ μιν εἶχον ὑπερθυρίοις ἀραρυῖαι

265. αὖσταλή τε O. 266. γουνοπαχῆς O. 268. σηρνῖα O.
 269. κατενῆνοχεν O. 270. παρὰ δέ οἱ O.

264. παρ δὲ κ.τ.λ. 'And by them stood a dismal demon of woe, loathsome and horrible, haggard, squalid, shrunk through hunger, with swelled knees, and long nails on her hands.' The final syllable in Ἀχλὺς is long, as in στάχυς, ἰσχυς, &c. Goettling rightly explains Ἀχλὺς as the impersonation of grief, neglected and squalid in look, with cheeks rent by her long nails, and suffused with tears. Aeschylus has ἀχλὺς, for gloominess or obscurity taking possession of a family, Eum. 357. Pers. 666.

265. πεπτηῶς for πεπτηκῶς, the same as πεπτωκῶς, as from πίπτειμι. Compare τεθνηῶς and τεθνεῶς for τεθνηκῶς. Homer occasionally uses πεπτέως as a dissyllable. Others derive the participle from καταπτῆσσω, of which an irregular aorist καταπτακῶν, or perfect καταπτακῶς, occurs in Aesch. Eum. 243. But the perfect participle should rather be ἐπτηκῶς, a form recognised by Photius in v. πακεῖς.—γουνοπαχῆς, 'thick-kneed,' i. e. with legs swelled through famine. See on Opp. 497. But γουνοπαχῆς, 'still-kneed,' is perhaps a better reading, found in two MSS., and also in Harl. (not γουνοπαγῆ).

266. ὑπῆσαν. Used in reference to the hands expanded with the palms uppermost. ἐπῆσαν is as good, but has less authority.—μύξαι, *mucus*, 'slime.'—παρεῖων, cf. Aesch. Cho. 22, πρέπει παρηὺς φοινίους ἀμυγμοῖς. Eum. 54, ἐκ δ' ὁμάνων λείβουσι δυσφιλῇ λίβα. Sup. v. 243.

268. σεσαρυῖα seems nothing less than

a false quantity. The perfect of σάρειν, 'to lay bare the gums and show the teeth,' is σέσηρα, Ar. Pac. 620, and Theocritus twice has σεσάρως, Id. vii. 19. xx. 14. It is difficult to defend σεσᾶρα on any sound principles. It must be referred to the same class of post-epic forms as μεμάποιεν in v. 252. μαπέειν v. 304. χρεμίζειν v. 348. We have ἀραρυῖαι in v. 271, τεθαλνῖαι in v. 276 (the Attic and Epic perfect being τεθελῶς); Il. iv. 435. Buttmann, Lexil. p. 180, compares μεμάκνῖα, and regards the ᾱ for η as an Ionicism. So also λελακνῖα, Od. xii. 85.

269. κατενῆνοθεν, 'spread itself over.' On this difficult word the student is referred to Buttmann's Lexilogus, and Curtius, Gr. Et. 250. Like ἦλυθε, ἐλήλυθε, so ἦνοθε, ἐνήνοθε, ἀνήνοθε, seem referable to the same root as ἄνθος, ἀνθέω. Buttmann thinks ἀνέθω, ἐνέθω, different themes; which seems hardly probable. Curtius gives the root ἄθ, and regards ἦνοθε as the strong perfect, with the preposition ἄν or ἐν prefixed.

270. μυδαλέῃ refers to εἰσθήκει, the intervening words being parenthetical. Aesch. Pers. 541, διαμυδαλέοις δάκρυσι κόλπους τέγγουσ' ἄλγους μετέχουσιν.

Ibid. The commencement of an entirely new subject, and one of joy contrasted with one of grief, is not well placed in the middle of a verse; unless indeed this was intentionally done to place the contrast in a still stronger light. Cf. 237, 285, 301.—παρὰ means, 'next to it' in the same band or circular division of the shield.

ἐπὰ πύλαι· τοὶ δ' ἄνδρες ἐν ἀγλαΐαις τε χοροῖς τε
 τέρψιν ἔχον· τοὶ μὲν γὰρ εὖσώτρου ἐπ' ἀπήνης
 ἤγοντ' ἀνδρὶ γυναῖκα, πολὺς δ' ὑμέναιος ὀρώρει·
 τῇλε δ' ἀπ' αἰθομένων δαΐδων σέλας εἰλύφαζε 275
 χερσὶν ἐνὶ δμῶν. ταὶ δ' ἀγλαΐη τεθαλυῖαι
 πρόσθ' ἔκιον· τῇσιν δὲ χοροὶ παίζοντες ἔποντο.
 τοὶ μὲν ὑπὸ λιγυρῶν συρίγγων ἴεσαν αὐδὴν
 ἐξ ἀπαλῶν στομάτων, περὶ δὲ σφισιν ἄγνυτο ἡχώ·
 αἱ δ' ὑπὸ φορμύγγων ἄναγον χορὸν ἱμερόεντα. 280
 ἔνθεν δ' αὖθ' ἐτέρωθε νέοι κώμαζον ὑπ' αὐλοῦ,
 τοίγε μὲν αὖ παίζοντες ὑπ' ὀρχηθμῶ καὶ αἰοιδῇ
 [τοίγε μὲν αὖ γελῶντες ὑπ' αὐλητῇρι ἕκαστος]

275. δαΐδων

279. σφισι Φάγνυτο Φηχὼ

283. Φέκαστος

275. εἰλύφαζε Ald. 276. ἀγλαΐαις O. 277. τοῖσιν δὲ Ald.
 τῇσι δὲ O. 278. ὑπαὶ Ald., O. 281. αὖ Ald. ἐτέρωθι O.
 282. πέζοντες Ald., O. 283. om. O. ὑπ' αὐλητῇρι δ' vulgo.

272. ἐπὰ πύλαι. The pseudo-Hesiod who wrote this poem here perhaps purposely indicated Thebes, as likely to have presented itself to the mind of the real Hesiod.

273. εὖσώτρου, having nimbly-running fellows (or periphery) of the wheel. Hesych. εὐδρόμου. σωὴ γὰρ ἡ ἀφορμὴ καὶ φορὰ, ἥς εἶδος ἡ κύλισις. From the root σεF, whence also σῶμα for σόφεμα, a noun σοFῆ = ὁρμή may have existed. —ἤγοντο is rarely so used, as the husband himself is properly said ἄγεσθαι γυναῖκα. Perhaps ἡγόν τ' ἀνδρὶ γυναῖκα, πολὺς τ' κ.τ.λ. We may however translate, 'were having the bridegroom conveyed.' Compare also Od. iv. 10, νείε δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην. xv. 237, κασιγνήτῳ δὲ γυναῖκα ἡγάγετο πρὸς δῶμαθ', and also xxi. 214. Il. ix. 394, Πηλεὺς θῆν μοι ἔπειτα γυναῖκα γαμέσσειται αὐτός.

275. εἰλύφαζε is here intransitive. In Il. xx. 492, we have πάντῃ τε κλονέων ἄνεμος φλόγα εἰλυφάζει.

278. ὑπὸ συρίγγων, to the sound of pipes. A common use of ὑπό. So Ar. Ach. 970, εἰσεῖμι' ὑπαὶ πτερύγων κιχλῶν καὶ κοψίχων.

279. ἀπαλῶν, 'boyish.' This seems

the point of παίζοντες. Goettling thinks it means "subtili arte facta ora hominum." — ἄγνυτο κ.τ.λ. Cf. inf. 348. But it was absurd to represent sound by sculpture. Hesych. περιάγνυτο· περιεκλάτο, καὶ τὰ ὅμοια.

281. ἔνθεν δ' αὖτε, from the house of the bridegroom in the opposite direction.—κώμαζον, conducted a comus, a kind of serenade in honour of the bridegroom. These processions were commonly conducted with the flute; in allusion to which Euripides calls the revel of Ares κῶμος ἀναυλότατος, Phoen. 791. But v. 283 is wanting in two or three copies, and perhaps it is an instance of διττογραφία, the combined readings of two different editions. Or we might read, τοὶ μὲν δὴ παίζοντες ὑπ' ὀρχηθμῶ καὶ αἰοιδῇ πρόσθ' ἔκιον, as one MS. gives τοὶ δὲ μὲν in v. 283. The intervening verse may by some accident have crept into the text both here and at v. 299. As ἕκαστος appears to take the digamma, the δὲ which is commonly added after αὐλητῇρι would violate the metre; and in fact it is omitted in the Aldine. As for γε μὲν (see on v. 260), it is best to read τοίγε with Gaisford, like ὅγε, ἡγε, &c.

πρόσθ' ἔκιοι· πᾶσαν δὲ πόλιν θαλαίαι τε χοροί τε
 ἀγλαΐαι τ' εἶχον. τοὶ δ' αὖ προπάροιθε πόλῃος 285
 νῶθ' ἵππων ἐπιβάντες ἐθύνεον. Οἱ δ' ἀροτῆρες
 ἤρεικον χθόνα δῖαν, ἐπιστολάδην δὲ χιτῶνας
 ἐστάλατ'. αὐτὰρ ἔην βαθὺν λήϊον· οἷγε μὲν ἡμῶν
 αἰχμῆς ὀξεῖῃσι κορυνήεντα πέτηλα
 [βριθόμενα σταχύων, ὥσεί Δημήτερος ἀκτῆν,] 290
 οἱ δ' ἄρ' ἐν ἠλλεδανοῖσι δέον καὶ ἔπιτρον ἀλώην,
 οἱ δ' ἐτρύγων οἶνας δρεπάνας ἐν χερσὶν ἔχοντες,

292. Φοῖνας

286. ἐπιβάντ' Ο. 287. ἤρηνκον χθόνα δῖαν—χιτῶνα Ο. 288.
 ἔσταλατ' Ald. ἐστείλαντ' Ο. 289. κορωνιόεντα Ο. κορωνιόωντα Ald.
 291. ἐπιπλον Ald.

285. τοὶ δ' αὖ. As it does not appear what part horsemen took in a marriage procession, this may be regarded as a new subject. Men were riding on horseback and ploughers were ploughing. Nothing is said by which we can trace the connexion between these two actions. It is best to translate οἱ δ' ἀροτῆρες, 'whilst others as ploughers,' &c.

287. ἐπιστολάδην, tucked up, *succincti*, ἀνεσταλμένης. — ἐστάλατο, for ἔσταλ-ντο, as ἔσταλτο is the third person singular of ἐστάλμην, plup. pass. of στέλλω. But the Harleian reading ἐστείλαντ' suggests a variant στείλαντ'. Cf. Eur. Bacch. 696, νεβρίδας τ' ἀνεστείλαντο. Hesych. ἐσταλάδατο· ἐστολισμένοι ἦσαν. He is thought to refer to this passage. The χιτῶν or frock was used in ploughing, without the ἱμάτιον. Cf. Opp. 391, γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν.

289. αἰχμῆς. Perhaps ἄρπης. Cf. Opp. 573, ἀλλ' ἄρπας τε χαρασσέμεναι καὶ δμῶας ἐγείρειν. This passage seems borrowed from Il. xviii. 550, ἐν δ' ἐτίθει πέμενος βαθυλήϊον· ἔνθα δ' ἔριθοι ἡμῶν ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες. Compare with this verse v. 292 inf.

Ibid. Of several readings, κορυνιόεντα, κορυνιόωντα, κορωνιόωντα, κορωνόεντα, the best seems that derived from

the last, on Hermann's conjecture, κορυνήεντα, 'club-like.' By this we may understand the stalk of corn with its spike or terminal ear. Goettling rightly observes that κορυνῖαν and κορωνῖαν would be desiderative forms, for which there is here no place. He edits κορυνιόεντα, with Gaisford. Still we might compare the κύματα κυρτὰ φαληριώοντα of Il. xiii. 799, ἀκροκελαινώων, ib. xxi. 249. To construe πέτηλα σταχύων, (βριθόμενα implying the luxuriance of the crop,) is against the order of the words; while βριθεσθαί τινος is very unusual Greek. But this verse (290) is perhaps an interpolation: see Opp. 32. For it certainly is absurd to add, by way of comparison, 'they mowed the corn like bread.' This seems the first instance of πέτηλα used for πέταλα. See on Opp. 680.

291. ἐν ἠλλεδανοῖσι, 'in bands.' Il. xviii. 553, ἄλλα δ' ἀμαλλοδετῆρες ἐν ἠλλεδανοῖσι δέοντο. Gaisford here gives ἠλλεδανοῖσι, apparently against the MSS.—ἐπιτρον, 'spread,' 'strewed with corn.' The imperfect of πίτνω for πίτνημι, the passive imperfect of which occurs in Eur. El. 713, θυμέλαι δ' ἐπίτναντο χρυσήλατοι, 'the altar-steps were carpeted.' There is a reading ἐπιπλον, (so Aldus,) a vox nihili, though Gaisford has admitted it.

οἱ δ' αὖτ' ἐς ταλάρους ἐφόρευν ὑπὸ τρυγητήρων
 λευκοὺς καὶ μέλανας βότρυνας [μεγάλων ἀπὸ ὄρχων
 βριθομένων] φύλλοισι καὶ ἀργυρέης ἐλίκεσσιν. 295
 οἱ δ' αὖτ' ἐν ταλάροις ἐφόρευν· παρὰ δέ σφισιν ὄρχος
 χρύσεος ἦν, κλυτὰ ἔργα περιφρονος Ἥφαίστοιο,
 σειόμενος φύλλοισι καὶ ἀργυρέησι κάμαξι,
 [τοί γε μὲν αὖ παίζοντες ὑπ' αὐλητῇρι ἕκαστος]
 βριθόμενος σταφυλῇσι μελάνθησάν γε μὲν αἶδε. 300
 οἷγε μὲν ἐτράπεον, τοὶ δ' ἤρουν. Οἱ δ' ἐμάχοντο
 πύξ τε καὶ ἐλκηδόν· τοὶ δ' ὠκύποδας λαγὸς ἤρουν
 ἄνδρες θηρευταί, καὶ καρχαρόδοντε κύνε προῖ,
 ἰέμενοι μαπέειν, οἱ δ' ἰέμενοι ὑπαλύξαι·
 πᾶρ δ' αὐτοῖς ἱππῆες ἔχον πόνον, ἀμφὶ δ' ἀέθλοις 305
 δῆριν ἔχον καὶ μόχθον. εὐπλεκέων δ' ἐπὶ δίφρων

295. Φελίκεσσιν

297. Φέργα

299. Φέκαστος

293. αἶτε ταλάρους ἐφόρεον O. 294. ἢ μέλανας O. 295. ἀργυ-
 ρεῖος O. 299. τοί γε μὲν αὖ O. τῷ γε μὲν οὖν παίζονται Ald.
 300. σειόμενος O. δὲ μὲν αἷγε O. δὲ μὲν αἶδε Ald. 301. οἶδε O.
 305. ἀέθλω Ald., O. 306. γ' ἐπὶ Ald.

294-6. Gaisford incloses this passage in brackets. Like v. 283, it seems clearly to have been added from another recension.

299. On this verse see v. 282.

300. μελάνθησαν. 'These however were made black' (in contrast with the silver vine-props). See v. 167. This verse perhaps belonged to another recension in place of v. 298.

301. τραπεῖν is to tread the grapes in the vat. Hom. Od. vii. 124, ἐτέρας δ' ἄρα τε τρυγώσιν, ἄλλας τε τραπέουσι. Hesych. τραπέουσι· πατοῦσιν ἐπὶ τῇ ληνῷ.—τραπέοντο· ἐπατοῦντο, παρὰ τὸ τροπὴν λαμβάνειν τὸν βότρυν πατηθέντα. Hence the Latin *trapetum*. Virg. Georg. ii. 519; 'Venit hiems; teritur Siconia bacca trapetis.'—ἤρουν, from ἄρυν, 'kept taking them out of the baskets' (τάλαροι), to throw into the vat; or rather, perhaps, 'kept drawing off the juice.' This word appears to take the digamma in Opp. 550.—οἱ δ' ἐμάχοντο κ.τ.λ.,

another subject; 'others were contending in the pancratium, others were trying to catch (αἰρεῖν) hares with dogs.' See on v. 270.

302. λαγός. On this form of the accusative see on Opp. 564. The nominative here is λαγός, not λαγῶς.—κύνη, a rare dual, as Hermann remarked, where δύν or δοῖω is omitted, and there is nothing in the context to indicate duality. The sense is, 'with a pair of dogs in front of each.' See on ἄνδρες ἐμαρνάσθην, sup. v. 238. The hunter usually followed his dogs; cf. Od. xix. 435, οἱ δ' ἐς βῆσαν ἱκανοὶ ἐπακτῆρες, πρὸ δ' ἔρ' αὐτῶν ἰχνί' ἐρευνῶντες κύνες ἦσαν. Eur. Here. F. 860, ἐπιρροῖδην ὁμαρτεῖν ὡς κυνηγέτη κύνας.

305. ἱππῆες, to be distinguished from ἡνίοχοι, which is added below as a different subject. Cf. Theoc. vii. 139, τέττιγες λαλαγεῦντες ἔχον πόνον.

306. εὐπλεκέων, well-compacted; cf. v. 63, πλεκτοῖσιν ὑφ' ἄρμασι. Il. xiii.

ἡνίοχοι βεβαῶτες ἐφίεσαν ὠκέας ἵππους
 ῥυτὰ χαλαίνοντες, τὰ δ' ἐπικροτέοντα πέτοντο
 ἄρματα κολλήεντ', ἐπὶ δὲ πλήμναι μέγ' αὐτευν.
 οἱ μὲν ἄρ' *ιδίοντες ἔχον πόνον, οὐδέ ποτέ σφιν 310
 νίκη ἐπηνύσθη, ἀλλ' ἄκριτον εἶχον ἄεθλον.
 τοῖσι δὲ καὶ προὔκειτο μέγας τρίπος ἐντὸς ἀγῶνος,
 χρύσειος, κλυτὰ ἔργα περίφρονος Ἰφαιστόιο.
 ἀμφὶ ἵτυν ῥέεν Ὀκεανὸς πλήθοντι ἐοικῶς,
 πᾶν δὲ συνεῖχε σάκος πολυδαίδαλον. οἱ δὲ κατ' αὐτὸν
 κύκνοι ἀερσιπόται μεγάλ' ἤπνουν, οἳ ῥά τε πολλοὶ 316
 νῆχον ἐπ' ἄκρον ὕδωρ, πὰρ δ' ἰχθύες ἐκλονέοντο,

313. *Φέργα*314. *Ἰτύν ῥέειν?* *Φεφοικῶς*

307. *ἐφίεσαν* O. 308. *ἐπικρέοντο* *πετόοντα* O. 310. *ἄρ' αἰδίων*
ἔχον Ald. *ἄρα ἴδιον εἶχον* O. 311. *ἐπηνύσθη* ἀλλ' *ἄκλιτον* Ald.
ἐπηνήθη O. 314. *ἀμφὶ δέ τοι ῥήεν ἐν ὠκεανὸς* O. *ἀμφὶ δ' ἵτυν* vulgo.
 317. *δονέοντο* Ald. *παρὰ δ' ἰχθύες κλονέοντο* O.

436, *δίφρους τ' ἀντρέψειαν ἐϋπλεκέας*.—*ἐφίεσαν*, urged them on in the race; let them go on at full speed. So the Romans used *admittere*, Ovid, *Met.* vi. 237. *Fast.* iv. 674.

308. *ῥυτὰ χαλαίνοντες*, 'slacking the reins.' Both these words are ἀπαξ λεγόμενα for *ῥυτῆρας χαλῶντες*.—*ἐφίεσαν*, 'were giving the rein to,' *immittebant*.

309. *πλήμναι*, the naves. *Il.* v. 726, *πλήμναι δ' ἀργύρου εἰσὶ περίδρομοι ἀμφοτέρωθεν*.

310. Both *αἰδίων* and *δὴ* are suspected. All the MSS. but one, and also the Aldine, omit *δὴ*, which is superfluous after *ἄρα*, and seems a metrical makeshift, other copies giving *εἶχον*. The older poets do not use *αἰδῖος*. *Thuc.* vi. 24, has *αἰδίων μισθοφορὰν* (qu. *μισθοφορίαν*). Probably this word is corrupt. The Harleian has *ἴδιον εἶχον πόνον*. Perhaps, *ιδίοντες ἔχον πόνον*, i. e. *ἰδρῶντες*. Cf. *Ar. Pac.* 85, *πρὶν ἂν ἰδῆς* (ἰ) καὶ *διαλύσῃς κ.τ.λ.*, and *Ran.* 237.

311. *ἐπηνύσθη*, was finished, was accomplished, gained, *ἐτελεώθη*, *Joan. Diae.*

312. *τρίπος*, for *τρίπους*, occurs in *Il.*

xii. 161, *τὸ δὲ μέγα κεῖται ἄεθλον ἡ τρίπος, ἥ ἐ γυνή*.—*ἐντὸς ἀγῶνος*, within the space marked out for the contest, viz. for the chariot-race. Cf. v. 205.

314. *ἀμφὶ ἵτυν*, round the outer margin of the shield. *Eur. Tro.* 1197, *ἵτνος ἐν εὐτόρνοισι περιδρόμοις ἰδρώς*. The ancient notion of Oceanus forming a circumambient stream round the flat circular earth is well known. Here it was probably borrowed from *Il.* xviii. 607, *ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὀκεανοῖο, ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητόιο*. For the *F* in *ἵτνος* see *Curtius*, 393.—*συνεῖχε*, *continebat*, enclosed as a border, as if to hold the materials together.—*πλήθοντι ἐοικῶς*, like a full or overflowing river. The phrase must have been derived from noticing the tides.

315. *οἱ δὲ κατ' αὐτόν*. It would hardly be correct to supply *ὄντες*. The syntax is explained on v. 237.

316. *ἀερσιπόται*. See *Opp.* 777, *ἀερσιπότητος ἀράχνη*.

317. *ἐπὶ κ.τ.λ.*, 'over the surface of the water.' See on *ἐπὶ γαῖαν*, *Opp.* 11. *Goettling* places a full stop at *ἐκλο-*

θαῦμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπῳ, οὐ διὰ βουλὰς
 Ἥφαιστος ποίησε σάκος μέγα τε στιβαρόν τε
 ἀρσάμενος παλάμῃσι. τὸ μὲν Διὸς ἄλκιμος υἱὸς 320
 πᾶλλεν ἐπικρατέως· ἐπὶ δ' ἰππείου θόρε δίφρου
 εἵκελος ἀστεροπῇ πατρὸς Διὸς αἰγιόχοιο,
 κοῦφα βιβάς· τῷ δ' ἡνίοχος κρατερὸς Ἴολαος
 δίφρου ἐπεμβεβαὼς ἰθύνετο καμπύλον ἄρμα.
 ἀγχίμολον δέ σφ' ἦλθε θεὰ γλαυκῶπις Ἀθήνη, 325
 καὶ σφεας θαρσύνουσ' ἔπεα πτερόεντα προσηύδα·

Χαίρετε, Λυγκῆος γενεῇ τηλεκλειτοῖο·
 νῦν δὴ Ζεὺς κράτος ὕμμι διδοῖ μακάρεσσι ἀνάσσω·
 Κύκνον τ' ἐξεναρεῖν καὶ ἀπὸ κλυτὰ τεύχεα δῦσαι.
 ἄλλο δὲ σοί τι ἔπος ἐρέω, μέγα φέρτατε λαῶν 330
 εὖτ' ἂν δὴ Κύκνον γλυκερῆς αἰῶνος ἀμέρσης,
 τὸν μὲν ἔπειτ' αὐτοῦ λιπέειν καὶ τεύχεα τοῖο,

318. θαῦμα ἰδεῖν. 322. εἵκελος 323. Ἴόλαος 326. θαρσύνουσα φέπεα
 328. μακάρεσσι φανάσσω 330. φέπος φερέω λαῶν 331. αἰῶνος

323. τῷ, ἡνίοχος Ald. 326. φωνήσας Ald., O. 328. κράτος
 ὕμμι Ζεὺς O.

νέοντο. He regards 141—317 as the work of a later poet, and would have us believe that Hesiod wrote θαῦμα ἰδέσθαι (140), θαῦμα ἰδεῖν καὶ Ζηνὶ βαρυκτύπῳ. The poet's notion was, that the fishes seemed to move in the water, in such a way as to excite the wonder of Zeus himself.

320. ἀρσάμενος, 'having fitted its parts together.' The medial aorist ἤρσάμην from ἄρω is not elsewhere found. We have ἄρσαντες κατὰ θυμὸν ὕπῳ ἀντάξιός ἐσται, in Il. i. 136.

321. ἐπικρατέως, ισχυρῶς, Opp. 206. Inf. v. 419.

322. εἵκελος ἀστεροπῇ. This phrase seems borrowed from Il. xiv. 386, as Goettling has observed.

324. ἰθύνετο. So Od. xxii. 8, ἦ, καὶ ἐπ' Ἀντινόῳ ἰθύνετο πικρὸν οὔστον.

327. Λυγκῆος γενεῇ, which Goettling prefers to understand of Iolaus alone, as descended from Lynceus through Am-

phitryo, seems better referred to both him and Hercules, on account of the plural χαίρετε and ὕμμι. There seems an appeal to the heroes' sharpness of sight in what follows, 333—5.

329. ἐξεναρεῖν (ἐναίρω) appears to be ἀπαξ λεγόμενον. The usual aorist has the middle form, ἐνήρατο. A common Homeric word is ἐξενάριζεν, of which ἐξεναρεῖν was intended to be the second aorist.

331. αἰὼν is used in the feminine by Euripides, Phoen. 1484, σκοτίαν αἰῶνα λαχόντων. Cf. Simonides, frag. 97, 3, ἦ καὶ Τίμαρχον γλυκερῆς αἰῶνος ἀμερσας.

332. τοῖο, as inf. 337, the demonstrative with emphasis; 'leave *him* and *his* arms, and go in pursuit of Ares himself.' Possibly αὐτὸν δὲ βροτόλοιγον should be read. Goettling renders αὐτὸς δὲ "solus vero." Perhaps there is only a contrast between τὸν μὲν and

αὐτὸς δὲ βροτολοιγὸν Ἄρην ἐπιόντα δοκεύσας,
 ἔνθα κε γυμνωθέντα σάκευς ὕπο δαιδαλέοιο
 ὀφθαλμοῖσιν ἴδῃς, ἔνθ' οὐτάμεν ὀξεῖ χαλκῷ· 335
 ἂψ δ' ἀναχάσσασθαι· ἐπεὶ οὐ νύ τοι αἰσιμόν ἐστιν
 οὔθ' ἵππους ἐλέειν οὔτε κλυτὰ τεύχεα τοῖο.

Ὡς εἰποῦς' ἐς δίφρον ἐβήσατο δῖα θεάων,
 νίκην ἀθανάτης χερσὶν καὶ κῦδος ἔχουσα,
 [ἔσσυμένως. τότε δὴ ρά διόγνητος Ἰόλαος] 340
 σμερδαλέον θ' ἵπποισιν ἐκέκλετο· τοὶ δ' ὑπ' ὁμοκλῆς
 ρίμφ' ἔφερον θοὸν ἄρμα κονίοντες πεδίοιο.
 ἐν γάρ σφιν μένος ἦκε θεὰ γλαυκῶπις Ἀθήνη
 αἰγίδ' ἀνασσείσασα· περιστονάχιζε δὲ γαῖα.
 τοὶ δ' ἄμυδις †προγένοντ' ἵκελοι πυρὶ ἡὲ θυέλλῃ, 345

335. *Ἰδῃς*338. *Ἐπειοῦς'*340. *Ἰόλαος*342. *θοφὸν*

333. ἐπὶ νῶτα O. 334. κε om. Ald. καὶ O. 336. ἀναχωρή-
 σασθαι Ald., O. 338. ἐς om. O. ἐπεβήσατο Ald. 339. ἀθανάτησι
 Ald. ἀθανάταις O. 341. σμερδαλέον θ' O, Ald. ὑπ' ὁμομοκλῆς O.
 343. σφι O. 344. περι στενάχῃσε δὲ Ald., O. 345. προγένονθ'
 Ald. προγένοντο ἵκελος O.

αὐτὸς δὲ, though it is hardly a forcible one. Nearly the same distich occurs again at v. 425—6.—Ἄρην, a later form than Ἄρη, is here to be noticed. See inf. 457, where the Aldine gives Ἄρη', the Harleian MS. ἄρη.—γυμνωθέντα, exposed from under the cover of the shield. Eur. Phoen. 1396, γυμνὸν ὦμον εἰσιδὼν ὁ πρόσθε τρωθεὶς στέρνα Πολυνείκους βία διήκε λόγχην. Cf. inf. v. 460.

338. ἐς δίφρον, into the chariot of Hercules.—νίκην, according to Goettling, refers to the Gorgon's head on the aegis, a symbol of victory. But this is far-fetched. Rather the idea is borrowed from later writers, who were familiar with the title Νίκη Ἀθήνα, on which see Eur. Ion 1529. On some of the later coins the symbol of a victory held in the hands is found. See Hom. Il. v. 593, xi. 4 (quoted by Goettling).

340. διόγνητος (—γέννητος or —γένητος), a variant from the common epic attri-

bute διογενής. See Fragm. cxxv, Φλεγύας διογνήτιο θύγατρα.—The lengthening the final syllable in σμερδαλέον before ἵπποισιν would be an unwonted licence. Most copies add θ', which may have been a metrical insertion. One may suspect however that 340 is spurious: Athena herself mounted the car, σμερδαλέον θ' ἵπποισιν ἐκέκλετο κ.τ.λ. This is infinitely more graphic, and accords better with v. 343.

345. προγένοντο, came on, πόρρω ἐγένοντο. Compare προφέρειν ὁδοῦ, Opp. 579. Hom. Il. xviii. 525, οἱ δὲ τάχα προγένοντο. Apoll. Rhod. iii. 1292, ἄμφω ὁμοῦ προγένοντο. There seems however to be some error in the verse. For, first, ἵκελος takes the digamma; secondly, one MS. gives προσέγενθ' and the Harleian has ἵκελος. One reading therefore appears to have been τοῖς δ' ἄμυδις προσέγεντ' ἵκελος πυρὶ κ.τ.λ. We have γέντο for ἐγένετο in Theog. 283.

Κύκνος θ' ἰππόδαμος καὶ Ἄρης ἀκόρητος αὐτῆς.
τῶν ἵπποι μὲν ἔπειθ' ὑπεναντίοι ἀλλήλοισιν
ὀξεῖα χρέμισαν, περὶ δέ σφισιν ἄγνυτο ἡχώ.
τὸν πρότερος προσέειπε βίη Ἡρακληείη·

Κύκνε πέπον, τί νυ νῶϊν ἐπίσχετον ὠκέας ἵππους, 350
ἀνδράσιν οἳ τε πόνου καὶ οἷζυος ἴδριές εἰμεν;
ἀλλὰ παρέξ ἔχε δίφρον εὐξοον ἡδὲ κελεύθου
εἶκε παρέξ ἰέναι. Τρηχῖνα δέ τοι παρελαύνω
ἐς Κήϋκα ἄνακτα· ὁ γὰρ δυνάμει τε καὶ αἰδοῖ
Τρηχίνος προβέβηκε, σὺ δ' εὖ μάλα οἶσθα καὶ αὐτός·
τοῦ γὰρ ὀπνίεις παῖδα Θεμιστονόην κυανῶπιν. 356
ὦ πέπον, οὐ μὲν γάρ τοι Ἄρης θανάτοιο τελευτὴν

348. σφισι φάγνυτο φηχώ 349. προσέφειπε 354. φάνακτα
355. φοῖσθα

347. τῶν θ' Ald. τῶν δ' O. 348. σφιν Ald. σφισιν O.
349. πρότερον Ald. 353. τραχῖνα O. 355. προσέββηκε O. σὺ
δ' αὖ Ald.

346. αὐτῆς. This is said because Homer represents the god as shouting loudly in battle *passim*.

347. τῶν θ' vulgo, and so Gaisford, τῶν δ' Harl. τῶν Herm. Goettl.

348. ὀξεῖα. The poet has used this form, without any safe precedent, for the neuter ὀξέα. We have in Theocr. i. 95, ἦνθέ γε μὰν ἀδεῖα καὶ ἅ Κύπρις γελάοισα, where some connect ἀδεῖα γελάοισα, though it is better to construe ἀδεῖα ἦλθε καὶ γελάοισα. In Soph. Trach. 122, ἀδεῖα μὲν ἀντία δ' οἶσω, the more probable reading is αἰδοῖα μὲν. Here there is no escape from the anomaly, unless we read ὀξέα τ' ἐχρέμισαν, with Guetius, or ὀξεῖαι χρέμισαν, regarding ἵπποι as feminine. Probably it is a licence or anomaly of the same kind as σεσαρῦια, sup. v. 268. It may be added, that χρεμίζω for χρεμετίζω, 'to neigh,' is not only ἀπαξ λεγόμενον, but probably an invention of the poet's. Apollonius uses ἐπιχρεμέθων, iii. 1260.

350. ἐπίσχετον, i. e. σὺ τε καὶ Ἄρης. Cf. v. 59. 'The dual of ἐπίσχω. So inf. v. 446, Ἄρες, ἐπίσχε μένος.

351. The genuineness of this verse is doubtful. It was a senseless argument to address to Cyrenus and Ares, 'why do you attack us who know what toil and trouble is?' and ἴδρις ought to have the digamma, as in Opp. 778.

352. κελεύθου εἶκε, *viz* cede, give way for us to pass out on one side (παρέξ). So εἶκειν ὁδοῦ Eur. Ion 937. εἶκε θυμοῦ Soph. Ant. 718. Compare Oed. R. 804 seqq.

353. Τρηχῖνα, sc. ἐς, I am going on (driving past you) to Trachis.—ὁ γὰρ κ.τ.λ., an explanation of the title ἄνακτα.—αἰδοῖ, in the respect paid to him, the awe in which he is held.

355. Τρηχίνος, for Τραχινίων, as Goettling points out.

357. οὐ μὲν γάρ. The γάρ gives the reason why he should give way, v. 353, the intermediate lines being parenthetical.—ἀρκέσει, *arcebit*.—συννοσόμεθα, shall engage with you. Aesch. Theb. 630—3, κατεύχεται—σοὶ ξυμφέρεσθαι καὶ κτανὼν θανεῖν πέλας. Apoll. Rhod. iii. 183, φρασσόμεθ', εἴτ' Ἀρηὶ συννοσόμεθ' κ.τ.λ.

ἀρκέσει, εἰ δὴ νῶϊ συνοισόμεθα πτολεμίζειν.
 ἦδη μὲν τί ἔφημι καὶ ἄλλοτε πειρηθῆναι
 ἔγχεος ἡμετέρου, ὃθ' ὑπὲρ Πύλου ἡμαθούεντος 360
 ἀντίος ἔσται ἐμῷ, μάχης ἄμοτον μενεαίνων.
 τρὶς μὲν ἐμῷ ὑπὸ δουρὶ τυπεῖς ἡρέισατο γαίῃ
 οὐταμένου σάκεος, τὸ δὲ τέτρατον ἤλασα μηρὸν
 παντὶ μένει σπεύδων, διὰ δὲ μέγα σαρκὸς ἄραξα·
 πρηγὴς δ' ἐν κονίῃσι χαμαὶ πέσεν ἔγχεος ὀρμῇ. 365
 ἔνθα κε δὴ λωβητὸς ἐν ἀθανάτοισιν ἐτύχθη,
 χερσὶν ὕψ' ἡμετέρῃσι λιπὼν ἔναρα βροτόεντα.
 Ὡς ἔφατ'· οὐδ' ἄρα Κύκνος εὐμμελὴς ἐμενοῖνα
 τῷ ἐπιπειθόμενος ἐχέμεν ἐρυσάρματος ἵππους.
 δὴ τότε ἀπ' εὐπλεκέων δίφρων θόρον αἰψ' ἐπὶ γαῖαν 370
 παῖς τε Διὸς μεγάλου καὶ Ἐνναλίοιο ἄνακτος.
 ἡνίοχοι δ' ἐμπλην ἔλασαν καλλίτριχας ἵππους·

359. Fe 369. Ἐρυσάρματος 371. Ἄνακτος

358. πολεμίζειν O. 359. μὲν τε Ald., O. 361. ἐμοῖο O.
 364. σάκος Ald., O. 367. ἐφ' Ald., O.

360. ὑπὲρ Πύλου. Apollodor. ii. 7, 3, μετὰ δὲ τὴν Ἥλιδος ἄλωσιν ἐστράτευσεν ἐπὶ Πύλον, καὶ τὴν πόλιν ἔλων Περικλύμενον κτείνει τὸν ἀλκιμώτατον τῶν Νηλέως παίδων.—κατὰ δὲ τὴν μάχην καὶ Ἄιδην ἔτρωσε Πυλίοις βοηθοῦντα. See II. v. 395. We must evidently read Ἄρην for Ἄιδην, if the account of our poet is to be trusted.

362. ἡρέισατο, he supported himself. Probably ἐπὶ γόνατος is to be supplied, this being a figure taken from wrestlers, as in Aesch. Ag. 64, γόνατος κονίαισιν ἐρείδομένου—οὐταμένου, as if from οὐτημι, οὐταμαι. We have κατ' οὐταμένην ὥτειλῃν, by or through the wound inflicted, II. xiv. 518, where it is by some regarded as a middle or epic aorist in a passive sense. Goettling compares κτάμενος, inf. v. 402.

364. Hesych. σπεύδων· σπουδάζων, ἐνεργῶν. The construction is, διὰ δὲ σαρκὸς ἄραξα αὐτὸν μέγα, i. e. μεγάλως, 'I made a great fracture of it through

(under) the flesh.' Perhaps we should read σάρκας. The MSS. generally give σάκος, but one has σαρκός. Cf. inf. 461, where the same variant occurs. Gaisford considers this verse spurious, after Guilietus and Heinrich.

366—7. The sense is, λωβητὸς ἂν ἦν, εἰ ἔλιπε κ.τ.λ., 'he would have been disgraced, as the god of war, among the gods, if he had given up his arms through my prowess.' Why he was not stripped of his arms the poet does not here specify; but the reason may be inferred from v. 337, viz. that it was not permitted to despoil a god.

368. οὐκ ἐμενοῖνα, 'did not desire;' was not eager to do so, in compliance with the good advice he had received.—ἐχέμεν, for κατέχειν,—ἐρυσάρματος, as if 'to hold in his steeds,' from ἐρυσάρμας, occurs also II. xv. 354. ἐρυσάρματος xvi. 370. In both places, as here, it takes the digamma.

372. ἐμπλην, πλησίον. II. ii. 526.

τῶν δ' ὑπο σενομένων †κανάχιζε πόσ' εὐρεία χθών.
 ὥς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοι
 πέτραι ἀποθρώσκουσιν, ἐπ' ἀλλήλαις δὲ πέσωσι, 375
 πολλαὶ δὲ δρῦς ὑψίκομοι, πολλαὶ δέ τε πεῦκαι
 αἰγειροὶ τε τανύρριζοι ῥήγνυνται ὑπ' αὐτῶν
 ῥίμφα κυλινδομένων, εἴως πεδίονδ' ἀφίκωνται.
 ὥς οἱ ἐπ' ἀλλήλοισι πέσον μέγα κεκλήγοντες.
 πᾶσα δὲ Μυρμιδόνων τε πόλις κλειτὴ τ' Ἰαωλκός, 380
 Ἄρνη τ' ἠδ' Ἑλίκη Ἄνθειά τε ποιήεσσα
 φωνῇ ὑπ' ἀμφοτέρων μεγάλ' ἴαχον· οἱ δ' ἀλαλητῶ
 θεσπεσίῳ σύνισαν· μέγα δ' ἔκτυπε μητίετα Ζεὺς,
 καδ' δ' ἄρ' ἀπ' οὐρανόθεν ψιάδας βάλεν αἵματοέσσας
 σῆμα τιθεὶς πολέμοιο ἐὼ μεγαθαρσέϊ παιδί. 385

378. αἶφος.

380. Ἰαωλκός

381. Φάρνη τε Φελίκη τ'

382. μέγα Φίαχον?

385. Φεῶ

373. πᾶσ' Ο. 375. ἀποθρώσκουσιν Ο. 380. πόλις τε Ο.
 383. σύνισαν Ald.

Βοιωτῶν δ' ἔμπλην ἐπ' ἀριστερὰ θωρήσ-
 σοντο. Archilochus, frag. 57, ἔμπλην
 ἐμοῦ τε καὶ φίλου.

373. There can be no doubt that πόσ'
 stands for ποσὶ, not for πόσα, 'how
 greatly,' as Goettling is inclined to
 think. He proposes however κανάχει
 πᾶσ' εὐρεία χθών, or κανάχει ποσὶν εὐρεία
 χθών, and πᾶσα is the reading of the Har-
 leian and other MSS. Hermann conjectures
 καναχὴν ἔχεν εὐ. χθ., as Il. xvi.
 105, πῆληξ βαλλομένη καναχὴν ἔχε. The
 final ι is not elided unless in the form
 ποσσί. The simile consists in the noise
 and the shock from the collision of two
 huge moving bodies.

375. Goettling cites, as the reading
 of one MS., πέτραι ἀποθρώσκουσαι ἐπ'
 ἀλλήλαισι πέσωσι. This seems prefer-
 able, and it is rather supported by the
 variant ἀποθρώσκουσιν.

377. ῥήγνυνται does not depend di-
 rectly on ὅτε, which takes the subjun-
 ctives as if for ὅταν, but is a distinct
 clause, stating a fact incidental to or
 consequent on the event described. The

contraction ῥήγνυνται for ῥηγνύνονται
 might be defended by Ἐρινύν for
 Ἐρινύων.

379. κεκλήγοντες is a present par-
 ticiple, used also by Homer, as from
 κεκλήγω. Compare ἐρρίγοντι, sup. v.
 228, where see the note.

380. Μυρμιδόνων πόλις, the settlement
 of the Myrmidons, viz. Phthiotis in
 Thessalia, whence Achilles was called
 Φθιώτης. Goettling remarks, that Arne
 was a town of Boeotia, Helice and Anthea
 in the Peloponnese. Either therefore
 the poet used a very strong, and indeed
 absurd, poetical figure, or, which seems
 probable, this verse is an interpolation.
 Cf. v. 474.

382. On ἴαχον, Φίαχον, see Theog. 678.

384. ψιάδας, ψεκάδας. Il. xvi. 459,
 αἵματοέσσας δὲ ψιάδας κατέχευεν ἔραζε.
 Ibid. xi. 54, κατὰ δ' ὑπόθεν ἦκεν ἔρσας
 αἵματι μυδάλεās ἐξ αἰθέρος. Red rain,
 like red snow, is a real phenomenon,
 though a rare one, and is said to be
 caused by a small alga (*Palmella pro-*
digiosa).

οἶος δ' ἐν βήσσης ὄρεος χαλεπὸς προιδέσθαι
 κάπρος χαυλιόδων φρονέει ἥθυμῳ μαχέσασθαι
 ἀνδράσι θηρευτῆς, θήγει δέ τε λευκὸν ὀδόντα
 δοχμῶθεις, ἀφρὸς δὲ περὶ στόμα μαστιχῶντι
 λείβεται, ὅσσε δέ οἱ πυρὶ λαμπετόωντι ἔϊκτον, 390
 ὀρθὰς δ' ἐν λοφιῇ φρίσσει τρίχας ἀμφὶ τε δειρήν
 τῷ ἵκελος Διὸς υἱὸς ἀφ' ἱππέιου θόρε δίφρου.
 ἦμος δὲ χλοερῷ κυανόπτερος ἡχέτα τέττιξ
 ὄζω ἐφεζόμενος θέρος ἀνθρώποισιν ἀκίδειν

386. προσιδέσθαι

390. Φοι Φέϊκτον

392. Εἵκελος

393. χλοερω

386. βήσσαις—προσιδέσθαι O. 387. φρονίει δὲ—μάχεσθαι O.
 φρονίει δὲ Ald. 390. δ' ἔικτην MSS. 393. χλοερὸς O.

387. χαυλιόδων, a word applied by Herodotus to crocodiles' teeth, ii. 68, and ii. 71, seems to mean 'showing the teeth through the gap of the closed mouth,' χαύλιος being a synonym of χαῖνος. John the Deacon (on v. 303) has a good note: χαυλιόδοντα μὲν λέγονται ὅσα ἔχουσι τοὺς ὀδόντας ἐξεστηκότας τοῦ στόματος, οἷον ἐλέφας καὶ χοῖρος· καρχαρύδοντα δὲ, ὅσα ἐντὸς μὲν ἔχουσι τοὺς ὀδόντας, ἀλλ' ὀφεί, καὶ οἷον κεχαρμμένους. The variants φρονέει δὲ and μάχεσθαι clearly point to a reading which is likely to be right, φρονέει θυμῷ δὲ μάχεσθαι. In this case we must supply ἐστὶ in the verse preceding.—λευκὸν ὀδόντα, his tusk, which was so called κατ' ἐξοχήν. Bion, Id. i. 7, κέϊται καλὸς Ἀδωνίς—λευκῷ ὀδόντι τυπεῖς. Virg. Georg. iii. 255, 'ipse ruit dentesque Sabellicus exacuit sus.' Apollonius has κάπριος ἀργιόδων, ii. 819. Hom. Od. xxiv. 332, τὴν ἐν Παρησῶ μ' ἔλασεν σὺς λευκῷ ὄδοντι.

389. δοχμῶθεις, with his head awry; 'incurvata cervice,' Goettl.—μαστιχῶντι, 'champing.' Whatever be the etymology of this word, μάσταξ a mouth, or μαστίχη mastich, from the resemblance between the gum and the viscid saliva, it seems to be our word to masticate.

390. ἔϊκτον Goettling for ἔικτην, the present, not the imperfect, being required by the context. He compares Od. iv. 27, ἀνδρε δύω, γενεῇ δὲ Διὸς μεγάλῳ ἔϊκτον. So μάχεσθον, —θην, inf. v. 406. The verse is here taken from Il. i. 104.

391. Ar. Ran. 822, φρίξας δ' αὐτοκόμου λοφιᾷς λασιαύχενα χαίταν. Od. xix. 446 (compared by Goettling), φρίξας εὖ λοφιήν, πῦρ δ' ὀφθαλμοῖσι δεδορκῶς, said of a wild boar.

393. κυανόπτερος, 'dark-winged.' They are called by Theocritus αἰθαλίωνες τέττιγες, vii. 138. For the digamma in χλόη see Curtius, Gr. Et. 202.

394. θέρος αἰδεῖν. The note of the cicada is described as a sign of summer in Opp. 582. The notion of this insect feeding on dew is common among the poets. Theocr. iv. 16, μὴ πρῶκας σιτίζεται, ὥσπερ ὁ τέττιξ; Virg. Ecl. v. 77, 'dumque thymo pascentur apes, dum rore cicadae.' Pseudo-Anacreon (quoted by Goettl.) θέρος γλυκὺς προφήτης—δενδρέων ἐπ' ἄκρων | ὀλίγην δρόσον πεπωκῶς | βασιλεὺς ὕπῳ αἰδεῖς.—θῆλυς, θάλλειν ποιοῦσα. So Od. v. 467, στιβή τε κακὴ καὶ θῆλυς ἔερση. The sense of 'female' is quite secondary, viz. causing to flourish by giving suck. The root is θα, Sanscr. dhā (our daīry).

ἄρχεται, ὥτε πόσις καὶ βρώσις θῆλυς ἑέρση, 395
καί τε πανημέριός τε καὶ ἡῶος χέει αὐδὴν
ἶδει ἐν αἰνοτάτῳ, ὅτε τε χρóa Σείριος ἄζει·
(τῆμος δὴ κέγχροισι πέρι γλῶχες τελέθουσι,
τούστε θέρει σπείρουσιν, ὅτ' ὄμφακες αἰόλλονται,
οἶα Διώνυσος δῶκ' ἀνδράσι χάρμα καὶ ἄχθος.) 400
τὴν ὥρην μάρναντο, πολὺς δ' ὀρυμαγδὸς ὀρώρει.
ὥς δὲ λέοντε δύω ἀμφὶ κταμένης ἐλάφοιο
ἀλλήλοισι κοτέοντες ἐπὶ σφέας ὀρμήσωσι,
δεινὴ δέ σφ' ἰαχὴ ἄραβός θ' ἅμα γίγνεται ὀδόντων·
οἱ δ', ὥστ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι 405
πέτρῃ ἔφ' ὑψηλῇ μεγάλα κλάζοντε μάχεςθον

395. ἑέρση

396. ἀφῶος χέει

404. δὲ Φιαχὴ?

396. αἰοιδὴν O. 397. ὁπότε Ald. ὅτε O. 398. τελέθωσι Ald.
400. διώνυσος N. διώνυσσος Ald., O. 403. κοτέοντε Ald. 406. κρά-
ζοντε μάχεςθον O. μαχέσθην N, Ald.

397. ἴδει, ἰδρῶτι. Cf. Opp. 413, καύ-
ματος ἰδαλίμον, and *ibid.* 587, ἐπεὶ κεφα-
λὴν καὶ γούνατα Σείριος ἄζει.—ὅτε τε
Etymol. M. p. 465, 38, and so *Dind.* for
ὁπότε, others giving ὅτε περ, ὅτε καὶ,
ἕτι or ὅτε.

398—400. These three verses are pa-
renthetical. The apodosis to ἦμος δὲ
in v. 393 is τὴν ὥρην, 'at that season,'
v. 401. The variant τελέθωσι shows
that some ancient critics read ἦμος here
for τῆμος. This would also involve δὲ
for δὴ, 'and when also,'—and this
would seem a better reading, if the δὲ
is legitimately made long before the κ.
Gaisford, after Graevius, gives ἦμος
δὴ. But there is a difficulty as to the
sense of v. 399, 'then (in summer) the
beards are on the millet, which they
sow in summer.' Tzetzes;—εἰς ἀνά-
πανσιν δὲ τῆς γῆς τοὺς κέγχρους σπεί-
ρουσιν. 'Ἐν θέρει δὲ οἱ κέγχροι, καὶ
ἀπὸ τοῦ θέρουσιν σπείρονται, ὅταν ἄρχωνται
περκαίνεσιν οἱ βότρυες. Perhaps we should
read, τοὺς ἔαρι σπείρουσιν, the ὅτε be-
longing to τῆμος τελέθουσιν, not to
σπείρουσιν.—γλωῶς, another form of
γλωχίς, means any kind of sharp point.

The word is not found elsewhere.—
ὄμφακες, when the green grapes are
beginning to change colour. So Aesch.
Agam. 943, ὅταν δὲ τεύχη Ζεὺς ἀπ'
ὄμφακος πικρῶς οἶνον, τότ' ἤδη ψῦχος ἐν
δόμοις πέλει.

400. This verse is perhaps interpo-
lated here. Athenaeus, x. p. 428, cites
it as from the μεγάλαι Ἡοῖαι.

401. τὴν ὥρην, 'at that season,' or
perhaps, 'at that hour,' viz. noon. The
accusative of time, without the notion
of *duration*. Aesch. *Eum.* 109, ἔθουον
ᾠραν οὐδενὸς κοινὴν θεῶν. Eur. *Bacch.*
722, αἱ δὲ τὴν τεταγμένην ᾠραν ἐκίνουν
θύρσον.—πολὺς δ' κ.τ.λ., cf. *sup.* 274.

402—4. Goettling encloses these
lines, as resulting from another recen-
sion in place of the simile following.
But both may be allowed to stand, the
roaring (ἰαχὴ) of the lions and the
screaming of the vultures being com-
pared to the yell of the warriors. The
poet was commencing the apodosis at
οἱ δ', v. 405, but was led away into a
second simile, so that the apodosis is
deferred till v. 412.

405—6. Adapted or rather borrowed

αἰγὸς ὀρεσσινόμου ἢ ἀγροτέρης ἐλάφοιο
 πίονος, ἦντ' ἐδάμασσε βαλὼν αἰζήϊος ἀνὴρ
 ἰὼ ἀπὸ νευρῆς, αὐτὸς δ' ἀπαλλήσεται ἄλλη
 χώρου αἰδρις ἐὼν, οἱ δ' ὀτραλέως ἐνόησαν, 410
 ἐσσυμένως δέ οἱ ἀμφὶ μάχην δριμεῖαν ἔθεντο,
 ὥς οἱ κεκληγῶτες ἐπ' ἀλλήλοισιν ὄρουσαν.
 ἔνθ' ἦτοι Κύκνος μὲν ὑπερμενέος Διὸς υἱὸν
 κτεινέμεναι μεμαῶς σάκει ἔμβαλε χάλκεον ἔγχος,
 οὐδ' ἔρρηξεν χαλκόν· ἔρυτο δὲ δῶρα θεοῖο. 415
 Ἀμφιτρωνιάδης δὲ, βίη Ἡρακληείη,
 μεσσηγὺς κόρυθός τε καὶ ἀσπίδος ἔγχρ' μακρῷ
 αὐχένα γυμνωθέντα θοῶς ὑπένερθε γενείου
 ἦλασ' ἐπικρατέως· ἀπὸ δ' ἄμφω κέρσε τένοντε
 ἀνδροφόνος μελίη· μέγα γὰρ σθένος ἔμπεσε φωτός. 420
 ἦριπε δ', ὥς ὅτε τις δρῦς ἦριπεν, ἢ ὅτε πέτρη
 ἡλίβατος, πηλεγείσα Διὸς ψολόεντι κεραυνῷ·

410. αἰδρις

411. Foi

409. ἀπαῖ N. ἀπὸ Ald., O. ἀπαλλήσεται Ald. ἀπαλλήσετο N.
 ἀπονίσσεται O. 412. κεκλωγότες O. κεκλήγοντες N. κεκληγότες
 Ald. 415. χαλκός N. 419. τέρσε N. 421. ὅτε δρῦς O.
 422. πλαγείσα N.

from II. xiv. 428, οἱ δ' ὥστ' αἰγυπιοὶ
 γαμφώνυχες ἀγκυλοχεῖλαι πέτρη ἐφ'
 ὑψηλῇ μεγάλα κλάζοντε μάχωνται.

408. αἰζήϊος (Od. xii. 83), a length-
 ened form of αἰζήης, 'vigorous,' Opp.
 441. Theog. 863.

409. ἀπό. Gaisford with most of the
 copies gives ἀπαλ, a form not metrically
 necessary. The same variant occurs
 sup. v. 278, inf. v. 437. ἀπαλλήσεται,
 shall wander from the spot, shall lose
 his way (ἀλάσθαι). The MSS. vary in
 the reading, one having ἀπαλλήσετο,
 whence Goettling conjectures ἀπαλή-
 σατο. The MS. Harl. gives ἀπονίσσεται.

412. κεκλήγοντες vulgo. Cf. v. 379.
 But MS. Harl. has κεκλωγότες, and
 several others give κεκληγότες, and it
 is obvious that this is the Homeric
 verse, II. xiv. 430, ὥς οἱ κεκληγῶτες

ἐπ' ἀλλήλοισιν ὄρουσαν. Compare Od.
 xii. 256. Apollonius has κεκληγῶτα,
 iv. 876.

413. ὑπερμενέος. Perhaps ὑπερμενέα.

415. οὐδ' ἔρρηξεν. See v. 140. Tzetzes
 records a variant χαλκός (so MS. Em-
 man.), viz. the spear-point did not break
 the shield; for the reason that the shield
 was not made only of bronze. We
 should not miss this verse if it were
 wanting in the copies.

420. μέγα σθένος κ.τ.λ. For great
 was the force thrown by the hero into
 the blow.

421. ἦριπε (ἐρέπω), an intransitive
 aorist common in Homer. See sup. v.
 174. Theocr. xiii. 49, κατήριπε δ' ἐς
 μέλαν ὕδωρ ἀθρόος, ὥς ὅκα πυρρός ἀπ'
 οὐρανῷ ἦριπεν ἀστήρ.

ὥς ἔριπ'· ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
 τὸν μὲν ἔπειτ' εἶασε Διὸς ταλακάρδιος υἱὸς,
 αὐτὸς δὲ βροτολοιγὸν Ἄρην ἐπιόντα δοκεύσας, 425
 δεινὸν ὁρῶν ὅσσοισι, λέων ὥς σώματι κύρσας,
 ὅστε μάλ' ἐνδυκέως ῥινὸν κρατεροῖς ὀνύχεσσι
 σχίσσας ὅ τι τάχιστα μελίφρονα θυμὸν ἀπηύρα·
 ἐμμενέως δ' ἄρα τοῦγε κελαινὸν πῖμπλαται ἦτορ·
 γλαυκίων δ' ὅσσοις δεινὸν πλευράς τε καὶ ὦμους 430
 οὐρῇ μαστιῶν ποσσί γλάφει, οὐδέ τις αὐτὸν
 ἔτλη ἐσάντα ἰδὼν σχεδὸν ἐλθεῖν οὐδὲ μάχεσθαι·
 τοῖος ἄρ' Ἀμφιτρυωνιάδης, ἀκόρητος αὐτῆς,

432. *Fiδὼν*

423. βράχεν O. λευκῷ N. 425. ἄρην Ald. προσιόντα O.
 ἐπιόντα Ald., N. 428. σχίσας ὅτι μάλιστα O (μάλ underlined).
 σχίσας Ald. 430. γλαυκίων δ' ὅσσοις κατὰ O. ὅσσοισι N.
 431. μαστιχῶν Ald. μαστιῶν ON. αὐτοῦ O. γλύφει N.

423. This verse is perhaps spurious.

424—5. τὸν μὲν—αὐτὸς δέ. See on v. 332—3, where the same verse occurs.—ἐπιόντα is here, as frequently, used in the present sense.

426. σώματι, the body of some beast. Hom. II. xviii. 161, ὥς δ' ἀπὸ σώματος οὐ τι λέοντ' αἶθωνα δύνανται ποιμένες ἄγραυλοι μέγα πεινῶντα δῖεσθαι. Ibid. iii. 23, ὥς δὲ λέων ἐχάρη μεγάλῳ ἐπὶ σώματι κύρσας. This constant allusion to the lion, which is not now (though see Herod. vii. 125) a European animal, is easily explained by the fact that they were once common in the Greek settlements of Asia Minor, where Sir Charles Fellows attests that they are still met with (Travels, p. 348).

429. ἐμ—πῖμπλαται Goettling, by an unusual tmesis. But this is only the conjecture of Heyne on II. xx. 172, the old copies giving ἐμμενέως, which Gaisford retains, perhaps rightly. See Theog. 712. Hesych. ἐμμενέως· προθύμως, βιαίως.

430. γλαυκίαν is to glare fiercely, to show the peculiar greenish light of the eye which most feline animals exhibit.

This is not a desiderative, but one of those verbs which imply bodily affection, like λημᾶν, 'to be bleary-eyed.' The passage is clearly copied from II. xx. 170, οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν μαστίεται, ἐξ δ' αὐτὸν ἐποτρύνει μαχέσασθαι, γλαυκίων δ' ἰθὺς φέρεται μένει.

431. μαστιῶ, from μᾶστις (Od. xv. 182), seems here a synonym of μαστίζω. Another form μαστίειν occurs inf. 466, and II. xvii. 622, μᾶστιε νῦν, εἴως κε θοὰς ἐπὶ νῆας ἵκηαι. The author of this poem shows some laxness in coining words in ᾰω, which are metrically convenient with the inserted *o* before the contracted syllable.—γλάφει, paws, tears up the ground. So Virgil, describing the horse, Georg. iii. 87, 'cavatque tellurem, et solido graviter sonat ungula cornu.' Probably ἄπαξ λεγόμενον, but formed like γλαφυρὸς, on the analogy of γλύφω. Hesych. γλάφει· γλύφει, ὀρύσσει, κοιλαίνει. Curtius compares *sculpro* with *sculpro*. Homer has the compound διαγλάφειν, Od. iv. 438. One MS. here gives γλύφει. We have γλάφω πετρῆην Opp. 533.

ἀντίος ἔσται Ἄρῃος, ἐνὶ φρεσὶ θάρσος ἀέξων,
 ἐσσυμένως· ὁ δέ οἱ σχεδὸν ἤλυθεν ἀχνύμενος κῆρ, 435
 ἀμφοτέροι δ' ἰάχοντες ἐπ' ἀλλήλοισιν ὄρουσαν.
 ὡς δ' ὅτ' ἀπὸ μεγάλου πέτρη πρηῶνος ὀρούσῃ,
 μακρὰ δ' ἐπιθρώσκουσα κυλίνδεται, ἣ δέ τε ἤχῃ
 ἔρχεται ἐμμεμανῖα, πάγος δέ οἱ ἀντεβόλησεν
 ὑψηλός· τῷ δὲ συνενέικεται, ἔνθα μιν ἴσχει 440
 τόσση ὁ μὲν ἰαχῇ, βρισάρματος οὐλῖος Ἄρῃος,
 κεκληγὼς ἐπόρουσεν· ὁ δ' ἐμπαπέως ὑπέδεκτο.
 αὐτὰρ Ἀθηναίη, κούρη Διὸς αἰγιόχοιο,
 ἀντίῃ ἦλθεν Ἄρῃος ἐρεμνὴν αἰγίδ' ἔχουσα·
 δεινὰ δ' ὑπόδρα ἰδοῦσ' ἔπεα πτερόεντα προσηύδα. 445

438. Φηχῇ 439. Φοι 441. Φιαχῇ 445. Φιδούσα Φέπεα

434. ἀντίος ἄρῃος ἔσται N. ἀντίος ἄρεος ἔσται O. 435. ἀχθόμενος O.
 436. ἰάχοντε N. 437. ὀρούσα Ald. ὀρούσῃ N. ὀρον O. 438.
 μακρὰν δ' O. 439. ἐκμεμανῖα N. 440. συνενέικεται. 445. ἰδοῦσα
 ἔπεα N.

434. Perhaps, Ἄρῃ, μέγα φρεσὶ κ.τ.λ. The genitive is more usual with ἀντίος, but the dative occurs Il. vii. 20, xv. 584, xx. 422. Sup. 96, μέγα δὲ φρεσὶ θάρσος ἀέξων.

436. ἰάχειν seems generally to take the digamma, cf. inf. 441. 451; but it is a doubtful word in this respect. We might read, ὁ δ' ἄρ' ὡς σχεδὸν ἤλυθεν—, ἀμφοτέροι Φιάχοντες.

437. πρηῶν, for πρῶν, 'a headland,' seems ἅπαξ λεγόμενον, like so many other words in this poem. It may be remarked that the same simile occurred before at v. 374. It is the ὀλοοῖτροχος of Il. xiii. 137.

438. μακρὰ δ' Perhaps μακρὸν, as many MSS. give ὀρούσα for ὀρούσῃ or -ῃ. And the MS. Harl. gives μακρὰν δ'.

Ibid. ἤχῃ, with a noise. So one of Goettling's MSS. rightly, the rest having ἤχη.

440. συνενέικεται for συμφέρεται, συμβάλλεται, is ἅπαξ λεγόμενον. The Etymol. Mag. p. 691, 24 (quoted by Goettl.). has τὸ ἐνείκω Βοιώτιον, ὃ σημαίνει τὸ

ἐνέγκω. The sense appears to be, 'with whatever it comes into collision, there does that stop it.' We might have expected τῇ δὲ συνενέικεται, 'and where it (the stone) strikes, there it (the hill) stops it.'

441. βρισάρματος. The weight of a god was supposed to be supernaturally great. So Cybele, in the ship from Troy, caused the vessel to strand, Ovid, Fast. iv. 300, "sedit limoso pressa carina vado." Heinrich compares Il. v. 837, ἣ δ' ἐς δίφρον ἔβαινε παρὰ Διομήδεα δῖον ἐμμεμανῖα θεὰ μέγα δ' ἔβραχε φήγινος ἄξων βριθοσύνη.

445. δεινὰ has perhaps crept in as a gloss on ὑπόδρα, where the original reading was τὸν δ' ἄρ' (or καὶ μιν) ὑπόδρα Φιδούσα Φέπεα κ.τ.λ. The adverb, so common in Homer, seems compounded of the root δρακ or δερκ, and so it may originally have been ὑπόδραξ for ὑποδράκεις, like λὰξ, διαμπάς. For that ξ was sometimes evanescent, though a double letter, is shown by the accent of κῆρυξ, κλίμαξ, &c.

Ἄρες, ἔπισχε μένος κρατερὸν καὶ χεῖρας ἀάπτους.
οὐ γάρ τοι θέμις ἐστὶν ἀπὸ κλυτὰ τεύχεα δῦσαι
Ἥρακλέα κτείναντα, Διὸς θρασυκάρδιον υἱόν.
ἀλλ' ἄγε παῦε μάχην, μηδ' ἀντίος ἵστασ' ἐμεῖδ.

Ὡς ἔφατ'· ἀλλ' οὐ πείθ' Ἄρες μεγαλήτορα θυμὸν, 450
ἀλλὰ μέγα ἰάχων φλογὶ εἵκελα τεύχεα πάλλων
καρπαλίμως ἐπόρουσε βίη Ἥρακληεῖη
κακτάμεναι μεμαῶς· καί ρ' ἔμβαλε χάλκεον ἔγχος
σπερχνὸν ἐοῦ παιδὸς κοτέων πέρι τεθνηῶτος
ἐν σάκει μεγάλῳ. ἀπὸ δὲ γλαυκῶπις Ἀθήνη 455
ἔγχεος ὀρμὴν ἔτραπ' ὀρεξαμένη ἀπὸ δίφρου.
δριμὺν δ' Ἄρην ἄχος εἶλε· ἐρυσσάμενος δ' ἄορ ὅξυν
ἔσσυτ' ἐφ' Ἥρακλέα κρατερόφρονα· τὸν δ' ἐπιόντα
Ἀμφιτρωνιάδης, δεινῆς ἀκόρητος αὐτῆς,
μηρὸν γυμνωθέντα σάκευς ὑπο δαιδαλείοι 460
οὔτας' ἐπικρατέως· διὰ δὲ μέγα σαρκὸς ἄραξε
δούρατι νωμῆσας, ἐπὶ δὲ χθοὶ κάββαλε μέσση.
τῷ δὲ Φόβος καὶ Δεῖμος ἐὔτροχον ἄρμα καὶ ἵππους

451. *ἰάχων* *φεῖκελα*454. *ἐφοῦ*457. *ἐρυσσάμενος δ' ἄορ*

446. *ἐπίσches* N. 449. *παῦε μάχης* vulgo. *παῦσαι* O. *μάχη*
Ald. 450. *πέιθεται* θ' ἄρης *μεγαλήτορι* θυμῷ O. 451. *μέγ' ἰάχων*
Ald., N. *μέγ'* om. O. 453. *κατάμεναι* N. *κατακτάμεναι* O.
454. *παιδὸς ἐοῦ* Ald., NO. 456. *ἐτράπετ'* N. 457. *ἄρη'* Ald.
ἄρη O. 458. *ἥρακλῆϊ κρατερόφρονα* NO, Ald. 460. *σάκου* N.
461. *σαρκὸς* O. *σάκος* N, Ald. *ἔραξε* Ald. 462. *νωμήσαν* Ald.

447. οὐ θέμις ἐστίν. See v. 336.

449. For μάχης, which would require παῦσαι, it seems necessary to read μάχην, 'stop the fight.' Aldus has μάχη.

453. κακτάμεναι, for κατακτανεῖν of the later style. Above, v. 414, we have κτεινόμεναι μεμαῶς.

454. σπερχνόν, hastily, angrily. Hesych. σπουδαῖον, and σπερχνός· ταχύς, σπουδαῖος, ἔγαν ἐγκείμενος πρὸς τι, ἢ ἐπειγόμενος. Cf. Ar. Ach. 1188, ληστὰς

ἐλαύνων καὶ κατασπέρχων δορί.—ἐοῦ παιδὸς, Cynus, whom Hercules had slain, v. 419.

457. Ἄρην. See on v. 333.

460—1. Compare vv. 334. 364. Guisford marks διὰ δὲ—νωμήσας as spurious, after Guictus.

463. Φόβος καὶ Δεῖμος. These were the παραστάται or assistants in the chariot of Ares, sup. v. 195. For their genealogy cf. Theog. 934.

ἤλασαν αἰψ' ἐγγὺς, καὶ ἀπὸ χθοιὸς εὐρυοδείης
 ἐς δίφρον θῆκαν πολυδαίδαλον· αἶψα δ' ἔπειτα 465
 ἵππους μαστιέτην· ἴκοντο δὲ μακρὸν Ὀλυμπον.
 υἱὸς δ' Ἀλκμήνης καὶ κυδάλιμος Ἰόλαος
 Κύκνον σκυλεύσαντες ἀπ' ὤμων τεύχεα καλὰ
 νίσσοντ'· αἶψα δ' ἔπειτα πόλιν Τρηχίνος ἴκοντο 470
 ἵπποις ὠκυπόδεσσιν· ἀτὰρ γλαυκῶπις Ἀθήνη
 ἐξίκετ' Ὀλύμπῳ τε μέγαν καὶ δόματα πατρός.
 Κύκνον δ' αὖ Κηῦξ θάπτεν καὶ λαὸς ἀπείρων,
 οἳ ῥ' ἐγγὺς ναῖον πόλιος κλειτοῦ βασιλῆος
 [Ἀνθην Μυρμιδόνων τε πόλιν κλειτήν τ' Ἰαωλκὸν
 Ἀργην τ' ἡδ' Ἑλίκην· πολλὸς δ' ἠγείρετο λαὸς,] 475
 τιμῶντες Κηῦκα, φίλον μακάρεσσι θεοῖσι.
 τοῦ δὲ τάφον καὶ σῆμ' αἰδὲς ποίησεν Ἀναυρος
 ὄμβρῳ χειμερίῳ πλήθων· τὼς γάρ μιν Ἀπόλλων

467. Φιόλαος

472. λαφὸς

474. Ἰαφωλκὸν

475. Φάρνην τε Φελίκην τε· πολλὸς δ'

477. αἰφιδὲς

464. ἤλασεν Ald. 465. θῆκεν O. 466. μαστιγέτην N.
 468. συλήσαντες Ald. 469. τραχίνον Ald. τριχίνος O. 470. ὠκυ-
 πόδεσσι Ald. ὠκυπόδεσιν O. αὐτὰρ ON. 472. θάπτε ON.
 473. ναίων—πόλιας Ald. πόλῃας NO. 474. τ' ἰαβηλὸν ὠλκ' O.
 475. ἐλίην N. ἠγείρατο ().

468. *σκυλεύσαντες*. This had been deferred at the desire of Athena, v. 332. One MS. and Aldus has *συλήσαντες*, a more epic word.—*Τρηχίνος*, see v. 353.

472. *Κηῦξ*, the father-in-law of Cycnus, sup. v. 356.

474—5. Goettling is probably right in supposing these two lines to have been inserted here from v. 381, where see the note. It is not easy to account for the remarkable reading of the Harleian, (confirmed as it is by one of Goettling's MSS. which has *ιαηλόν*.) unless the β is a corruption of the di-

gamma in *Ἰαφωλκόν*. After *λαὸς ἀπείρων*, 'a countless host,' the words *πολλὸς—λαὸς* are a mere tautology. Homer has *δῆμος ἀπείρων*, II. xxiv. 776.

477. *αἰδὲς*, unseen, *αἰδηλον*, *ἀφανὲς*, *ἀμαυρόν*. A rare and probably post-epic word. The Anaurus, a river of Thessaly, seems to have been noted for its inundations. Hence Apoll. Rhod. i. 9, speaks of it as *χειμέριος*, swollen in winter. Tzetzes says, *καλοῦσι δὲ καὶ ἀναύρους τοὺς χειμάρρους*. Apollo, says the poet, would not permit the tomb of a brigand, who laid wait for travellers

Λητοίδης ἦνωξ', ὅτι ῥα κλειτὰς ἐκατόμβας
ὅστις ἄγοι Πυθώδε βίῃ σύλασκε δοκεύων.

480

479. ἦνωξ' N. ἦνωγ' O. ἦνωξ' Ald.

on the sacred road to Delphi, and carried off the cattle that were being driven to the shrine, to remain conspicuous to men. The sense is, διότι σύλασκε τοὺς ἄγοντας τὰς ἐκατόμβας. Tzetzes:—ἵνα δείξη, ὅτι καὶ οἱ τᾶφοι

ἀφανίζονται τῶν ἀδίκων. The aorist ἦνωξα was used by Homer, but there is a variant ἦνωγ'.

479. ἐκατόμβας. These were the δεκάτας, or tithe of the flocks, alluded to in the Greek Argument.

ΘΕΟΓΟΝΙΑ.

EPITOME OF THE THEOGONY.

1—115. Introduction. 1—35. The Muses after dancing on Mount Helicon come by night to Hesiod and confer on him the gift of poetry with a staff of the bay-tree. 36—55. The office of the Muses in singing to the gods on Olympus. 56—74. The birth of the Muses in Pieria near Olympus, and their going thither to join the company of the gods. 75—97. Names of the Muses, their patronage of kings, and their power to impart eloquence. 98—103. The use of music in relieving care. 104—115. Invocation of the goddesses to aid the poet in his theme of the *Theogony*, suggested by themselves (v. 33).

116—132. Chaos and Earth, the first parents, and Eros.¹ The offspring of Chaos, Darkness subterranean and celestial; the subsequent birth out of Night, of Day, Heaven, Mountains, and Sea. 133—146. The offspring of Earth and Sky; Oceanus, the Titans of both sexes, the Cyclopes, and Cronos. 147—153. Other sons of Earth and Sky (Uranus), the hundred-handed giants. 154—172. Uranus dislikes his own progeny, and keeps them within the Earth their mother. Her scheme in concert with Cronos her youngest child to avenge herself on Uranus. 173—184. Cronos mutilates his father Uranus. 185—195. The Giants and the Erinyes spring from the blood, and Aphrodite from the foam of the cast-away members. 196—206. Titles and attributes of the goddess of Love. 207—210. Uranus calls his sons *Titans* (avengers). 211—225. Offspring of Night without a father. 226—232. The children of Eris (strife); 233—239. Of Pontus and Earth. 240—264. Ocean Nymphs, daughters of Nereus and Doris, and their names. 265—269. Children of Thaumas and Electra, Iris and the Harpies.

¹ Prof. Jebb ("Primer," p. 43) observes, "The *Theogony* falls into two chief parts. The first part tells how the visible order of Nature arose; the second tells how the gods were born."

270--286. Children of Phoreys and Latona, female monsters, the Graecæ and the Gorgons, from whom Chrysaor and Pegasus sprang. 287--294. Geryon born from Chrysaor and Callirhoë the daughter of Ocean. 295--305. Earth brings forth Echidna, from whom by Typhæus spring (306--332) the monsters Cerberus, Hydra, Geryon's dog Orthus, and Chimæra; and from Echidna by Orthus, the Sphinx. 333--336. The serpent born of Ceto and Phoreys to guard the golden apples. 337--345. Names of Rivers, the progeny of Tethys and Ocean. 346--370. Names of Nymphs born of the same parents. 371--374. Birth of Sun and Moon from the Titans Thea and Hyperion. 375--382. Children of the Titan Crius and Eurybia. The Winds born of Aurora and Astræus: the stars and planets. 383--403. Kratos and Bia, attendants of Zeus, born of Styx and Oceanus. The prerogatives of Styx in binding the gods by oath. 404--452. Children of the Titans Coeus and Phoebe; Latona, Asteria, Hecate. Prerogatives of Hecate in Heaven and on Earth.

453--458. The elder gods of the second dynasty, offspring of Cronus and Rhea; Vesta, Demeter, Hera, Hades, Poseidon, Zeus. 459--491. Device of Rhea to prevent Cronus from devouring his own progeny, by giving him a stone to swallow. The education of Zeus in Crete. 492--500. Cronus disgorges his offspring together with the stone. 501--506. Zeus sets at liberty the imprisoned Titans. 507--542. Offspring of Iapetus and Clymene; Atlas, Menoetæus, Prometheus, and Epimæthæus: and the punishments respectively inflicted on them. 535--569. Story of Prometheus deceiving Zeus at a sacrifice, and stealing fire. 570--589. Zeus sends Pandora in retribution, who brings evils upon man. 590--612. Women born from Pandora; invective against the sex. 617--663. Zeus, by advice of Earth, calls in the aid of the Hundred-handed in the fight against the Titanic powers. 665--716. Description of the contest, and final victory of Zeus. 717--745. Zeus imprisons the Titans in Hades, and appoints the Hundred-handed giants their keepers. Description of Hades. 746--757. The station of Atlas in the far west. 758--766. Abode of Sleep and Death, children of Night. 767--774. Abode of Hades and Proserpine, guarded by Cerberus. 775--792. Abode of Styx, and her ministry in ratifying oaths.

793—806. Punishment of those gods who swear falsely by Styx. 807—819. Description of the infernal prison of the Titans. 820—868. Typhoeus, born of Earth and Tartarus, half human, half serpent, rebels against Zeus, and is blasted with his thunderbolts. 869—880. Progeny of Typhoeus, the violent and sudden gales.

881—885. The Jovian dynasty. Zeus is appointed sovereign by the rest of the gods, at the suggestion of Earth. 886—900. He marries Metis, and swallows her when about to give birth to Athena. 901—906. He next marries Themis; 907—911. Eury-nome; 912—914. Demeter; 915—917. Mnemosyne; 918—920. Latona; 921—923. and lastly Hera. 924—926. Athena is born from the head of Zeus. 927—929. Hephaestus is born from Hera. 930—937. Offspring of Poseidon and Amphitrite, Ares and Aphrodite. 938—944. Hermes is born of Maia by Zeus, Dionysus of Semele, Hercules of Almena. 945—955. Marriages of Hephaestus, Dionysus, and Hercules. 956—962. Circe and Aeetes, children of the Sun. Medea the daughter of Aeetes.

963—1022. Catalogue of goddesses who have wedded with mortal men, and their offspring. 969—974. Plutus born from Demeter and Iasius. 975—978. Ino and her sisters from Harmonia and Cadmus. 984—991. Memnon from Aurora and Tithonus, and Phaethon from Aurora and Cephalus. 992—1002. Medeus the son of Medea and Jason. 1003—1007. Phocus the son of Psamathe and Aeacus. 1008—1018. Aeneas the son of Aphrodite and Anchises, and the heroes who became settlers in Italy. 1019—1022. Transition to a distinct poem, the *Γυναικῶν Κατάλογος*.

It is to be observed, that the scholiast (who appears from his comment on v. 429 to have been a Christian) explains the whole of the Theogony according to the mystic or symbolic system of interpretation. Whatever may have been the origin of Myth among the Aryan nations, it is probable that Hesiod merely collected and combined the opinions about the gods which were current in his time, and which were, perhaps, for the most part, of very much greater antiquity.

It is not indeed certain that Hesiod, or whoever was the author of the "Works and Days," was also the author of this poem. It is

sufficient for us to know that Herodotus (ii. 53), Plato, and other ancient authors expressly attributed the "Theogony" to him. Of its great antiquity, in the main, there can be no doubt; but in its present form it has little claim to be considered a complete and entirely genuine production. It seems to have undergone successive recensions and interpolations by the early rhapsodists, to whom we may not unreasonably attribute the many Homeric phrases and even verses which occur in it.¹ These rhapsodists probably had traditional readings, more or less authentic, of various parts; which readings were afterwards combined, and caused tautology and abruptness. Some verses and passages may even have been added from Parmenides, Onomacritus, and the poets of the Orphic school. We can only form conjectures on these matters; but taking the poem as we have it, it is a very curious exposition of the earliest Greek creed, as well as a specimen of the epic language, remarkable for its general distinctness from the style and versification of the *Iliad* and the *Odyssey*, though a few passages seem to indicate a common origin.

The theory maintained by some, that both Homer and Hesiod adopted verses from still earlier poems, ballads, or metrical apophthegms, does not appear to have a very high probability. Still less is it likely that the one poet borrowed the verses or sentiments of the other. Indeed, "Homeric and Hesiodic poems" is a safer phrase than the name of definite authors. Such poems more probably had a remote and humble birth and a long growth, than came into sudden being from the genius of two great composers.

¹ Some rhapsodists may have recited and lectured on both Homer and Hesiod, though some confined themselves solely to Homer. See Plato, *Ion*, p. 531.

ΘΕΟΓΟΝΙΑ.

Μουσάων Ἑλικωνιάδων ἀρχώμεθ' αἰεῖδειν,
αἴθ' Ἑλικῶνος ἔχουσιν ὄρος μέγα τε ζάθεόν τε.

1—2—7. *Ἑλικ*

2. μέγα ζάθεόν τε LM.

1—115. In this long proemium the poet both addresses and eulogises the Muses, to whose injunction and inspiration, at a time when he was a shepherd on Mount Helicon, he attributes his faculty of song, while the subject he proposes was suggested by them as they were singing the praises of the gods in a procession by night from Helicon. There is much probability in the opinion of Hermann, that the present introduction has been variously arranged, altered, and enlarged by successive rhapsodists. He discriminates not less than seven distinct *recensions*, in other words, so many separate *proemia* prefixed to the Theogony by those professional reciters of it, the union of all which by the earlier copyists resulted in the present incongruous medley. In some of these he supposes only the first line to have existed, followed immediately by v. 22, or v. 53, or v. 94. In others he thinks v. 5—10 were wanting, or only 3—4, together with 22—74; while in some recensions he conceives the proemium ended with v. 52, in others with v. 21, or with v. 74. All this is, of course, but conjectural; and we can only say of his theory, that each of these presumed recensions would present in itself a

tolerably complete and connected narrative, free from the repetitions which at present involve and disfigure it. Dr. Flach regards as spurious the whole passage from v. 5 to v. 35, and 43—103. Schoemann (com. crit. p. 62) observes, “sunt autem partes tres (prooemii) distinguendae, quarum prima usque ad v. 36, poetam Musarum instinctu ad canendum provocatum esse memorat, altera usque ad v. 104 tota in Musarum laudibus versatur, tertia usque ad v. 115 brevem rerum in theogonia proponendarum indicem habet.” It is to be remarked that a similar proëme to Zeus and the Muses commences the Ἔργα καὶ Ἡμέραι.

1. Μουσάων κ.τ.λ. ‘From the Muses of Helicon begin we to sing.’ This was the usual formula, or a similar one ἐκ Διὸς ἀρχώμεσθα, such as we find in the Homeric hymns.—Ἑλικωνιάδων is not a mere epithet, but is added because Helicon was also the poet’s abode, so that he claims them, as it were, κατὰ συγγένειαν. The form Ἑλικωνιάς is to be compared with Ἀσιάς, Ἀσωπιάς. (Herc. Fur. 785,) Σιμοεντιάς, Rhcs. 826. We have Ἑλικωνιάδων in Herc. F. 791. Cf. Ἔργ. 658.

2. αἰ Ἑλικῶνος. Flach, Inf. 23. This word does not take the digamma.

καὶ τε περὶ κρήνην ἰοειδέα πόσσ' ἀπαλοῖσιν
ὀρχεῦνται καὶ βωμὸν ἐρισθενέος Κρονίωνος·

[καὶ τε λοισσάμεναι τέρενα χρύα Περμησσοῖο,
ἧ Ἴππου κρήνης, ἧ Ὀλμειοῦ ζαθέοιο,

5

3. ΦιοΦειδέα

5. *τερμησσοιο* K. *τερμησσοῖο* Ald. *τερμησσοῖο* LM. 6. Ὀλμειοῦ
KLM, Ald. Vulg. Ὀλμειοῦ.

3. The combinations *καὶ τε*, *καὶ νυ*, *ἀλλά νυ*, are not uncommon in Hesiod, but it is sometimes difficult to define in words the force which they exert on the narration. See Opp. 268. Inf. v. 22. Generally, *καὶ τε* seems to imply that an event happens conditionally rather than absolutely; 'and it may be that,' &c. See, for instance, Opp. 515—16. Il. x. 224, *σύν τε δὴ ἔρχομένω, καὶ τε πρὸ δ τοῦ ἐνόησεν*. Ib. xviii. 309, *ξυνὸς ἐνυάλιος, καὶ τε κτανέοντα κατέκτα*. In many places *τε* seems poetically a synonym of *τοι*, as inf. 609, 784, 797. Here apparently there has been some interpolation, and probably of v. 2, so that the original reading was *αἶτε περὶ κρήνην κ.τ.λ.* Another commencement seems to have been, *Μουσῶν Ἑλικωνιάδων ἀρχώμεθ' αἰδεῖν, αἶτε λοισσάμεναι κ.τ.λ.* (v. 5.)

Ibid. *περὶ κρήνην*, round Aganippe, which is called *ιοειδής* from the dark and shadowy aspect of its clear and tranquil surface. "Significatur splendor aquae nigricans, ut violae, qualis est in uberioris aquae fonte." Van Lennep. The altar of Zeus, near to or in it, is regarded as the central object round which the dance was held, according to the most ancient custom of the heroic times. The regular abode of the Muses was on Olympus, inf. v. 63, so that these visits to Helicon, as to a spot consecrated to them, were occasional.

4. *βωμὸν*. Schol. ἐν Ἑλικῶνι γὰρ βωμὸς ἦν τοῦ Διὸς τοῦ Ἑλικωνίου. "Alibi, quod sciam, ejus arae mentio non exstat." Van Lennep.

5. *Vulgo* *Τερμησσοῖο*. One copy gives *Παρνησσοῖο*, others *Περμησσοῖο* or *Περμησσοῖο*. Hesych. *Περμησσοῖο* ποταμός.

Id. Ὀλμειδῶν ποταμός. (See also in *ἱπποκρήνης*, where the present passage is referred to by name.) Cobet, Misc. Crit. p. 221, says the orthography is with the single σ. Gaisford and Van Lennep edit *Περμησσοῖο*, but Goettling thinks *Περμησσοῖος* was a later name of the same river, which joins the Holmian and flows into the Copaic lake. He remarks that Pausanias (ix. 29, 3) describes Aganippe as the daughter of *Termessus*, for so the MSS. are said to read, though the editors have introduced *Περμησσοῖο* (—ήσσοι) on conjecture. The schol. attributes the reading *Τερμησσοῖο* to the grammarian Crates, adding *κακῶς, ὁ γὰρ Τερμησσοῖος ὅρος ἐστὶ, καὶ οὐ ποταμός*.—The genitive is used according to the common Homeric idiom, c. g. Il. xv. 265, *λοῦεσθαι ἑὺρρεῖος ποταμοῖο*. So Scut. Here. 342, *κονίοντες πεδίοιο*. Hesiod adopted the same construction in the *Ῥοῖαι* (fragm. lxxvi.) *νύφατο Βοιβιάδος λίμνης πόδα παρθένος ἀδμής*.

6. Ὀλμειοῦ. So (with the aspirate) the best copies appear to give, and so Van Lennep has edited. Goettling, while he adopts Ὀλμειοῦ with the ordinary editions, (on the ground that the Aeolic dialect rejoiced in the *lenis*), says, "Verior forma Ὀλμειδῶν esse videtur." For this little known river Wolf cites Strabo, ix. p. 624, *Καὶ ὁ Περμησσοῖος τε καὶ ὁ Ὀλμειδῶν ἐκ τοῦ Ἑλικῶνος συμβάλλοντες ἀλλήλοισι εἰς τὴν αὐτὴν ἐμπίπτουσι λίμνην τὴν Κωπαίδα τοῦ Ἀλιάρτου πλησίον*. The word is formed like *Πηνειὸς*, *Σπερχεῖος*, and perhaps, (like —ησσοῖος,) belonged to the ancient dialect of that part of Hellas.

ἀκροτάτῳ Ἑλικῶνι χοροὺς ἐνεποιήσαντο
καλοὺς, ἡμερόεντας· ἐπερρώσαντο δὲ ποσσίν.]
ἔθιν ἀπορινύμεναι, κεκαλυμμένοι ἡέρι πολλῇ,
ἐννύχιαι στείχον περικαλλέα ὅσσαν ἰεῖσαι,
ὑμνεῦσαι Δία τ' αἰγίοχον καὶ πότνιαν Ἥρην
Ἀργείην, χρυσέοισι πεδίλοις ἐμβεβαῦιαν,
κούρην τ' αἰγίοχοιο Διὸς γλαυκῶπιν Ἀθήνην,
Φοῖβόν τ' Ἀπόλλωνα καὶ Ἄρτεμιν ἰοχέαιραν,

10

10. φύσσαν

14. ἰοχέαιραν

9. πολλῶ KL M, Ald.

10. στοῖχον K.

14. φοῖβον Ἀπ. M.

8. ἐπερρώσαντο, 'moved nimbly,' or stamped vigorously with their feet. Schol. ἐπιτεταμένως καὶ ἐρρωμένως καὶ εὐτόνως ἐχόρευσαν. II. i. 529, ἀμβρόσiai δ' ἄρα χαῖται ἐπερρώσαντο ἄνακτος Κρατὸς ἀπ' ἀθανάτοιο. Ibid. xxiv. 616, εὐνὰς Νυμφάων, αἳ τ' ἀμφ' Ἀχελώϊον ἐρρώσαντο. It is better to take the aorist of past time, rather than as implying habitual action. This introduces the imperfect στείχον, *ibant*, which Goettling supposes to be the same as an aorist in sense. The tenor of the narrative runs thus:—The Muses had been dancing on Helicon; thence they descended by night, singing of the gods, to the place where Hesiod was tending his flocks. There they addressed him, ordered him to compose poetry, and gave him a wand of the green bay-tree, as a token of their favour and a badge of the profession of a bard. Goettling explains ἐννύχιαι to mean, that the Muses appeared in a dream; but this view detracts much from the real character of the narrative. The extract given by Goettling from a letter of M. Aurelius the Emperor to Fronto (i. 2), proves the very contrary to what he asserts, and shows that Aurelius contended for a real visitation, while Fronto had explained away the passage to mean a mere phantasy.

9. πολλῶ Aldus with some MSS. Like αἰὼν and αἰθήρ, this word (αἴηρ or ἡήρ, i.e. ἄφηρ) may have had two genders.

10. ὄσσα, like κληδών, φήμη, signifies a divine voice. Schol. τὴν θεῖαν φωνήν. Inf. v. 832 it is applied to the roaring of a bull, but as a subterranean and preternatural sound. Cf. inf. 43. 65. 701.

12. Ἀργείην. Hesych. (in v.) seems wrongly to have interpreted this λευκήν. Clearly, the Argive goddess is meant.—πεδίλοις, cf. inf. 454, Ἥρην χρυσοπέδιλον. Goettling omits this verse, because he thinks it unlikely that the particular attribute of *Argive* should have been added in a scheme of general Greek mythology. Argos, however, in its ancient acceptation, comprised a great part of upper Hellas. See Aesch. Suppl. 255 seqq. Van Lennep thinks from v. 11 to v. 21 might at least be left out without loss to the narrative; but he allows that the list of names they contain is not alien from the poet's general scheme. He remarks that Ἥρη properly takes the digamma.

14. Ἀπόλλωνα. The first syllable is made long as in ἀτάλλων, Opp. 131, where see the note.—ἰοχέαιραν, an ancient epithet of the Huntress in her terrestrial, of the Darter in her celestial capacity, probably from χέω, as the Romans said *fundere* or *superfundere tela*. Others (and so gloss. cod. Barocc. 60) explain τόξοις χαίρουσαν.—It is rather remarkable that so brief a mention (v. 918) is made in the Theogony as we now have it, of the birth of these important divinities, Apollo and Artemis.

ἦδὲ Ποσειδάωνα γεήοχον, ἐννοσίγαιον, 15
καὶ Ἡέμιν αἰδοίην, ἐλικοβλέφαρόν τ' Ἀφροδίτην,
*Φοίβην τε χρυσοστέφανον καλήν τε Διώνην,
Ἡὼ τ' Ἡέλιόν τε μέγαν, λαμπρὴν τε Σελήνην,
†Λητώ τ' Ἰαπετόν τε, ἰδὲ Κρόνον ἀγκυλομήτην,
Γαῖάν τ' Ὠκεανόν τε μέγαν, καὶ Νύκτα μέλαιναν, 20
ἄλλων τ' ἀθανάτων ἱερὸν γένος αἰὲν ἑόντων·
αἷ νύ ποθ' Ἡσίοδον καλήν ἐδίδαξαν ἀοιδὴν.
ἄρνας ποιμαίνονθ' Ἐλικῶνος ὑπο ζαθέοιο.
τόνδε δέ με πρότεστα θεαὶ πρὸς μῦθον ἔειπον,

16. Φελικοβλέφαρον

18. ἀφῶ

23. Φάρνας

24. ἔειπον

15. ποσειδάωνα K. Ald. γεήοχον M. γαιήοχον K, Ald. 17. Ἡβην
MSS. 18. μέγαν om. M. 19. In K this verse follows v. 17.
23. ποιμένονθ' K. 24. τόντε Ald. ἔειπον KM, Ald. (al. ἔειπαν.)

15. γεήοχον is adopted by Goettling from one of his MSS. for γαιήοχον. It is also found in the Bodleian MS. Barocc. 60 (where Robinson wrongly gives the reading as γενόχον). Perhaps it is rather a matter of pronunciation than spelling; but if γῆ is contracted from γέα, there is no difficulty in admitting γεήοχος as a legitimate form. Goettling goes too far in supposing it to be a Boeotic word, because in Pind. Ol. xiii. 78, the metre seems to require it.

17. Φοίβην for Ἡβην Flach, from the conjecture of Schoemann. Cf. inf. 136, where, as here and in Aesch. Eum. 7, Phoebe is mentioned among the older or Titanian gods, whereas Hebe was of lower rank and later introduction.

18. λαμπρὴν Goettling here and v. 371, for λαμπράν.

19. Some MSS. invert the order of this and the preceding verse. The arrangement in the text is that of Aldus, Robinson, Gaisford, and Goettling. There is some reason however for preferring to put v. 18 next before v. 20. For thus mention is made first of the greater, then of the lesser gods, next of certain Titanic powers, lastly the elemental divinities, sun and moon, earth and sea. It is equally likely however

that v. 19 is an interpolation—It is to be observed, that the poet himself in the Theogony follows nearly an inverse order.

22. Though αἷ may be the relative, the combination with νύ rather suggests that it is the demonstrative, as we have δς for οὗτος in Opp. 22.—One cannot resist a suspicion, that vv. 22, 23, 25, are the additions of rhapsodists. The metre of 23 is not Hesiodic; and the ζάθεος Ἐλικῶν is tamely repeated from v. 2. Moreover, v. 25 occurs as v. 52. They are however unquestionably ancient verses. Compare Ovid, Fast. vi. 13, 'Ecce deas vidi; non quas praeceptor arandi Viderat, Ascræas cum sequeretur oves.' Id. A. Am. i. 27, 'Nec mihi sunt visae Clio Clusque sorores, Pascenti pecudes vallibus, Ascræ, tuis.'

24. πρώτιστα does not seem to mean 'they spoke to me first' (ultro), but that they spoke first reprovingly, and then conferred the gift of poetic inspiration. Van Leunep understands it to imply that this was the first of several subsequent interviews of the poet with the Muses.—Goettling prefers ἔειπαν, the reading of only one or two MSS. But see on Opp. 289.

[Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο·] 25

Ποιμένες ἄγραυλοι, κάκ' ἐλέγχεα, γαστέρες οἶον,
ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα,
ἴδμεν δ', εὖτ' ἐβέλωμεν, ἀληθέα μυθήσασθαι.

Ὡς ἔφασαν κοῦραι μεγάλου Διὸς ἀρτιέπειαι·
καί μοι σκῆπτρον ἔδων δάφνης ἐριθιλέος ὄζον 30

27, 28. *ἴδμεν* 29. *ἀρτιέπειαι*

27. ἐτύμοισι M. 28. αὐτὰν ἐβέλωμεν M. 29. Διὸς μεγάλου M.
30. ἔδωκ KM, Ald.

26. *ποιμένες*. We cannot doubt that this is the vocative, though Goettling thinks it may be the nominative, and conceives an improbable antithesis in *ἡμεῖς δὲ Μοῦσαι ἴδμεν* in the next verse. A class of persons is addressed, instead of the mere individual who represents them. The general sense is, 'Shepherds! indolent and homeless race that you are, and averse from mental exertion, know that we Muses are not such as perchance you suppose; if we are accused of inventing lies, we know also how to speak the truth.' The inference intended to be drawn is, 'And we can teach you to do the like.'—*ἄγραυλοι*, ἀνέστιοι, εἰκῇ καταδαρθάνοντες.—*κάκ' ἐλέγχεα*, base-born poltroons; an Homeric expression, Il. ii. 235, *ὦ πέποινες, κάκ' ἐλέγχε'*, Ἀχαιοῖδες, οὐκέτ' Ἀχαιοί.—*γαστέρες οἶον*, 'mere bellies,' i. e. who merely eat, like your own flocks, and have no more mind than they. Hesych. *Γαστέρες οἶον* τροφῆς μόνης ἐπιμελούμενοι, ὡς Ἡσίοδος ἐν τῇ Θεογονίᾳ. Schol. περὶ τὴν γαστέρα μόνην ἀσχολούμενοι, καὶ μόνα τὰ τῆς γαστρὸς φρονούντες. Similarly the verse of Epimenides quoted by St. Paul, *Κρήτες αἰεὶ ψευσταί, κακά θηρία, γαστέρες ἀργαί*.

28. In the contrast of ἀληθέα with ψεύδεα, didactic poetry is meant, as opposed to Epic. K. O. Müller (Lit. Gr. p. 80) thinks that there is an implied censure of other poems which were of a more imaginative cast. Goettling and others compare Od. xix. 203, ἴσκειν ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα, and Theognis, v. 713, οὐδ' εἰ ψεύδεα μὲν ποιοῖς ἐτύμοισιν ὁμοῖα.—For *μυθήσασθαι*, the

Schol. records a variant *γηρύσασθαι*, which Graevius prefers, comparing Opp. v. 260, *γηρύετ' ἀνθρώπων ἄδικον νόον*. So also Flach and Schoemann.

29. *ἀρτιέπειαι*, 'plain-speaking,' a word ἀπαξ λεγόμενον as the feminine of ἀρτιεπής. Cf. Il. xxii. 281, ἀλλὰ τις ἀρτιεπὴς καὶ ἐπὶ κλοπῇς ἐπλεό μύθων. Schol. αἱ ἀπρητισμένα καὶ τέλεια καὶ ὑγιῆ λέγουσαι, ἢ ἀρτίους ἐπεσι χρώμεναι.

30. *ἔδωκ*, the common reading, for *ἔδωσαν*, cannot be defended, since the last syllable of the shortened forms of the plural *ἔβαν*, *ἔσαν*, *ἔφυν*, like *ἦν* for *ἦσαν* inf. 321, is metrically long. It is more probable that *ἔδωκ*, formed by the omission of the σ and by contracting *σα*, is the true reading; and this is given in the Aldine and some MSS, as well as by Hesych. *in v*. So the Codex Galeanus has *ἐδίδωκ* for *ἐδίδοσαν*, Opp. v. 139, where others give *ἐδίδουν*.—For *δρέψασθαι* two MSS. (ap. Goettl.) give *δρέψασαι*, which affords an easier sense, although *δρέπεσθαι* is properly a deponent, and the poet could as easily have written *δρεψάμεναι*. There is sufficient authority for *δρέπειν* in post-epic times, e.g. Herod. ii. 92. If we admit *δρέψασθαι*, it may depend either on *θητηδν*, 'wondrous to pluck,' or as Goettling and Van Lennep prefer, and as seems more probable, on *ἔδωκ μοι*, 'they offered me a beautiful staff to cut from the tree.' It would be a more graphic description to make the Muses hand to Hesiod the staff which they had themselves gathered for him, as a badge or symbol of the poetic function. If *δρέψασαι* be the genuine reading (and it is adopted by

ἰδρέψασθαι θηητόν· ἐνέπνευσαν δέ μοι αὐδὴν
 ἰθείην, ὥς κλείοιμι τὰ τ' ἐσσόμενα πρό τ' ἐόντα.
 καί με κέλοιν' ὑμνῶν μακάρων γένος αἰὲν ἔόντων,
 σφᾶς δ' αὐτὰς πρῶτόν· ἵτε καὶ ὕστερον αἰὲν αἰεῖδεν.
 ἀλλὰ τίη μοι ταῦτα περὶ δρῦν ἢ περὶ πέτρην;

35

31. θαητόν

31. δρέψασθαι θειητόν KM, Ald. 32. θείην, ἵνα κλείοιμι K,
 Ald. θείαν ἵνα κλείοιμι M. 33. καί μ' ἐθέλονθ' M. 34. πρῶτον
 καὶ ὕστερον M.

Schoemann), it would naturally have been changed into δρέψασθαι by those who doubted about the active δρέπειν. Aristides, T. ii. p. 370 (quoted by Gaisford,) construed δρέψασθαι θηητόν, for his words are these:—ἐν ὑπερβολῇ σεμνύνων τὰ ἑαυτοῦ, τί φησιν; δρέψασθαι θηητόν· ὥς οὐδὲ τὸν τυχόντα κλαδίσκον λαβὼν κ.τ.λ.—The Boeotian minstrels always carried in their hands a branch of the bay during the recitation of poetry (K. O. Müller, Gr. Lit. p. 79). Whether ῥάβδος or ῥάπτειν be the real element in ῥαψῳδός, it is certain that the bay was selected as a tree sacred to Apollo, for which reason the eating of bay-leaves was thought to impart the genius for both poetry and prophecy. Pausanias, ix. 30, 2, alludes to this passage, δῆλα γὰρ δὴ καὶ ἐξ αὐτῶν τῶν ἐπῶν, ὅτι ἐπὶ ῥάβδῳ δάφνης ᾗδε.

31. Hesych. θηητόν· θαυμαστόν, καλόν, περικαλλές. For the digamma see Curtius, Gr. Et. 253. The reading θειητόν (another way of representing the F) is recognised by Hesych. in v.

32. κλείοιμι, 'that I might celebrate in lays.' See Opp. v. 1. As most copies give ἵνα κλείοιμι, others ὥστε or ὕφρα κλῶοιμι, Goettling concludes that the old reading was not θείην, but either δῖαν or θέσπιν. Schoemann and Flach also read θέσπιν. The reading of Barocc. 60 (M), θεῖαν, ἵνα κ.τ.λ., is not lightly to be rejected; it has been adopted by Van Lennep. Compare τέλεια in Aesch. Theb. 692. II. Stephens restored on conjecture ὥς κλείοιμι, which is adopted by Gaisford and Goettling. Perhaps the verse is spu-

rious, and made up of v. 38; but the false reading κλῶοιμι would also account for the MSS. readings ὥστε and ὕφρα.

33. In this verse μέν should be supplied, 'to sing of the immortals, but always to commence and end with an invocation or eulogy of themselves.' This condition they imposed as a tribute for the prerogative they had just conferred. Weise reads σφᾶς τ' αὐτὰς, apparently against the MSS.—For ὕστερον Wolf and others would read ὕστατον. This may be right; for ὕστερον should rather mean 'hereafter,' in posterum. But, as two MSS. omit the τε, we should perhaps read πρῶτον καὶ ἐς ὕστερον. Cf. Opp. 351, ὥς ἂν χρηρίζων καὶ ἐς ὕστερον ἄρκιον εὖρης.

35. τίη, a lengthened form of τί, as in II. xxiii. 409, τίη λείπεσθε, φέριστοι; and elsewhere. Compare τύνη, v. seq., and Opp. 10. Goettling needlessly renders it by quiaenam.—περὶ δρῦν κ.τ.λ., a proverb of great antiquity, the meaning of which has been variously explained. According to the Scholiast, it was applied to those who rambled off from the subject before them into irrelevant topics; as if the poet meant to say, 'But why should I relate what the Muses said and did, when my purpose is to sing of the birth of the gods?' K. O. Müller (Hist. Greek Lit. p. 82) says, "The oak and the rock represent the simple country life of the Greek autochthones, who thought they had sprung from their mountains and woods, and whose thoughts dwelt only upon these ideas, in primitive inno-

Τύνη, Μουσάων ἀρχώμεθα, ταὶ Διὶ πατρὶ
 ὑμνεῦσαι τέρπουσι μέγαν νόον ἐντὸς Ὀλύμπου,
 ῥίρεῦσαι τὰ τ' ἔοντα τὰ τ' ἑσσόμενα πρό τ' ἔοντα.
 φωνῇ ὁμηρεῦσαι τῶν δ' ἀκάματος ῥέει αὐδῇ

36. Διὶ 38. Φειρεῦσαι (ἔφρῦσαι) 39. ῥέει?

39. φωνῆς M.

cence and familiarity." Thus the meaning would be, 'But why should I say more about myself, a humble shepherd? Let me proceed to sing of other and greater subjects.' Homer has ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης in Il. xxii. 126, and Od. xix. 163, both of them rather obscure passages. In the former it seems to mean 'to talk about common-place matters.' Some have fancied there is an allusion to the oaks of Dodona and the rock of Delphi; and this is in some degree favoured by the epithet παλαιφάτου attached to δρυὸς in Od. xix. 163. Plato, Phaedr. p. 275, B,—οἱ δὲ γ', ὦ φίλε, ἐν τῷ τοῦ Διὸς τοῦ Δωδωναίου ἱερῷ δρυὸς λόγους ἔφησαν μαντικούς πρώτους γενέσθαι. τοῖς μὲν οὖν τότε, ἅτε οὐκ οὔσι σοφοῖς ὥσπερ ὑμεῖς οἱ νέοι, ἀπέχρη δρυὸς καὶ πέτρας ἀκούειν ὑπ' εὐθείας, εἰ μόνον ἀληθῆ λέγοιεν. For it was the custom of foundlings and of childless persons to consult the oracles as to their parentage or prospects of progeny, as Xuthus does in the Ion of Euripides. Hence a person 'not from an oak or a rock' would be οὐχ ὁ τυχών, not one of obscure birth. Goettling supposes the same reference to the oracles, but gives the sense thus:—"Sed quid ego res divinas profano, quid ea renuntio hominibus, quae a Musis mihi credita erant pro silentio premenda?" Van Lennep thinks the sense is, 'Why do I talk like rustic lovers amongst oaks and rocks?' viz. on matters concerning myself, or out of place in the present subject. But Müller's interpretation appears simpler, and suits the context at least as well. Plato (besides Apol. p. 34, D, and Phaedr. p. 275, B, cited by Goettling) alludes to this proverb in Resp. p. 544, D, οἷσθ' οὖν ὅτι καὶ ἀνθρώπων εἶδη τοσαῦτα ἀνάγκη τρέπων

εἶναι, ὅσαπερ καὶ πολιτειῶν; ἢ οἷε ἐκ δρυὸς ποθεν ἢ ἐκ πέτρας τὰς πολιτείας γίγνεσθαι, ἀλλ' ἐκ τῶν ἡθῶν τῶν ἐν ταῖς πόλεσιν;

36. τύνη, οὗτος σὺν, 'Come now, my lute,' or perhaps, ὦ θυμέ, the poet addressing himself. See ωι Opp. v. 10. Schol. πρὸς ἑαυτὸν φησι κατὰ ἀρχαῖσμόν' ἀντὶ τοῦ, σὺν ὧ Ἡσίοδε, Δωρικῶς. This verse would make a fitting introduction to the Theogony, were all the preceding part omitted.

38. εἰρεῦσαι. If the accent be right, the verb should be εἰρέω, which does not elsewhere occur. Goettling calls it "verbum Boeoticum pro ἡμνέω." We have however εἴρω in Od. ii. 162, μνηστῆρσιν δὲ μάλιστα πιφανσκόμενος τάδε εἴρω, and ib. xiii. 7, ὕμεων δ' ἀνδρὶ ἐκάστω ἐφίεμενος τάδε εἴρω. Like the future ἑρέω, it took the digamma. In Od. ix. 13, and elsewhere, we have εἵρεσθαι 'to ask.' Hesych. εἰρεῦσαι λέγουσαι. εἴρω γὰρ λέγω, οὗ δ' μέλλων εἴρω. 'Hsiodos ἐν τῇ Θεογονίᾳ. On the other hand, inf. v. 804, the substantive εἰρέα is found. It is not improbable that in the present passage either v. 37 or v. 38 has been interpolated. The former verse occurs again inf. 51, and if that be here spurious, we must read either εἰρεῦσιν or ὁμηρεῦσιν. The similar termination of participles in -εῦσαι in three consecutive verses is by no means pleasing.

39. ὁμηρεῦσαι seems to be most probably derived from ὁμή (ὁμοῦ) ρεῖν, 'to sing in concert.' Hesych. ὁμοφωνοῦσαι, ὁμοῦ λέγουσαι. Cf. ῥέει αὐδῇ in the next words. In Od. xvi. 468, ὁμήρησε δέ μοι παρ' ἑταίρων ἄγγελος ἄκνς, it means ἡντιβόλησε. The Schol. refers it to ὁμοῦ εἵρουσαι. Van Lennep to ὁμοῦ and ἄρω.

ἐκ στομαίων ἡδεῖα· γελᾷ δέ τε δώματα πατρὸς 40
 Ζηνὸς ἐριγδούποιο θεῶν ὅπῃ λειριοέσση
 σκιδναμένη· ἡχεῖ δὲ κάρη νιφόεντος Ὀλύμπου
 δώματά τ' ἀθανάτων· αἱ δ' ἄμβροτον ὄσσαν εἶσαι
 θεῶν γένος αἰδοῖον πρῶτον κλείουσιν αἰοιδῇ,
 ἐξ ἀρχῆς οὓς Γαῖα καὶ Οὐρανὸς εὐρύς ἔτικτον, 45
 [οἳ τ' ἐκ τῶν ἐγένοντο θεοὶ, δωτήρες ἑάων.]
 δεῦτερον αὖτε Ζῆνα, θεῶν πατέρ' ἡδὲ καὶ ἀνδρῶν,
 [ἀρχόμεναί θ' ὑμνεῦσι θεαὶ λήγουσιν τ' αἰοιδῆς.]
 ὅσσον φέρτατός ἐστι θεῶν κράτει τε μέγιστος·
 αὖτις δ' ἀνθρώπων τε γένος κρατερῶν τε γιγάντων 50

40. Φηδεῖα

42. Φηχεῖ

44. κλέφουσιν

41. λειριοέσση M. 42. κάρη M. 43. δώματ' ἀθανάτων Ald.
 δώματα ἀθανάτων KM. 44. αἰδοῖον M. αἰοιδῇ M. 45. ἔτικτεν K,
 Ald. ἔτικτον M. 46. ἐγέντο M. δωτήρες KM, Ald. 48. λήγουσιν
 τ' αἰοιδῆς KM. λήγουσιν τ' αἰοιδῆς Ald. 49. τόσσον M, Ald.
 κρατεῖ τε KM. 50. αὖτις δ' M, Ald. αὖτις δ' K, which leaves off
 with this verse.

44. θεῶν is a monosyllable, as in II. i. 18, ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες. Goettling reads αἰδοῖων with one or two good copies. The omission of F in ὄσσαν should here be noticed. Inf. 65 we may easily read διὰ στόμα Φόσσαν εἶσαι.

45. ἐξ ἀρχῆς is rightly connected by the Scholiast with ἔτικτεν. The old punctuation, κλείουσιν αἰοιδῇ ἐξ ἀρχῆς, is retained by Gaisford, who also reads ἔτικτον. The Titans or primeval gods are meant, as contrasted with the Olympian, or δωτήρες ἑάων. But this verse (46) is perhaps rightly rejected by Goettling, as inserted from v. 111.

48. λήγουσι, scil. ὑμνοῦσαι αὐτόν. 'Beginning they sing them, and leave off their song with them.' Though the verse itself is probably spurious (κλείουσιν being readily supplied from above), λήγουσι has been rightly restored by Goettling from two MSS. The old reading was λήγουσιν τ', which rendered it necessary to pronounce αἰοιδῆς as if φῶδῆς, by synizesis. The

termination of an heroic verse with three spondees is very uncommon. We have in II. xviii. 255, ἄστυδε νῦν ἵεναί μὴ μίμνεν ἡῶ δ' ἴαν. Od. xxii. 418, αἱ τέ μ' ἀτιμάζουσι, καὶ αἱ νηλεῖτές εἰσιν. But the original readings may have been ἡῶα and νηλεῖτες. In Scut. H. 202, Διὸς καὶ Αἰητοῦς νῆδς, the true reading is perhaps Αἰητός.

49. ὅσσον, καθ' ὅσον, 'how much.' To be distinguished from ὅσση, 'by how much,' which implies an apodosis τὸσση.

50. ἀνθρώπων. The heroes are primarily meant; but the poet does not use ἀνδρῶν, because he intends an antithesis with θεῶν. It is doubtful if the passage following (wherein v. 51 is repeated from v. 37), down to v. 67, originally stood in this place. The poet says indeed (v. 36) that he will begin with the Muses, i. e. with their birth and office; but perhaps these lines were borrowed from some distinct hymn in honour of the Muses.

ὑμνεῦσαι τέρπουσι Διὸς νόον ἐντὸς Ὀλύμπου
 Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο,
 τὰς ἐν Πιερίῃ Κρονίδῃ τέκε πατρὶ μιγείσα
 Μνημοσύνη, γουνοῖσιν Ἐλευθῆρος μεδέουσα,
 λησμοσύνην τε κακῶν ἄμπαυμά τε μερμηράων. 55
 ἐννέα γάρ οἱ νύκτας ἐμίσγετο μητίετα Ζεὺς
 νόσφιν ἀπ' ἀθανάτων ἱερὸν λέχος εἰσαναβαίνων
 ἀλλ' ὅτε δὴ ῥ' ἐνιαυτὸς ἔην, περὶ δ' ἔτραπον ὦραι,
 μηνῶν φθινόντων, περὶ δ' ἤματα πόλλ' ἐτελέσθη.
 ἥ δ' ἔτεκ' ἐννέα κοῦρας ὁμόφρονas, ᾗσιν αἰοιδῇ 60

56. ἐννέα Foi

60. ἐννέα.

56. μίσγετο M.

59. ἐτελέσθη Ald.

52. Μοῦσαι κ.τ.λ. Though this verse reads like a common-place of the rhapsodists, it stands well enough grammatically in apposition to αἱ δὲ in v. 43.

54. Nothing certain is known about Ἐλευθῆρ, which some have supposed to be identical with Eleutherae in Boeotia, but which others take to be a mountain, so called (says the Scholiast) ὅτι ἐκεῖ ὁ Διόνυσος τῆς μανίας ἐπαύσατο καὶ ἡλευθερώθη. The connexion of this event with the worship of the goddess of Memory is evident. The daughters of this goddess, the Muses, proved first to Dionysus and then to mankind in general 'the forgetfulness of ills and the rest from cares.'—γυνοῖ, the fertile plains at the foot of the mountain. Schol. τοῖς γονιμωτάτοις τόποις. Inf. v. 329, γουνοῖσιν κατένασσε Νεμέης, πῆμ' ἀνθρώποις. In these plains, according to Pausanias i. 38 (quoted by Goettling), there was an altar to Dionysus.

55. μέμνηρα, connected with the Homeric μεμνηρίζειν, but not itself found in Homer, seems to have the same root μερ (μερι), implying division or hesitation between two ways, as in μέριμνα. Hesych. μερμῆραι φροντίδες, βουλαί, μέριμναι.

59. This verse occurs three times in the Odyssey, x. 470, xix. 153, xxiv. 143; but in each place it is rejected as

spurious by Bekker. In x. 469 we also have the verse which here precedes (58), and neither is likely to be genuine in this passage.—It may be remarked however that the old year of ten months appears here to be indicated. Cf. Ovid, Fast. i. 33, 'Quod satis est, utero matris dum prodeat infans, Hoc anno statuit temporis esse satis.'

60. ἔτεκε, viz. at one birth.—On the as in κοῦρας made short, see Opp. 675.—ὁμόφρονas, cf. Scut. H. 49, διδυμόνε γείνατο παῖδε, οὐκέθ' ὁμοφρονέοντε, κασιγνήτω γε μὲν ἦσθην.—μέμβλεται, perhaps for μεμέλεται, and that for μεμέληται, the β being inserted for euphony, as in βλάξ for μαλακ-s, βλίττειν for μελίττειν, βροτὸς for μοτὸς (μορτὸς) &c. The short ε of the perfect has the analogy of the short ε in many epic conjunctives, the Η in its oldest use being, as in Latin and modern languages, the aspirate. Goettling thinks there was a present tense μέμβλομαι, because Hesychius cites μέμβλεσθαι. But this may equally have been for μεμελῆσθαι. The question is the more difficult, because the Epic poets were in the habit of forming new present tenses, at least in the active voice, from reduplicated perfects, e. g. πεφύκω, πεφράδω, κεκλήγω. (See Scut. H. 228.) A similar form is μέμβλωκα from root μολ, and μεμλόηκα

μέμβλεται, ἐν στήθεσιν ἀκηδέα θυμὸν ἔχούσαις,
τυτθὸν ἀπ' ἀκροτάτης κορυφῆς τιφόμεντος Ὀλύμπου,
ἐνθα σφιν λιπαροὶ τε χοροὶ καὶ δώματα καλά.

[πὰρ δ' αὐτῆς Χάριτες τε καὶ Ἰμερος οἰκί' ἔχουσιν

*

*

*

*

ἐν θαλίῃς· ἐρατὴν δὲ διὰ στόματ' ὄσσαν ἰεῖσαι

65

μέλπονται πάντων τε νόμους καὶ ἦθεα κεδνὰ

ἀθανάτων κλείουσιν, ἐπήρατον ὄσσαν ἰεῖσαι.]

αἱ τότε ἴσαν πρὸς Ὀλύμπου ἀγαλλόμεναι ὑπὶ καλῇ,

65. στόμα ἴσαν?

66. ἦθεα

61. μέλλεται Ald. ἔχούσας M.
Ald.

63. σφί M.

64. Χάριτες καὶ

was inflected as if from *μολέω*, a secondary present from the aorist *μολέιν*. Hesych. μέμβλεται· φροντίζει, ἐπιμελείται.

62. *τυτθὸν ἀπ' ἀκρ. κ.* "Hoc dicitur propter Pieriam, in qua natae sunt Musae." Goettl. The ancient notion of Olympus as the seat of the gods, viz. the top of the mountain in Thessaly, is to be distinguished from the later notion expressed by *ἐντὸς Ὀλύμπου* in v. 51. Hence these two passages are inconsistent with each other, as might be expected in an interpolation. Schoemann, p. 63, would place 62 after 53 or 56, and he thinks an interpolator transferred it to its present position in order to join on the commonplace following, *ἐνθα σφιν*, &c.

64—7. These verses, which assign Pieria as the birth-place of the Graces and of Desire, are rejected by Goettling, who remarks that these deities pertain rather to Helicon. There are other reasons for taking the same view. For *οἰκία* has no digamma; and *ὄσσαν ἰεῖσαι* has already occurred twice, viz. at v. 10 and v. 43, so that the repetition of it in vv. 65 and 67 becomes almost intolerable.

65. *ἐν θαλίῃς*. This can only mean, 'in the midst of festivities.' Van Lennep explains it thus:—"Vult poeta significare, illa in Olympo domicilia non nisi ἐν θαλίῃς, sive, quando erant Deorum θαλίαι, incoluisse Ἰμερον et

Charites." For (says he) the Muses were bound to attend the feasts of the gods on Olympus. Goettling places a comma after *ἔχουσιν*, and translates, "Adjunctis etiam in eorum honorem festis, nempe Charitesiis, quae Orchomeni celebrabantur." But this would have been *σὺν θαλίῃς*. The construction seems in some way defective; either a verse has dropped out, or lines have been put together by rhapsodists which belonged to different poems.

66. The original reading may have been *μέλπονσ' ἀθανάτων τε νόμους καὶ κ.τ.λ.* Goettling explains *πάντων νόμους* to mean 'the law of all things,' i. e. physiology, and *ἦθεα ἀθανάτων* 'the nature of the gods.' But, in connexion with *ἦθεα*, *νόμοι* should signify 'customs,' 'institutions;' and yet the epithet *κεδνὰ* would thus be out of place. Cf. Opp. 699, *ἵνα ἦθεα κεδνὰ διδάξης*, where it is applied to instructing a young wife. We must therefore understand 'the habits and the virtuous (or beneficent) dispositions of all the immortals.' Schol. τὰς διατριβὰς, τὰς νερμῆσεις, τὰ διατρήματα.

68. *τότε*, on the occasion of their birth they went from Pieria to join the gods on Olympus. Cf. v. 202, *γεινομένη τὰ πρῶτα θεῶν τ' ἐς φῶλον ἰούση*. Perhaps, as *ἔαχε* should take the *F*, we should read *αἱ δ' ὅτ' ἴσαν*—περὶ *Φίλαχ* κ.τ.λ.

ἀμβροσίῃ μολπῇ· περὶ δ' ἴαχε γαῖα μέλαινα
 ὑμνεύσαις, ἐρατὸς δὲ ποδῶν ὑπο δοῦπος ὀρώρει, 70
 νισσομένων πατέρ' εἰς ὃν· ὁ δ' οὐρανῷ ἐμβασίλευεν
 αὐτὸς ἔχων βροντὴν ἡδ' αἰθαλούοντα κεραυνὸν,
 κάρτεϊ νικήσας πατέρα Κρόνον. εὖ δὲ ἕκαστα
 ἀθανάτοισι διέταξεν ὁμῶς καὶ ἐπέφραδε τιμάς.
 ταῦτ' ἄρα Μοῦσαι ἀείδον Ὀλύμπια δώματ' ἔχουσai, 75
 ἐννέα θυγατέρες μεγάλου Διὸς ἐκγεγαυῖαι,
 Κλειώ τ' Εὐτέρπη τε, Θάλειά τε Μελπομένη τε,
 Τερψιχόρη τ' Ἐρατώ τε, Πολύμνιά τ' Οὐρανίη τε,
 Καλλιόπη θ'. ἡ δὲ προφερεστάτη ἐστὶν ἀπασέων.
 ἡ γὰρ καὶ βασιλεύσιν ἅμ' αἰδοίοισιν ὀπηδεῖ. 80

71. σφόν

73. Ἑκάστα

76. ἐννέα Διφδς

71. ἐμβασίλευεν M. ἐμβασιλεύειν Ald. Vulg. ἐμβασιλεύει. 74.
 ἀθανάτοισι (not ἀθανάτων) διέταξεν ὁμῶς· ἐπέφραδε δε M. 78. Οὐρανία
 τε Ald. 79. ἀπασάων Ald.

71. The common reading is ἐμβασιλεύει, which introduces a feeble and ordinary characteristic of Zeus. Van Lennep explains it as affording a present theme to the Muses on their arrival on Olympus. Two or three MSS. with Aldus give ἐμβασίλευεν. The imperfect is rather confirmed by αὐτὸς ἔχων κ.τ.λ., which implies that others had hitherto possessed that power which Zeus then exclusively held. The Muses were born just after he had assumed the sovereignty of the gods by expelling Cronus, and had allotted their several offices and prerogatives to the gods. Cf. Aesch. Prom. 236, ὅπως τάχιστα τὸν πατρῶν ἐς θρόνον καθέσσετ', εὐθὺς δαίμονιν νέμει γέρα ἄλλοισιν ἄλλα, καὶ διεστοιχίξετο ἀρχήν.

74. ἐπέφραδε. Closely coupled with διέταξεν, this would seem a reduplicated and augmented aorist rather than the imperfect of πεφράδω. See inf. 162, and Od. xxiii. 206, σήματ' ἀναγνούσης τά οἱ ἐμπεδα πέφραδ' Ὀδυσσεύς. Here we may translate, 'had severally declared their prerogatives.'

75. ἀείδον. The past narration is con-

tinued from αἰ τότε ἴσαν, v. 68; but it is not clear what ταῦτα means. Probably, the praises of the gods alluded to in ὑμνεύσαις, v. 70, and specified sup. 65—7.

76. ἐννέα. The number nine, a multiple of the original three,—a characteristic number in the ancient religions of the world,—is regarded as a later development in the cult of the Pierian goddesses. (See 'Mythology and Folklore,' p. 64.) In Od. xxiv. 60 we find Μοῦσαι δ' ἐννέα πᾶσαι ἀμειβόμεναι ὑπὶ καλῇ θρήνεον.

79. προφερεστάτη, 'holding the highest place,' preferred before the rest. Schol. ἐντιμοτάτη. The reason alleged is, that she attends on kings, not only as the Muse of epic verse, which celebrates their exploits, but as conferring on them the gift of eloquence, inf. 86, 90. The other explanation, τῷ χρόνῳ προφερεστάτη, πρεσβυτάτη, seems less correct in this place.—ἡ δὲ is Hermann's reading for ἡ δέ. Schoemann reads ἦτε, "ex conl. Herm." Cf. v. 361, καὶ Στιξ, ἡ δὲ σφεων προφερεστάτη ἐστὶν ἀπάσεων.

ὄντινα τιμήσωσι Διὸς κούραι μέγαλοιο,
 γεινόμενόν τε ἴδωσι διοτρεφέων βασιλῆων,
 τῷ μὲν ἐπὶ γλώσση γλυκερὴν χεῖρυσιν ἔρσην,
 τοῦ ἔπε' ἐκ στόματος ρεῖ μείλιχα· οἱ δέ νυ λαοὶ
 πάντες ἐς αὐτὸν ὀρώσι διακρίνοντα θέμιστας
 ἰθείησι δίκησιν· ὁ δ' ἀσφαλῶς ἀγορεύων
 αἰψά τε καὶ μέγα νεῖκος ἐπισταμένως κατέπαυσε·

85

82. τε ἴδωσι

83. χεῖρυσιν ἔρσην.

84. καὶ ἔπε' vel τοῦ ἔπε'. λαοί

82. βασιλέων M.
ἐέρσην M.

83. αἰοδὴν Ald.

84. Vulg. τοῦ δ' ἔπε'.

81—95. Goettling assigns these verses to another recension, because he sees no connexion with the preceding, and because the gift of eloquence is here attributed to all the Muses, not to Calliope alone. The objection is of little weight. It was the object of the poet to praise the Muses generally, and to extol the office of the kings, who (as Van Lennep well remarks) were in those early times the patrons of bards, because their deeds were thus celebrated in the public banquets.

82. γεινόμενον κ.τ.λ. Hor. Carm. iv. 3, 1, 'Quem tu Melpomene semel Nascentem placido lumine videris.' Theocr. ix. 35, οὓς γὰρ ὀρώσι γαθεῦσαι, τῶς δ' οὐ τι ποτὶ δαλήσατο Κίρκη. The reading of Stobaeus, xlviii. 12, γεινόμενόν τε ἴδωσι, seems preferable to the vulg. ἐσίδωσι or ἐπίδωσι, on account of the digamma.

83. χεῖρυσιν, a mere variety of χεῖρουσιν or χεῖφουσιν. Stobaeus, Flor. xlv. p. 326. (Gaisf.), has another reading προχέουσιν αἰοδὴν. Possibly this verse was added to get rid of the apparent hiatus in the next verse (τοῦ ἔπε') by inserting the δέ.

84. Hesych. μείλιχα· ἥδιστα, γλυκέα, προσήνη, ἐπιεικῆ.

85—92. Quoted by Stobaeus, Flor. lxxvii. p. 468.—διακρίνειν θέμιστας is a mixed expression between διακρίνειν δίκας, 'to decide suits,' and νέμειν θέμιστας, (θέμιν, δίκην), 'to apply the law in assigning distinct rights.' Cf. Opp. 9, δίκη δ' ἔθνε θεμιστας. Ibid. 221,

σκολιαῖς δὲ δίκαις κρίνωσι θέμιστας. v. 224, οἳ τε μιν ἐξελάσωσι καὶ οὐκ ἰθείαν ἐνειμαν. Apoll. Rhod. iv. 1178, πολλοὶ ἰθείας ἀνὰ ἕστυ διεκρίνοντο θέμιστας, and Theocr. xxv. 46. These θέμιστες refer to men's rights, which may have become a subject of dispute, and require the decision of some authorised judge. Hence Apoll. Rhod. has θεμιστοῦχοι βασιλῆες, iv. 347. Il. i. 238, δικασπόλοι, οἳ τε θέμιστας πρὸς Διὸς εἰρύαται. The savage Cyclopes had no θέμιστες, and no ἀγοραὶ βουλευφόροι, Od. ix. 112.

86. ἀσφαλῶς ἀγορεύων, 'speaking with unerring judgment,' viz. such as cannot be gainsaid, and therefore infallibly true. Properly, ἀγορεύειν is to be a member of an ἀγορά, as βουλευεῖν is to be a βουλευτής. Hence the Homeric phrase ἀγορὰς ἀγορεύειν. In Opp. 280 we have τὰ δίκαι' ἀγορεύειν, 'to speak the truth in public;' but it may here mean 'delivering an address from the judge's seat,' viz. in the agora. The same words occur in Od. viii. 170 seqq., to which the present passage bears other strong and suspicious resemblances; indeed, the one must have been more or less adapted from the other:—οἱ δέ τ' ἐς αὐτὸν τερπόμενοι λεύσσουν· ὁ δ' ἀσφαλῶς ἀγορεύει αἰδοῖ μείλιχόν, μετὰ δὲ πρέπει ἀγρομένοισιν· ἐρχόμενον δ' ἀνὰ ἕστυ θεὸν ὥς εἰσορόωσιν. Hence Van Lennep proposed here to read ἀγορεύει for ἀγορεύων, and to place v. 92 to follow next.

87. αἰψά τε. The τε here bears the common epic sense of τοι or ἴσως, 'it

τοῦνεκα γὰρ βασιλῆες ἐχέφρονες, οὔνεκα λαοῖς
βλαπτομένοις ἀγορήφι μετάτροπα ἔργα τελεῦσι
ρήϊδίως, μαλακοῖσι παραιφάμενοι ἐπέεσσιν.
ἐρχόμενον δ' ἀνὰ ἄστν θεὸν ὥς ἰλάσκονται
αἰδοῖ μελιχίῃ, μετὰ δὲ πρέπει ἀγρομένοισι,
οἶά τε Μουσάων ἱερὴ δόσις ἀνθρώποισιν.

90

88. λαοῖς

89. Ἔργα

90. Ἐπέεσσιν

91. Ἔαστν

88. λαοῖσι Ald.
93. οἶα τε Ald.

90. παρεφάμενοι M. παραφάμενοι Ald.

may be that,' &c. Goettling takes it for the copulative, as if ἀγορεύει had preceded.—καὶ μέγα νεῖκος, 'even a serious quarrel,' which nothing else would have stopped but an appeal to arms.

88. τοῦνεκα γὰρ κ.τ.λ. 'For on this account are kings endowed with wisdom, (or perhaps, 'have hold on the minds of their subjects'), because for their peoples, when being misled, they effect a change in their actions by a public address, easily talking them over (to better views) by gentle words.' This is in effect a eulogy on eloquence, and represents the kings as desirous to advise and persuade rather than to punish. Or simply, 'for the people when wronged they make redress.' We might be tempted to construe βλαπτομένοις ἀγορήφι, 'when injured by the unjust decisions of inferior judges,' and to regard the kings as *reversing* such sentences on appeal. But βλάπτεισθαι may very well be used of the mental error or infatuated notions of those who have listened to interested demagogues, and been led to some political acts which it is the part of the kings to 'undo,' μετάτροπα τελεῖν, by their moderation and wisdom. Schol. βλαπτομένοις δι' ἀγνοσίαν τοῦ δικαίου, and μετάτροπα, μεταβλήσιμα εἰς τὸ βέλτιον. There is a similar phrase in Od. xvii. 51, αἶ κέ ποθι Ζεὺς ἅντιτα ἔργα τελέσσει. Virgil may have had this passage in view, Aen. i. 148 seq., 'Ac veluti in magno populo cum saepe coorta est seditio, saevitque animis ignobile vulgus,' &c. Persius, iv. 6, 'Ergo ubi commota fervet plebecula

bile, Fert animus calidae fecisse silentia turbae majestate manus.' For the cor-relatives τοῦνεκα and οὔνεκα (τοῦ and οὐ ἔνεκα), compare Il. i. 110, τοῦ δ' ἔνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, οὔνεκ' ἐγὼ κούρης Χρυσήϊδος ἀγλά' ἄποινα οὐκ ἔθελον δέξασθαι.

90. ρήϊδίως, without trouble, because their discretion, their eloquence, and the weight of their authority leads not only to a prompt decision, but to acquiescence in it.—παραιφάμενοι, 'talking over,' 'persuading,' Aesch. Prom. 131, πατράς μόνις παρειπούσα φρένας. Photius, παρίπρ, παραίσει.

91. Schoemann reads ἀν' ἀγῶνα from the scholia.—ἰλάσκονται, they deprecate his anger by reverential words. The verb is used in reference to θεὸν ὥς. If this verse be genuine here (see on v. 86), αἰδοῖ μελιχίῃ, which in Od. viii. 172 refers to ἀγορεύει, must signify 'with winning terms of respect.'—μετὰ δὲ πρέπει κ.τ.λ., 'and he holds a conspicuous place among the people when assembled,' just as, in his progress through the city, he was deferentially addressed by them. There is a variant ἀν' ἀγῶνα for ἀνὰ Ἔαστν.

93. οἶά τε, 'accordingly as eloquence is the sacred gift of the Muses,' i. e. accordingly as he shows eloquence in his address. There is some difficulty in explaining this phrase, which is used both adverbially, as in Od. iii. 73, ἡ μαψιδίως ἀλάλησθε οἶά τε λῆϊστήρες ὑπεῖρ ἄλα, and xi. 363, οἶά τε πολλοὺς βόσκει γαῖα μέλαινα, and also as an accusative, as Od. xv. 323, οἶά τε τοῖς ἀγαθοῖσι παραδρώσι χέρηες, and ib. xiv. 62, καὶ κτῆσιν ὕπασσεν, οἶά τε ᾧ οἰκῇ

ἐκ γὰρ Μουσάων καὶ ἐκηβόλου Ἀπόλλωνος
 ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθόνα καὶ κίθαρισταί·
 ἐκ δὲ Διὸς βασιλῆες· ὁ δ' ὄλβιος ὄντινα Μοῦσαι
 φίλωνται· γλυκερὴ οἱ ἀπὸ στόματος ρέει αὐδή.
 εἰ γάρ τις καὶ πένθος ἔχων νεοκηδέϊ θυμῷ

95

96. Διὸς 97. φοι ῥέει?

94. ἐκ γάρ τοι Μουσάων M.
 M., Ald. γλυκερίη—ῥέεν M.

95. ἔασιν Ald.

97. φιλεῦνται

ἄναξ εὐθυμος ἔδωκεν. Again, in Opp. 322 we have οἶά τε πολλά, as in Opp. 37 ἄλλα τε πολλά,—all which passages are adduced by Goettling and Van Lennep. The latter critic would supply μεταπρέπει from the preceding verse, *ut praeceat etiam sacrum Musarum donum hominibus*. It is easier to supply *ἔστι*. Gaisford and Dindorf, after Guilietus, edit τοίη. It would be better, if we must alter the text, to read οἶα, *conspiciunt est inter congregatos, qui est a Musis praeditus eloquentia*. Goettling regards δόσις as including several gifts or endowments, as if the poet had said δῶρα.

94—7. As several MSS. give ἐκ γάρ τοι Μουσάων, we should perhaps read ἐκ μὲν γὰρ Μούσων. If these verses are here genuine,—and they occur in the Homeric Hymn to the Muses and Apollo, v. 2,—the meaning seems to be, that though kings, holding their prerogative from Zeus, stand first, yet bards, inspired by the Muses, as even kings are with eloquence, hold the next place. The context shows that ὁ δ' ὄλβιος κ.τ.λ. refers alike to kings and poets. The γλυκερὴ αὐδή, or royal eloquence, was mentioned in similar terms above, v. 83—4. Here it refers principally to poets, who thereby obtain success and notoriety,—for this is implied in ἐπὶ χθόνα, 'over the wide earth.' Cf. Od. viii. 479—81, πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν ἀοιδοὶ τιμῆς ἔμμοροι εἰσι καὶ αἰδοῦς, οὐνεκ' ἄρα σφέας Οἴμας μοῦσ' ἐδίδαξε, φίλησε δὲ φῶλον αἰοῶν.—For the accusative χθόνα, which indicates the wandering lives of the ancient bards, see Opp. II, οὐκ ἄρα μῶνον ἔην ἐρίδων γένος, ἀλλ' ἐπὶ γαίαν

εἰσὶ δῶν. Ibid. v. 125, πάντη φοιτῶντες ἐπ' αἶαν. Inf. v. 187, Νύμφας θ' ἄς Μελίας καλέουσ' ἐπ' ἀπείρονα γαῖαν.—ἀοιδοὶ is not here the predicate, the sense being ἄνδρες ἀοιδοὶ ἐκ Μουσῶν, βασιλῆες ἐκ Διὸς εἰσι.

97. The MSS. vary between φίλωνται, φιλῶνται, φιλεῦνται. The first is preferred by Hermann and Goettling (the aorist φιλατο occurs Il. v. 61), the second by Van Lennep, the third, which is the vulgate reading, by Gaisford. It is probable that the ι is never intrinsically long, but the λ is sometimes doubled in the pronunciation, as in the address φίλε κασίγνητε. So Ὀδυσσεύς may be more correct than Οὔλυμπος. Some distinguish three forms of the verb, φιλῶμαι, φιλέω, φίλημι.

98. νεοκηδέϊ, recently afflicted with grief for the death of a relative (this being implied in πένθος). Hesych. νεωστὶ πενήθησαντι. Similarly Aeschylus has νεοπαθῆς, Eum. 489. Van Lennep conjectures that the poet alludes to his own poetic efforts at the funeral of Amphidamas, at which he was present, Opp. 654.—ἔζηται, 'should pine,' or become dry in heart,—an idea perhaps derived from exhausting the fountain of tears, οὐδ' ἐνι σταγῶν, Aesch. Ag. 861. Cf. Opp. 587, ἐπεὶ κεφαλὴν καὶ γούνατα Σείριος ἄζει. Scut. H. 397, ὅτε τε χροὰ Σείριος ἄζει. Il. iv. 487, ἡ μὲν τ' ἀζομένη κείται ποταμοῖο παρ' ὄχθας. Compare the use of παχνοῦσθαι, of the effects of grief, Opp. 360. Goettling seems to have forgotten the Homeric passage when he says, "Hic usus verbi ἄζομαι non reperitur nisi apud Hesiodum."

ἄζηται κραδίην ἀκαχήμενος, αὐτὰρ ἀοιδὸς
 Μουσάων θεράπων κλεία προτέρων ἀνθρώπων 100
 ὑμνήσῃ, μάκαράς τε θεοὺς, οἳ Ὀλυμπον ἔχουσιν,
 αἰψ' ὅγε δυσφρονέων ἐπιλήθεται, οὐδέ τι κηδέων
 μέμνηται· ταχέως δὲ παρέτραπε δῶρα θεάων.

Χαίρετε, τέκνα Διὸς, δότε δ' ἱμερόεσσαν ἀοιδήν.
 κλείετε δ' ἀθανάτων ἱερὸν γένος αἰὲν ἔόντων, 105
 οἳ γῆς ἐξεγένοντο καὶ οὐρανοῦ ἀστερόεντος
 νυκτός τε δυοφερῆς, οὓς θ' ἄλμυρὸς ἔτρεφε πόντος.

100. κλέῖα 104. Διὸς

99. ἀκαχημένος Ald. 102. οὐκέτι M. 107. νυκτός δὲ M, Ald.
 οὓς ἄλμυρός M.

100. κλεία, for κλέα or κλέαα, the lays or legends about the heroes of old. Apoll. Rhod. i. 1, ἀρχόμενος σέο, Φοῖβε, παλαιγενέων κλέα φωτῶν μνήσομαι. The lengthened form seems due to the digamma. Compare κλύω, κλυτὸς, with κλείω, κλέω, ῥέω, ῥυτὸς, χέω, χυτὸς, &c. In Il. ix. 189, αἶδε δ' ἄρα κλέα ἀνδρῶν, Van Lennep remarks that Heyne preferred κλέε' ἀνδρῶν. If κλέα be a genuine ancient form, it must be referred to a nominative κλῆς for κλεF-s. Compare κληδών, κλεηδών. Curtius (150) gives κλυ as the root.

102. For αἰψ' ὅγε there are variants αἰψα δ' ὅ, αἰψα δ' ὅγε, αἰψ δ' ὅ, αἰψά τε. This indicates a confusion between two old readings, αἰψ ὅγε and αἰψα δὲ δυσφρ. So inf. v. 169, for αἰψ αἰθις one MS. gives αἰψ αἰθις.—δυσφρονέων, from δυσφρονεῖν, a more poetical phrase than δυσφροσύνης ἐπιλήθεται, though we find ἐλύσατο δυσφροσυνάν inf. v. 528. See *New Cratylus*, § 297. Two or three MSS. give δυσφροσύνεων, a good reading in itself, and Hesiod is very fond of the termination —οσύνη.

103. παρέτραπε, scil. θυμὸν ἀπὸ κηδέων. Euripides, *Med.* 195, laments that music was not much used for consoling grief; στυγίους δὲ βροτῶν οὐδεὶς λύπας εὗρετο μούσῃ καὶ πολυχόρδοις φθαῖς πᾶναιν.

104. χαίρετε, "farewell,"—a common conclusion to long invocations, e. g. in

Theocr. Id. ii. 165, xxii. 214, xvii. 136. Perhaps, if we regard this verse as a continuation of the praises of the Muse, the meaning is 'all hail to you!', i. e. assist me to sing. Goettling condemns as spurious the passage from 105—115. He says, "hoc versu (104) necessario concluditur prooemium theogoniae." He objects, that in v. 108 we should have expected χάος καὶ γαῖα instead of θεοὶ καὶ γαῖα, especially as the birth of the gods is mentioned in v. 111. This latter verse indeed occurred as v. 46, and it is omitted in the quotation of this passage by Origen (see on v. 125). Further, it seems likely that v. 110 was made up from v. 382. Others have thought that there are traces of two recensions, e. g. 105—7 in place of 108—13. We can determine nothing here with certainty, and perhaps Van Lennep is as near the truth as any of the other critics: "Mihi, quod in rudioris ævi carmine non sunt omnia pro nostro sensu concinne dicta aut disposita, quodque tautologia in quibusdam offensionem facit, non adferre continuo necessitatem videtur, ut vel ordinem in eo versuum immutemus, vel duplicis recensionis commentum tautologia liberare illud conemur." He thinks that in this brief epitome of the subject (105—115) the Muses are invoked to relate *who* were brought into being, *how* (108), and in *what order* (115).

εἶπατε δ', ὡς ταπρῶτα θεοὶ καὶ γαῖα γέγοντο,
καὶ ποταμοὶ καὶ πόντος ἀπείριτος, οἷσματι θύων,
ἄστρα τε λαμπετόωντα καὶ οὐρανὸς εὐρύς ὑπερθεῖν, 110
οἳ τ' ἐκ τῶν ἐγένοντο θεοὶ, δωτῆρες ἐάων,
ὡς τ' ἄφενος δάσσαντο καὶ ὡς τιμὰς διέλοντο,
ἦδὲ καὶ ὡς ταπρῶτα πολύπτυχον ἔσχον * Ὀλυμπον.
ταυτὰ μοι ἔσπετε Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι
ἐξ ἀρχῆς, καὶ εἶπαθ' ὅ τι πρῶτον γένητ' αὐτῶν. 115

* Ἦτοι μὲν πρώτιστα Χάος γένητ', αὐτὰρ ἔπειτα
Γαῖ' εὐρύστερνος, πάντων ἕδος ἀσφαλὲς αἰεὶ
[ἀθαράτων, οἳ ἔχουσι κάρη νιφόειτος Ὀλύμπου,

108. *εἶπατε*115. *εἶπαθ'*116. *χάος*

108. *εἶπατε* ὡς M. 115. καὶ om. M. *εἶποθ'* Ald. 116. *γένετ'*
M. 117. *γαῖα δ' εὐρύστερνος* M.

112. *ἄφενος*. The masculine form occurs Opp. 24, the neuter *ibid.* v. 637. The notion is, the triple dominion over Earth, Ocean, and Hades.—*τιμὰς*, cf. v. 74.

113. *ὡς ἔσχον*. How the Olympian gods came into possession of a new dynasty after the defeat of the Titans. See *inf.* v. 881 seqq.

114—15. Schol. *ταυτὰ δύο ἔπη ὁ Σέλευκος ἀθετεῖ· οἳ δὲ περὶ Ἀρίσταρχον τὸ Ἐξ ἀρχῆς μόνον λέγουσιν*. Where it is uncertain if *λέγουσιν* means 'recite it,' viz. as connected with *ἔσχον* Ὀλυμπον, or *λέγουσιν* ἀθετεῖσθαι.—*ἔσπετε*, according to Curtius (Gr. Et. 461) is from a root *σπ*, *say*, distinct from *φ* in *ἔπος* and *εἰπεῖν*.

116. With this verse the Theogony properly commences, and here we find clearer indications of an ancient hand than in the long *cento* which forms the proemium. Gaisford remarks on this verse, "Locus ab iis imprimis celebratus, qui de rerum initiis scripserunt." And he adds a long list of citations from ancient authors who have alluded to or quoted the passage,—among others Plat. *Symp.* p. 178, B, and Ar. *Av.* 694.

Ibid. *ἦτοι*, as Goettling observes, is probably an alteration introduced for the purpose of adapting the narration to the concluding lines of the proemium. For Aristotle, *Phys. Ausc.* iv. 1, has *πάντων μὲν πρώτιστα κ.τ.λ.—γένετο*, 'came into existence,' not 'was produced,' as Hesiod regards *space* as necessarily antecedent to all created things.—*Χάος*, from the root *χα* (*χάσκω*, *χαύνω*, &c.), means the yawning and void receptacle for created matter. Curtius, Gr. Et. 176, comparing *χαύνος*, says that *χάος* was certainly *χάφος*. The order of Hesiod's primeval cosmogony is not far from the Mosaic; Space, Earth, Darkness, Light, the Heavenly Bodies, Mountains. The Scriptural account gives Earth and Sky, Darkness, Light, Heaven, Dry Land, (the Hesiodic *οὔρεα*, or continents above the sea-level,) Vegetation, the Heavenly Bodies.—*ἔπειτα Γαῖα*, i. e. not born out of Chaos, but subsequently called into existence.

118. This verse, which occurs again *inf.* v. 794, is perhaps spurious in this place; and it was condemned by several of the ancient critics. For the earth is *πάντων ἕδος ἀσφαλὲς* simply as the *terra*

Τάρταρά τ' ἡερόεντα μυχῶ χθονὸς εὐρυοδείης,]
 ἦδ' Ἐρος, ὃς κάλλιστος ἐν ἀθανάτοισι θεοῖσι, 120
 λυσιμελῆς, πάντων τε θεῶν πάντων τ' ἀνθρώπων

119. ἀφερόεντα

119. μυχῶν M.

firma which supports all things that move and exist upon it. Regarding Olympus merely as a snowy mountain, this addition involves no inconsistency; but the mention of the gods seems somewhat out of order here, though they are indirectly spoken of in vv. 120—1. If the line be genuine, the meaning must be that the earth was created primarily for the purpose of sustaining the gods in their exalted abodes, just as inf. v. 129, the mountains rose to be the abodes of the Nymphs. But the Schol. expressly says that this verse was rejected by the grammarians, οὗτος ὁ στίχος ἀθετεῖται, and it is omitted in the quotation of the passage by Aristotle, Plato, and others cited in Goettling's critical note.

119. ἡερόεντα, misty, murky, *δνοφώδη*.—This verse also has been suspected, and is rejected by Dr. Flach. Plato, *Symp.* p. 178, B, alluding to this passage, says, Ἡσιόδος πρῶτον μὲν Χάος φησὶ γενέσθαι, αὐτὰρ ἔπειτα—μετὰ τὸ Χάος δύο τοῦτω γενέσθαι, Γῆν τε καὶ Ἔρωτα. Heinsius adds, that Aristotle (*De Xenophane* c. i.) also cites v. 120 next after 117. There is some difficulty too in the plural Τάρταρα, where we might have expected Τάρταρον *personified*, like Γαῖα and Ἔρος. The verse is acknowledged by Aristoph., *Av.* 693, Χάος ἦν καὶ Νύξ Ἐρεβός τε μέλαν πρῶτον καὶ Τάρταρος εὐρύς κ.τ.λ., by Plutarch, *De Isid. et Osir.* § lvii., δόξειε δ' ἂν ἴσως καὶ Ἡσιόδος, τὰ πρῶτα πάντα (i. πάντων; see on v. 116), χάος καὶ γῆν καὶ Τάρταρον καὶ Ἔρωτα ποιῶν, οὐχ ἑτέρας λαμβάνειν ἀρχὰς, ἀλλὰ ταύτας. Pausan. *Boeot.* § 27, Ἡσιόδον δὲ ἢ τὸν Ἡσιδῶ Θεογονίαν ἐσποιήσαντα οἶδα γράψαντα ὥς Χάος πρῶτον, ἐπὶ δὲ αὐτῷ Γῇ τε καὶ Τάρταρος καὶ Ἔρος γένοιτο. Van Lennep thinks that the poet here could hardly have omitted Tartarus, where

he afterwards represents Typhoeus and others to dwell. Goettling remarks that by Tartarus, which he regards as a reduplicated form of the root *ταρ* in *παράσσειν*, the poet meant the subterranean recesses where earthquakes originate. For the account of Tartarus and Typhoeus who was thought to cause these commotions, see inf. 721. 821, seqq. Euripides has *τάραγμα τάρταρειον*, *Herc. F.* 907.

120. Ἔρος. Though Hesiod clearly regards this divinity as the god of love, and speaks of him in this early stage of creation as the author of sexual production, which hitherto had not existed, there is some reason for believing that in the earliest mythology Ἔρος and Ἔρα were merely male and female powers representing Earth. Compare *Diana* and the old Italian *Dianus* (Janus), *Liber* and *Libera*, *Annus* and *Anna* (sun and moon), *Phoebus* and *Phoebe*. Hesiod must have meant love, Ἔρος, because he applies the epithet λυσιμελῆς, which the Schol. vainly explains by ὁ λύων τὰς φροντίδας, adding, οὐ γὰρ ἐνταῦθα τὴν μίξιν καὶ τὴν ἐπιθυμίαν λέγει, τὴν λύουσιν τὰ μέλη. It is remarkable however that for ὃς κάλλιστος κ.τ.λ., which affords a still stronger proof of the meaning of Ἔρος, Aristotle, *Phys.* iv. 1, read ὃς πάντεσσι μεταπρέπει ἀθανάτοισιν. In truth, the rhapsodists seem to have had two different readings according to their conceptions of the character meant. Cf. *Plat. Symp.* p. 178, A, τὸ γὰρ ἐν τοῖς πρεσβύτατον εἶναι τῶν θεῶν τίμιον, ἢ δ' ὅς· τεκμήριον δὲ τούτου· γονῆς γὰρ Ἐρωτος οὐτ' εἰσὶν οὔτε λέγονται ὑπ' οὐδενὸς οὔτε ιδιώτου οὔτε ποιητοῦ, ἀλλ' Ἡσιόδος πρῶτον μὲν Χάος κ.τ.λ.—Shakspeare seems to have alluded to this legend, in apostrophising Love as “O anything, of nothing first created!” (*Rom. and Jul.* i. 1.)

δάμναται ἐν στήθεσσι νόον καὶ ἐπίφρονα βουλήν.
 ἐκ Χάεος δ' Ἐρεβός τε μέλαινά τε Νύξ ἐγένοντο.
 Νυκτὸς δ' αὖτ' Αἰθήρ τε καὶ Ἡμέρη ἐξεγένοντο,
 [οὓς τέκε κυσαμένη. Ἐρέβει φιλότῃτι μιγῆσα.] 125
 Γαῖα δέ τοι πρῶτον μὲν ἐγένετο ἴσον ἑαυτῇ
 οὐρανὸν ἀστερόενθ' ἵνα μιν περὶ πάντα καλύπτοι,
 ὄφρ' εἴη μακάρεσσι θεοῖς ἔδος ἀσφαλὲς αἰεὶ.

123. χάεος

126. ἴσον

123. ἐξεγένοντο Ald.

124. ἐξεγένετο M.

123. *Erebus* is the subterranean darkness, as opposed to *night* which shrouds the upper world. *Αἰθήρ*, as usual, means the bright upper ether contrasted with the lower atmosphere, *αἴηρ*. The creation of light out of darkness is in conformity with the Mosaic account. Prof. Jebb well remarks (*Primer of Greek Literature*, p. 43), "The belief that the world was *created* by a Supreme Power, though very old and widely spread in the East, was never congenial to the Greeks. Their tendency was to think of the world, not as *made* by a Creator, but as *born* out of pre-existing elements."

125. This verse is perhaps spurious. It is wanting in Origen, who quotes from v. 108 to v. 139, *Philosoph.* § 26, p. 174. Van Lennep remarks, that Cicero assigns *Erebus* as the husband to *Night*, *De Nat. D.* iii. 17; but this only shows that the verse may have been found in some copies in his time. The poet would seem to represent the birth of Darkness and Light, Sky, and Mountains, and Sea, by a principle of development from each other, without generation by the male. Hence he expressly says of *Pontus*, *ἀτερ φιλότητος ἐφ' ἡμέρον*, v. 132.

126. *ἴσον ἑαυτῇ*, co-extensive with itself. Perhaps, *ἴσον ἀπάντη*. Cf. inf. v. 524. (So Dr. Flach has edited.) The ancient philosophers held this notion, that the sky was spread out equally in every direction so as to form a canopy to the earth. Cf. *Soph. El.*

86, *ᾧ φάος ἀγνὸν καὶ γῆς ἰσόμοιρ' ἀήρ*. Aesch. Cho. 311, *σκότῳ φάος ἰσόμειρον*. Hence they supposed there was a point of contact, viz. at the verge of the horizon, between earth and sky,—an idea which is poetically developed in Eur. Hippol. 744—751. Goettling remarking on the somewhat late form *ἑαυτῇ*, and contending that the early epic poets represented the heaven as brazen, *χάλκεος*, suggests *ἴσα οἱ αὐτῇ*, referring *ἴσα* both to *οὐρανὸν* and *οὐρεα*. And he thinks this doctrine of the brazen sky is the point of *ἔδος ἀσφαλὲς αἰεὶ*. He compares Pind. Nem. vi. 4, *ὁ δὲ χάλκεος ἀσφαλὲς αἰὲν ἔδος μένει οὐρανός*. We might familiarly illustrate the Hesiodic notion of the flat circular earth and the convex over-arching sky, by a circular plate with a hemispherical dish-cover of metal placed over it and concealing it. Above the cover, (which is supposed to rotate on an axis, *πόλος*,) live the gods. Round the inner concavity is the path of the sun, giving light to the earth below. This is nearly the Platonic idea in the *Phaedrus*, p. 247. Before, however (v. 118), the earth was called the *ἔδος ἀσφαλὲς* of the gods, as being the basis on which Mount Olympus stood. The two accounts cannot perhaps be exactly reconciled; and this is an additional reason for doubting the genuineness of v. 118.

127. *ἵνα—καλύπτοι*. 'That she might throw it as a cover round all things.' Cf. Il. v. 317, *πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμα' ἐκάλυψεν*.

γείνατο δ' Οὔρεα μακρὰ, θεῶν χαρίεντας ἐναύλους,
 Νυμφέων, αἱ ναίουσιν ἀν' οὔρεα βησσήεντα. 130
 ἥ δὲ καὶ ἀτρύγετον πέλαγος τέκει, οἶδαμι θῦον,
 Πόντον, ἄτερ φιλότητος ἐφίμερον· αὐτὰρ ἔπειτα
 Οὐρανῷ εὐνηθεῖσα τέκ' Ὠκεανὸν βαθυδίνην,
 Κοῖόν τε Κρεῖόν θ', Ὑπερίονά τ' Ἰαπετόν τε,
 Θεῖην τε Ῥεῖάν τε, Θέμιν τε Μνημοσύνην τε 135
 Φοῖβην τε χρυσοστέφανον Τηθύν τ' ἐρατεινήν.

130. νυμφάων M, Ald. 133. οὐρανῷ δ' εὐνηθεῖσα M. 135. Θεῖαν
 τε M, Ald. 136. φοῖτην τε M.

130. Goettling condemns this verse as an interpolation. By ἐναύλους, 'habitations,' he understands temples of the gods built on promontories, including perhaps Mount Olympus. Possibly the poet merely meant, that the mountains were created to sustain the Oread nymphs (αἱ ναίουσιν ἀν' οὔρεα), as the heaven was created as a seat for the gods. The repetition of οὔρεα may appear inelegant, but it was necessary for specifying what class of nymphs were meant. Apollonius Rhodius, i. 501, who represents Orpheus as giving a sketch of the Hesiodic cosmogony in a song, seems to have known this verse; for he writes οὐρεά θ' ὡς ἀνέτειλε καὶ ὡς ποταμοὶ κελάδοντες, αὐτῇσιν Νύμφησι.

132. The poet distinguishes πέλαγος and πόντος, the deep and the widely expanded (terms virtually confined to the Mediterranean by the early writers,) from Ὠκεανός, the great circumfluent stream which was regarded as the source of all the rivers through subterranean channels. Cf. Scut. H. 314. The union of Earth and Heaven caused the birth of Oceanus, because the sky seems to touch the earth at its extreme limits where the circling Oceanus was supposed to lie.

134—7. The birth of the primeval or Titanic powers from Earth and Uranus. For Κρεῖον Goettling gives Κρῖον, against nearly all the copies. The etymology is more probably the same as in κρέων or κρέων, 'the ruling.' Schol. Κρεῖον δέ, τὸ βασιλικὸν καὶ ἡγεμονικὸν (λέγει).

Κοῖος may mean 'the intelligent,' from κοεῖν, or perhaps 'Sky' (compare *cohuis*, i. e. *caelum*, quoted by Festus, and *Junio Covella*). The duality of sexes is here so far observed, that there are six Τιτᾶνες, Oceanus, Coeus, Crius, Hyperion, Iapetus, Cronus; and six Τιτάνιδες, Theia, Rhea, Themis, Mnemosyne, Phoebe, Tethys. Of these, Coeus was the father of Latona, Hyperion of the Sun, Iapetus of Prometheus, (Ἰαπετιονίδης, Opp. 54,) Rhea the mother of the gods (*alius* Demeter). Themis was the first priestess and lawgiver, Mnemosyne the mother of the Muses, (sup. v. 54,) Phoebe of Latona, Tethys of the sea-nymphs. It will be observed, that Cronus, the sire of the Olympian gods generally, is represented as younger than the Titanian powers, v. 137. Thus his birth forms a sort of Transition period between the old heaven and the new. A kind of secondary Titanian progeny is next enumerated, viz. the Cyclopes and the hundred-handed giants. The conflict between the Titans and the newer Olympian dynasty is not described till v. 630 seqq. But this is a subject on which there is reason to think Hesiod dwelt more at length in a part of the Theogony now lost. Homer briefly alludes to this monstrous offspring of the Cyclopes, &c., Od. vii. 206, ὥσπερ Κύκλωπές τε καὶ ἄγρια φύλα Γιγάντων.

136. The name Τηθὺς is perhaps connected with τήθη, and means 'nursing mother.'

τοὺς δὲ μέλλ' ὀπλότατος γέρετο Κρόνος ἀγκυλομήτης,
 δεινότατος παίδων· θαλερὸν δ' ἤχθηρε τοκῆα.
 γείνατο δ' αὖ Κύκλωπας ὑπέρβιοι ἦτορ ἔχοντας,
 Βρόντην τε Στερόπην τε καὶ Ἄργην ὀμβριμόθυμον, 140
 [οἱ Ζηνὶ βροντήν τ' ἔδωσαν τευξάν τε κεραυνόν.]
 οἱ δ' ἦτοι τὰ μὲν ἄλλα θεοῖς ἐναλίγκιοι ἦσαν,
 μῦθος δ' ὀφθαλμοὺς μέσσω ἐνέκειτο μετώπῳ.
 [οἷδ' ἐξ ἀθανάτων θνητοὶ τράφεν αὐδήεντες·
 Κύκλωπες δ' ὄνομα ἦσαν ἐπώνυμον, οὐνεκ' ἄρα σφέων·

140. ἀστερόπην καὶ ἄργην ὀμβριμόθυμον M. 141. ἔδωκαν M.
 142. οἱ δὴ τοι M, Ald. 143. μέσσω M. 145. εἰν Ald.

137. ἀγκυλομήτης, σκολιὰ βουλευών, 'crafty.' Cf. Opp. 48. Craft, according to the Greek idea, was a virtue.— γέρετο, scil. ἐκ Γαίας καὶ Οὐρανοῦ. In Il. viii. 479 we find Iapetus and Cronus confined in the darkness below the earth.

138. ἤχθηρε, 'he disliked.' Some modern critics, after Ruhnken, enclose this verse in brackets as spurious, and made up from v. 155, σφετέρῃ δ' ἤχθοντο τοκῆϊ. The Schol. says that Aristarchus objected to θαλερὸν, which means 'vigorous,' in reference to the numerous offspring of Uranus. The meaning perhaps is, that Cronus disliked not so much his father, as his father's fecundity, as oppressive to Gaea, whose part he took, v. 159, 168. These monsters, says Sir G. W. Cox (Folk-lore, p. 178), are doubtless the lightning-flashes which plough up the stormy heaven. He remarks that the affinity with the Cyclopes of the Odyssey is distant, although it may be traced. Both probably were in their origin cloud-gods, and the Cyclopes were called *shepherds* from the clouds gathering on mountain-tops. The "one eye," and the extinction of it, can only mean the sun in the forehead of the sky, obscured by dark clouds.

141. Goettling regards this verse as spurious, and he is probably right. It is feeble, and is the kind of expletive (παραπληρωματικὸν) line that the grammarians were fond of adding. Cf. inf. 286. Eur. Alc. 5, τέκτονας δίον πυρὸς

κτείνω Κύκλωπας. Dr. Flach retains 141, but rejects 142—146.

142. οἱ δ' ἦτοι Goettling and Hermann with two MSS. for οἱ δὴ τοι. For this verse Crates the grammarian gave, doubtless from an ancient recension, another, οἱ δ' ἐξ ἀθανάτων θνητοὶ τράφεν αὐδήεντες, to avoid the apparent difficulty of making the Cyclopes, who were mortal and slain by Apollo, (Eur. Alc. init.) πᾶλλα θεοῖς ἐναλίγκιοι. But this need not imply further resemblance than that of strength and stature. They were, in fact, a sort of demigods, like to the gods in form and might, except the peculiarity of the one eye, but yet mortal. Goettling places the verse attributed to Crates after v. 143, and regards it, with the two following, as belonging to another recension, in which the three verses (οἷδ' ἐξ—μετώπῳ) stood in place of vv. 142—3. For μῦθος δ' ὀφθαλμοὺς, which ought to mean 'only an eye,' Schoemann reads ὀφθαλμοὺς δὲ εἶς.

145. εἶς, if genuine (which is doubted by Curtius, Gr. Et. 567), is formed on the analogy of ἐέρση for ἔρση, ἔεδνα for ἔδνα, ἐέλδωρ for ἔλδωρ &c. If so, we should probably read εἶς, without the aspirate. The passage however is suspected, for ὄνομα ἐπώνυμον comes very awkwardly after the plural Κύκλωπες ἦσαν. Perhaps ἐπώνυμοι. Indeed, this reading is supported by Etym. M. in v. Κύκλωπες, where ἔσαν οὐνομ' ἐπώνυμοι is given. In Od. vii. 54, Ἀρήτη δ' ὄνομα ἐστὶν ἐπώνυμον, it might be questioned

κυκλοτερῆς ὀφθαλμὸς ἔεις ἐνέκειτο μετώπῳ· 145
 ἰσχὺς τ' ἡδὲ βίη καὶ μηχαναὶ †ῆσαν ἐπ' ἔργοις.]
 ἄλλοι δ' αὖ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο
 τρεῖς παῖδες μεγάλοι * τε καὶ ὄμβριμοι, οὐκ ὀνομαστοί,
 Κόττος τε Βριάρεώς τε Γύης θ', ὑπερήφανα τέκνα.
 τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὤμων αἴσσονται 150
 ἄπλαστοι, κεφαλαὶ δὲ ἐκάστῳ πεντήκοντα
 ἐξ ὤμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσσιν.
 ἰσχὺς δ' ἄπλητος κρατερὴ μεγάλῳ ἐπὶ εἶδει.

146. μηχαναὶ ἦν ἐπὶ ἔργοις? (cf. 321) 150. ἑκατὸν
 151. ἑκάστῳ 153. Φεῖδει

148. ὄμβριμοι M. ὄβριμοι Ald. 149. Γύης M, Ald.
 150. αἴσσαντο Ald. 153. ἄπλητος M. ἄπλατος Ald.

whether ἐπάνυμος was not the original reading.

146. The combination of personal strength, violence, and craft in their doings (ἐπ' ἔργοις) implies that which was irresistible by any human means. Compare inf. v. 153, μεγάλῳ ἐπὶ εἶδει. As ἔργοις here has no digamma, this verse is probably in some way corrupt. Perhaps ἦν ἐπὶ ἔργοις. See inf. v. 825.

148. The τε was inserted by Hermann.—οὐκ ὀνομαστοί. Perhaps 'not to be named,' as Cerberus is οὐτι φατεῖς, inf. 310. But it is a difficult expression, perhaps like the Latin *nefandus*, implying something portentous. Schol. οὐς οὐ δύναται τις ὀνομάσαι, ἀντὶ τοῦ δεινοί. Goettling compares πατρὸς δυσωνύμου in v. 171, and explains it, "is, cui a forma et ab ingenii natura infelix nomen recte inditum est." But the comparison does not hold good; for πατὴρ δυσώνυμος merely means a father who does not deserve the name. Cf. Aesch. Cho. 183, μήτηρ οὐδαμῶς ἐπάνυμον φρόνημα παῖσι δύσθεον πεπαμένη.

149. For Γύης most of the old copies give Γύης, in which the short υ seems doubtful. Ovid however recognises the latter form, Fast. iv. 593, 'Quid gravius victore Gyge captiva tulisses, Quam nunc, te caeli sceptrā tenente, tuli?'

Also Horace, Od. ii. 17, 14, 'centimanus Gyges,' and iii. 4, 69. These are very ancient names, and what they symbolised is altogether uncertain. Possibly the three primitive seasons: at least, Γύης might refer to ploughing, Βριάρεὺς to the severity of cold. Or perhaps, air, water, and land, as Homer calls Βριάρεὺς Αἰγαίῳ, Il. i. 404. Buttmann in his *Lexilogus* suggests that Γύης may be derived from γυῖον, 'a limb.' Van Lennep supposes they represent the warring of elemental powers, such as earthquakes and mighty deluges.

150—3. These verses occur again inf. v. 671, and one of them (152) also Opp. 149. Scut. 76.—αἴσσονται 'nimble moved,' 'were ever in rapid motion.' Hom. Il. vi. 509, ἀμφὶ δὲ χαῖται ὤμοις αἴσσονται. Ibid. xxiii. 628, οὐδ' ἔτι χεῖρες ὤμων ἀμφοτέρωθεν ἐπαῖσσονται ἐλαφραί. Soph. Oed. Col. 1261, κόμη δι' αἶρας ἀκτένισσος ἄσσεται.—ἄπλατοι, 'unapproachable,' is Gaisford's reading. Goettling gives ἄπλαστοι, which he compares with πρόσπλαστοι, (a false reading for πρόσπλατοι,) in Aesch. Prom. 735, but prefers to derive from πλάσσειν, so as to mean 'misshapen.' Van Lennep thinks ἄπλαστος contracted from ἀπέλαστος. We have a

ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο,
 [δεινότατοι παίδων, σφετέρῳ δ' ἤχθοντο τοκῇ 155
 ἐξ ἀρχῆς, καὶ τῶν μὲν ὅπως τις πρῶτα γένοιτο]
 πάντας ἀποκρύπτασκε, καὶ ἐς φάος οὐκ ἀνίσσκε,
 Γαίης ἐν κευθμῶνι, κακῶ δ' ἐπετέρπετο ἔργῳ
 Οὐρανός· ἡ δ' ἐντὸς στοναχίζετο Γαῖα πελώρῃ
 στευνομένη· δολίην δὲ κακὴν ἐπεφράσσατο τέχνην. 160
 αἶψα δὲ ποιήσασα γένος πολιοῦ ἀδάμαντος
 τεῦξε μέγα δρέπανον καὶ ἐπέφραδε παισι φίλοισιν.

158. *φέρω*

157. ἀνίσκε Ald., M.

different word, ἀπλητος, 'unapproachable,' from πελάω, just below.—ἐπέφυκον seems a true imperfect from the secondary present πεφύκω. See Scut. II. 228.—ἐπὶ εἶδει, i. e. *Feidet*. Cf. v. 146.

154. ὅσσοι γάρ. The γάρ refers to v. 147; the three giants were born afterwards, because at first Uranus had concealed his progeny within the earth. But vv. 155—6 seem to interrupt the sense and connexion; and the ellipse of ἦσαν after δεινότατοι is hardly according to epic use. The explanation of the Scholiast is manifestly wrong; ὅσοι γὰρ δεινότατοι τῶν παίδων τοῦ Οὐρανοῦ καὶ τῆς Γῆς ἦσαν, ἐμίσουντο ὑπὸ τῶν προτέρων παίδων, τουτέστιν ὑπὸ τῶν ἀδελφῶν, οἳ καὶ τῷ σφετέρῳ τοκῇ ἤχθοντο. Rather the sense is, 'For of all who were born of Earth and Uranus, these were the most formidable sons.' There is however too much reason to fear that this verse was patched up from v. 138,—itself probably a spurious verse. Dr. Flach reads ὅσσοι δ' ἔρ and οὔτοι δεινότατοι, neither of which is satisfactory. Schoemann, p. 64, gives Overbeck's correction οὔτοι for ὅσσοι, and τούτων for καὶ τῶν. It may be suggested that the original verses ran thus:—ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο ἐξ ἀρχῆς, τῶν μὲν τις ὅπως πρῶτιστα γένοιτο κ.τ.λ.—ἀποκρύπτασκε, sc. Οὐρανός. The α belongs to κρυπάζω,

as *ρίπτασκε* from *ρίπτάζω*. We have this α in *κρυπτάδιος*. See on Scut. Herc. 480.

160. στευνομένη, being straitened for room, wanting space. Cf. II. xxi. 220. —For ἐπεφράσσατο Goettling would read ἐφράσσατο, because Hesiod does not usually shorten a vowel before φρ, θρ. But who will believe that in v. 632, οἳ μὲν ἀφ' ὑψηλῆς Ὀθρυος Τιτῆνες ἀγανοί, there is synizesis in Ὀθρυος? And we have προπεφραδμένα in Opp. 655. He compares however Od. iv. 529, δολίην ἐφράσσατο τέχνην.

161. ἀδάμαντος. It has been suggested on Opp. 147, that the old celts or cutting-implements and axe-heads made of basalt, greenstone, or trap-rock, may here be meant. In all ages and countries stone knives seem to have been preferred for religious ceremonies. It is difficult to conceive that with the early poets ἀδάμας was a synonym of σίδηρος. It is true that δρέπανον was a curved or hooked knife, like our sickle, and like it also was *καρχαρόδον*, roughly toothed or serrated, which features would be more easily given by a metal. Anyhow, the poet says the material was now first created.—Apollonius Rhodius, in alluding to this passage of Hesiod, as προτέρων ἔπος, iv. 985, speaks of the event as one of the τὰ ἀρρητα of ancient mythology.

εἶπε δὲ θαρσύνουσα, φίλον τετιημένη ἦτορ·

Παῖδες ἐμοὶ καὶ πατρός ἀτασθάλον, αἶ κ' ἐθέλητε
 πείθεσθαι, πατρός κε κακὴν τισαίμεθα λώβην 165
 ὑμετέρων· πρότερος γὰρ ἀεικέα μήσατο ἔργα.

Ὡς φάτο· τοὺς δ' ἄρα πάντας ἔλεν δέος, οὐδέ τις αὐτῶν
 φθέγξατο· θαρσήσας δὲ μέγας Κρόνος ἀγκυλομήτης
 ἄψ αὖτις μύθοισι προσηύδα μητέρα κεδινήν·

Μήτηρ, ἐγὼ κεν τοῦτό γ' ὑποσχόμενος τελέσαιμι 170
 ἔργον, ἐπεὶ πατρός γε δυσωνύμου οὐκ ἀλεγίζω
 ἡμετέρων· πρότερος γὰρ ἀεικέα μήσατο ἔργα.

Ὡς φάτο· γήθησεν δὲ μέγα φρεσὶ Γαῖα πελώρη.
 εἶσε δέ μιν κρύψασα λόχῳ· ἐνέθηκε δὲ χειρὶ
 ἄρπην καρχαρόδοντα· δόλον δ' ὑπεθήκατο πάντα. 175
 ἦλθε δὲ Νύκτ' ἐπάγων μέγας Οὐρανός, ἀμφὶ δὲ Γαίῃ
 ἱμείρων φιλότῃτος ἐπέσχετο καὶ ῥ' ἐτανύσθη
 πάντῃ· ὁ δ' ἐκ λόχοιο πάϊς ὠρέξατο χειρὶ

163. Φεῖπε

166. ἀφεικέα μήσατο Φέργα

167. ἔλε δφέος

171. Φέργον

172. ἀφεικέα—Φέργα

178. πάϊς

165. πατρός κε. M. πατρός γε Ald. 170. γε om. M.
 171. πατέρος M. 173. γήθησε δὲ Ald. 178. λοχεοῖο Ald.
 λοχοιο (not λοχοῖο) M.

165. πατρός κε. So Goettling and Van Lennep after Hermann, with one MS., for πατέρος γε. Without κεν, the hortative subjunctive τισάμεθα would be required. The sense is, 'It may be that we shall avenge,' &c. Cf. inf. v. 170.—πρότερος γὰρ κ.τ.λ. The Greek notion of retributive justice always turned on the question, who was the aggressor, the τὸ ἄρχειν ἀδικίας.

168. Κρόνος. The youngest, but the most formidable of the former offspring of Uranus, sup. 137.

171. δυσωνύμου. See on v. 148. Here perhaps it means, 'wrongly called by the name of Father;' as Aesch. Cho. 182, οὐδαμῶς ἐπώνυμον—μητρός.

175. ἄρπην, the δρέπανον or sickle, v. 162. See Opp. 573.—ὑπεθήκατο, 'suggested,' 'laid down the whole plan.' See on θήκατο, Scut. H. 128.

177. ἐπέσχετο, 'stretched,' ἐπετάθη. The passive use of this aorist (unless it be here the middle, viz. ἐαυτὸν, or a present ἔσχω be assumed) is remarkable. In Eur. Hipp. 27, καρδίαν κατέσχετο ἔρωτι δεινῷ, Monk gives κατείχετο. But in Od. iii. 284, we have ὡς ὁ μὲν ἔνθα κατέσχετ' ἐπειγόμενός περ ὁδοῖο. Eur. Heracl. 634, φροντίς τις ἦλθ' οἰκέϊος, ἥ συνεσχόμην (συνειχόμην and συνισχόμην Elmsley). Photius, ἔσχετο. ἐπεσχέθη.

178. λοχεοῖο Gaisford, Van Lennep. λοχείοιο Goettling, with several MSS. Others give λοχοῖο and λόχοιο. The latter is the reading of the Bodleian MS. Barocc. 60 (M). The Schol. compares θυρεὸς, 'a door-stone.' But the true reading (or rather pronunciation) is probably λόκχοιο, according to the Aeolic use, as in σκύπφος, ὄκχος, βρόκ-

σκαίῃ, δεξιτερῇ δὲ πελώριον ἔλλαβεν ἄρπην,
μακρὴν, καρχαρόδοιτα, φίλου δ' ἀπὸ μήδεα πατρὸς 180
ἐσσυμένως ἤμησε, πάλιν δ' ἔρριψε φέρεσθαι
ἐξοπίσω. τὰ μὲν οὔτι ἐτώσια ἔκφυγε χειρός·
ὅσσαι γὰρ ραθάμιγγες ἀπέσσυθεν αἱματοέσσαι,
πάσας δέξατο Γαῖα· περιπλομένων δ' ἐνιαυτῶν
γεύατ' Ἐρινύς τε κρατερὰς μεγάλους τε Γίγαντας, 185
[τεύχεσι λαμπομένους, δολίχ' ἔλχεα χερσὶν ἔχοντας,]
Νύμφας θ' ἅς Μελίας καλέουσ' ἐπ' ἀπείρονα γαῖαν·
μήδεα δ' ὡς τοπρῶτον ἀποτμήξας ἀδάμαντι

182. *Γετώσια*

179. ἔλαβεν Ald. 181. ἤμεσε (gl. ἀπεθέρισε) M. 184. ἐδέξατο M. 185. ἐρινύς M. ἐριννύς Ald. 186. Omitted in LM, but given in Ald. 188. μήδεα δ' M. μήδεα θ' Ald. ἀδάμαντον Ald.

χος, ὕφης, &c. See the note on Aesch. Cho. 1038. On the same principle, the reading in Il. xxiii. 851, καὶ δ' ἐτίθει δύο μὲν πελέκεας δέκα δ' ἡμιπέλεκκα, may originally have been δέκα δ' ἡμιπελέκεα, the κ being doubled in pronouncing it, as in κυνοκέφαλλος. So likewise Il. xiii. 612, ἀξίνην εὐχαλκον, ἐλαίνῳ ἀμφὶ πελέκκῳ.—ὠρέξατο, sc. αὐτοῦ, or τῶν μηδέων, 'aimed at him with outstretched hand,' 'grasped him.' Cf. Il. iv. 307. xxiii. 99.—μήδεα, the same as μέεα, Opp. 512.

181. πάλιν ἔρριψε κ.τ.λ., 'threw them behind him to be carried away backwards.' The syntax probably is, ἔρριψε ἐξοπίσω, πάλιν φέρεσθαι. We may however translate, 'and back he threw them to be carried away behind.' This was done in getting rid of any unclean thing, as the impious libations in Aesch. Cho. 90, στείχω, καθάρμαθ' ὡς τις ἐκπέμψας, πάλιν δικούσα τεύχος ἀστροφόισιν ὕμασιν.—φέρεσθαι, cf. v. 190. This story of the mutilation was very famous in an age when men began to inquire if gods could really be guilty of such atrocities. See, for instance, Cic. De Nat. Deor. ii. 24, § 63.

182. ἐτώσι' ἂμ' ἔκφυγε Dr. Flach, to avoid the *hiatus*.

183. Photius, ραθάμιγγες· ῥανίδες· ἡ δ' ἀπὸ τῶν ἱππων κονιορτός. οἱ δὲ σταγόνες. Il. xi. 536, ἀφ' ἱππέων ὀπλέων ραθάμιγγες.

184. Goettling gives πᾶσας ἐδέξατο with two MSS. See on v. 60.

186. This verse is wanting in the two Bodleian MSS., and is enclosed in brackets by Goettling, as probably added by a rhapsodist from Il. xviii. 510, where τεύχεσι λαμποόμενοι occurs. Hermann thinks that a later poet would have attributed a different sort of armour to the giants.

187. Μελίας. The name is from μελία, an ash-tree, and seems similar to Δρυάδες. Apoll. Rhod. ii. 2, ὅν ποτε νύμφη τίκτη, Ποσειδάωνι Γενεθλίῳ εὐνηθείσα, Βιδυνίς Μελίη. Or it may have contained the root μελ, care, as in Μέλισσαι.—ἐπὶ γαῖαν, see on v. 95.

188. ὡς τοπρῶτον κ.τ.λ. The sense appears to be, that the members were carried about for a long time by the sea in the same condition as when they were cut off; but at last white foam began to arise from them, and so Aphrodite was born.—For the vulg. μήδεα θ' Goettling and Van Lennep rightly give μήδεα δ' with Barocc. 60 (M). They both also follow Wolf in

κάββαλ' ἀπ' ἠπείριοιο πολυκλύστῳ ἐνὶ πόντῳ,
 ὧς φέρετ' ἄμ πέλαγος πουλὺν χρόνον, ἀμφὶ δὲ λευκὸς 190
 ἀφρὸς ἀπ' ἀθανάτου χροὸς ὤρνυτο· τῷ δ' ἐνὶ κούρῃ
 ἔθρέφθη· πρῶτον δὲ Κυθήροισι ζαθέοισιν
 ἔπλητ', ἔνθεν ἔπειτα περίρρυτον ἵκετο Κύπρῳ.
 ἐκ δ' ἔβη αἰδοίη καλὴ θεὸς, ἀμφὶ δὲ ποίη
 ποσσὶν ὑπο ῥαδινοῖσιν ἀέξετο· τὴν δ' Ἀφροδίτην 195
 [ἀφρογενέα τε θεὰν καὶ ἑυστέφανον Κυθήρειαν]
 κικλήσκουσι θεοὶ τε καὶ ἄνθρωποι, οὐνεκ' ἐν ἀφρῷ
 θρέφθη· ἀτὰρ Κυθήρειαν, ὅτι προσέκυρσε Κυθήροις.
 Κυπρογενέα δ', ὅτι γέντο πολυκλύστῳ ἐνὶ Κύπρῳ·
 ἣ δὲ φιλομνηδέα, ὅτι μνηδέων ἐξεφαάνθη. 200

190. πολὺν M. 195. ὑπαὶ M. 196. ἀφρογενεῖαν τε M.
 ἀφρογενεῖν τε Ald. 197. εἰν ἀφρῷ M. 198. αὐτὰρ M, Ald.
 κυθήρεια Ald. 199. κυπρογενεῖ' ὅτι M. κυπρογενεῖαν δ' ὅτι γένοιτο
 Ald. γέντο M. πόντῳ M, Ald. 200. καὶ φιλομνηδεῖα M. ὅτι
 μειδέων Ald.

editing ἀπ' ἠπείριοιο, (sc. ἀπὸ χέρσου,) for ἐπ' ἠπείριοιο, 'upon Epirus,' which is given in some of the early editions.

193. ἐπλητο, ἐπέλαζε. An Homeric word, Il. iv. 449. xiv. 438, perhaps to be regarded as an epic aorist from root *πελ* or *πλα*. Cythera is the island off the coast of Laconia. Homer has *Κυθήροισι ζαθέοισι*, Il. xv. 432. Ovid, *Fast.* iv. 286, 'Veneris sacra Cythera petit.'

194. ἐξέβη, 'stepped on shore.'

196—9. ἀφρογενέα and *Κυπρογενέα*, though only found in two or three MSS., for the vulg. Ἀφρογενεῖαν and *Κυπρογενεῖαν*, seem clearly right, and are adopted by Goettling. Gaisford retains the old unmetrical reading, and encloses the four verses in brackets, remarking, after Wolf, that Plato does not recognise v. 196 in quoting the passage, *Cratyl.* p. 406. (This however is denied by Goettling, and rightly, as it would seem.) Van Lennep and Schoemann also enclose v. 196 within brackets. The argument against the genuineness of it rests principally on its being not necessary to the sense, and introducing a rather awkward construction, as well as a repetition in *Κυθήρειαν* just below. The interpolator

probably meant, θεοὶ κικλήσκουσι τὴν Ἀφροδίτην θεὰν ἀφρογενέα. This derivation of Ἀφροδίτη, (which, as Goettling maintains, is later than Homer, for he makes Dione the mother of the goddess,) arose from the same fondness for fancied etymologies which induced Euripides to derive the name from ἀφροσύνη (*Tro.* 990). Sir G. W. Cox (*Folk-lore*, p. 74) remarks that this is clearly a comparatively late form of the legend. The real meaning of the name Aphrodite is unknown: it may be Semitic; but from its resemblance to ἀφρὸς the Greeks invented the story of her birth from sea-foam. The Roman poets allude to the Hesiodic etymology. Ovid, *Fast.* iv. 61, 'Sed Veneris mensem Graio sermone notatum Auguror: a spumis est dea dicta maris.' Tibull. i. 2, 39, 'Nam fuerit quicunque loquax, is sanguine natam, Is Venerem e rapido sentiet esse mari.'

199. γέντο. So three or four MSS., for the vulg. γένοιτο, which is wrong even in respect of syntax. The form (for ἐγένετο) occurs also inf. v. 705. In Homer it always signifies ἐλαβε, ἐδέξατο.

200. φιλομνηδέα. This verse also is

τῇ δ' Ἔρος ὠμάρτησε καὶ Ἴμερος ἔσπετο καλὸς
 γεινομένη ταπρῶτα θεῶν τ' ἐς φῦλον ἰούσῃ.
 ταύτην δ' ἐξ ἀρχῆς τιμὴν ἔχει ἡδὲ λόλογχε
 μοῖραν ἐν ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι,
 παρθενίους τ' ὀάρους μειδήματά τ' ἐξαπάτας τε 205
 τέρψιν τε γλυκερὴν φιλότῃτά τε μελιχίῃν τε.

Τοὺς δὲ πατὴρ Τιτῆνας ἐπὶ κλησιν καλέεσκεν
 παῖδας νεικείων μέγας Οὐρανὸς οὓς τέκεν αὐτός.
 φάσκει δὲ τιταίνοντας ἀτασθαλίῃ μέγα ῥέξαι
 ἔργον, τοῖο δ' ἔπειτα τίσιν μετόπισθεν ἔσεσθαι. 210

205. ὀάρους?

210. Φέργον

203. ἔσχειν M.

204. ἀνθρώποις M.

rejected by Gaisford. Van Lennep, Schoemann, and Flach enclose both it and the preceding. It contains a deviation from the Homeric epithet φιλομειδής, 'laughter-loving,' which was another, perhaps less correct, form of the epithet, and one which accounts for the mention of μειδήματα among the attributes, v. 205, and for the form μειδος in Hesychius, who seems to have read μειδῶν in v. 200, which is also given in the Aldine.

201. From very early times certain *πάρεδροι* were allotted to Aphrodite. Cf. Aesch. Suppl. 1020, *μετάκοινοι δὲ φίλα ματρὶ πάρεισιν*, Πόρος ἔ τ' οὐδὲν ἄπαρνον τελέθει θέλκτορι Πειθοῖ. A later mythology made Amor (Cupid) the son of Venus. See Cox, *Folk-lore*, p. 74.

203. *τιμὴν*. We should have expected *τιμὰς*, 'prerogatives,' viz. those enumerated v. 205—7. Perhaps the singular was introduced on account of *μοῖραν* in the next ver-ε, in order that *ταύτην* might agree with both; and it is very probable that this latter verse (204) is spurious. It does not seem to have been known to the Scholiast.

207—10. Gaisford and others, after Wolf, reject these verses, on the ground that only Cronos had avenged himself on Uranus. This would be disproved by v. 155—6, were those lines certainly genuine. But it does not appear from

v. 167 that the rest *dissented* from the scheme for vengeance, only that none of them except Cronos had the courage to act. The objection, that these verses are out of place here, is equally groundless. The narrative had been interrupted by the episode about the birth of Aphrodite, and now reverts to v. 180, &c. Goettling thinks there is here a loss of some lines in which the succession of Cronos to the empire was described. Apollonius Rhodius seems to allude to it, i. 505, in the song of Orpheus; *ἤειδεν δ' ὡς πρῶτον Ὀφίων Εὐρυνόμῃ τε Ὀκεανὶς νιφέντος ἔχον κράτος Οὐλύμποιο· ὥς τε βίῃ καὶ χερσὶν ὁ μὲν Κρόνῳ εἶκαθε τιμῆς, ἡ δὲ Ῥέῃ, ἔπεσον δ' ἐνὶ κύμασιν Ὀκεανοῖο· οἱ δὲ τῶς μακάρεσσι θεοῖς Τιτῆσιν ἄνασσον*. Translate, 'Now them the father called *Titans* by name, the great Uranus in reproach of the sons whom he had himself begotten; for he said that by way of repaying him they had done in their daring folly a fearful deed; but that for this in consequence (*ἔπειτα*) there should be retribution at some future time.' The general sense is, that as Cronos had exacted vengeance on his father, so Cronos himself and the Titans would experience the vengeance of Zeus in being expelled from heaven. See inf. 728. Schol. *τούτου γὰρ τοῦ ἔργου ἔμελλεν αὐτὸς ὁ Ζεὺς τιμωρῆσαι*

Νύξ δ' ἔτεκε στυγερόν τε Μόρον καὶ Κῆρα μέλαιναν
καὶ Θάνατον. τέκε δ' Ὑπνρον,† ἔτικτε δὲ φύλον Ὀνειρώων
[οὔτινι κοιμηθεῖσα θεὰ τέκε Νύξ ἐρεβεννή.]
δεύτερον αὖ Μῶμον καὶ Ὀϊζὺν ἀλγινόεσσαν,
Ἑσπερίδας θ', αἷς μῆλα ἐέρην κλυτοῦ Ὀκεανοῖο 215

215. Ἑσπερίδας

211. στυγερόν μόρον M. (qu. στυγερὴν Μοῖραν, as in v. 217.)
213. ὦτινι Ald. 214. ἀλγινόεσσαν M.

τὸν Κρόνον, ἐπεὶ καὶ αὐτὸς ἡμαρτεν εἰς τὸν ἴδιον πατέρα. The use of τιταίνω (i) is peculiar to this passage, doubtless to suit the long ι in Τιτῆνας. Some consider it the same as the Homeric τιταίνα, (Scut. II. 229,) 'to stretch,' and explain it 'by stretching out their hands' (ἀρέξατο v. 178). So Etym. M. p. 760, 40, (quoted by Gaisford,) Τιτὰν παρὰ τὸ τιταίνω, οἰονεὶ οἱ τείνοντες τὰς χεῖρας εἰς τὸ κόψαι τὰ αἰδοῖα τοῦ πατρὸς Κρόνον. But Hesychius more correctly explains τιταίνειν both by τείνειν and by τίσιν λαμβάνειν. See the note on ἀτάλλων (ā) in Opp. 131. He may have adopted, or even have coined, a word after the analogy of τίω (i). Cf. Od. xiv. 84, ἀλλὰ δίκην τίουσι καὶ αἵσιμα ἔργ' ἀνθρώπων. Inf. v. 428, ἐπεὶ Ζεὺς τίεται αὐτήν. Apollonius Rhodius has τίνεσκεν, ii. 475. What is more to the purpose, we have ἄτιτος in II. xiii. 414, but ἄτιτος in xiv. 484. On the same principle, of forcing prosody to suit a supposed etymology, Ovid, Fast. ii. 34, having written 'Tunc cum ferale præteriere dies,' adds in v. 567 of the same book, 'Hanc, quia justa ferunt, dixere Feralia lucem.'

211. The offspring of Earth and Uranus having been enumerated and enlarged upon, the children of Night, the daughter of Chaos (123), are given. These may be divided into classes, to both of which the alleged parentage is appropriate; (1) Those relating to Death and its counterpart Sleep; (2) Those denoting gloom, as grief, or the uncertainty of futurity, as Fate, Vengeance, Deception, &c. Thiersch (ap. Goettl.) thought 211—232 the interpo-

lation of a later rhapsodist. Goettling thinks the poet was bound to add characters antithetical to those of love and harmony just enumerated. Schoemann, p. 64, notices that the offspring of night here mentioned, differently from that at v. 124, contemplates the existence of man on earth, who had not then been created. Van Lennep contends that Hesiod is here merely carrying out his own avowed intention at v. 106—7.

212—3. It is pretty evident that both these verses cannot be genuine as they now stand. It is likely however that ἔπειτα δὲ was the original reading, and that a gloss ἔτικτε superseded it. The distich might be omitted with advantage to the context; for Θάνατον is but a tautology after Κῆρα, and ἔτικτε closely following τέκε is awkward, though even the Attic writers sometimes used the imperfect, and inf. v. 308—10, τέκετο is followed by ἔτικτεν. Cf. inf. 223—4. Heyne also regarded this distich as spurious, as Gaisford has indicated. Cf. inf. v. 758, ἐνθα δὲ νυκτὸς παῖδες ἐρεμνῆς οἰκ' ἔχουσιν, Ὑπνος καὶ Θάνατος, δεινοὶ θεοί.

214. Momus does not here mean the god of laughter and fun. He appears to personify that most cruel of insults, taunts and ridicule in distress; or perhaps slander, disparagement, μομφή ('nata ex invidia calumnia,' Van Lennep). So Theognis used the word, v. 1233, Οὐδένα, Κόρην' αὐγαὶ φαεσμιμβρότου ἡελίοιο ἄνδρ' ἐφορῶσ', ᾧ μὴ μῶμος ἐπικρέμαται, and Callimachus, Hymn. Apoll. 113, ὁ δὲ μῶμος, ἵνα φθόρος, ἐνθα νέοιτο.

215. Ἑσπερίδες. These are called

† χρύσεια καλὰ μέλουσι φέροντά τε δένδρεα καρπόν.
 καὶ Μοίρας καὶ Κῆρας ἐγείνατο νηλεοποίνους,
 [Κλωθὴ τε Λάχεσιν τε καὶ Ἄτροπον, αἵτε βροτοῖσι
 γεινομένοισι διδοῦσιν ἔχειν ἀγαθόν τε κακόν τε,]
 αἵτ' ἀνδρῶν τε θεῶν τε παραιβασίας ἐφέπουσαι 220
 οὐδέποτε λήγουσι θεαὶ δεινοῖο χόλοιο,
 πρὶν γ' ἀπὸ τῷ δώωσι κακὴν ὄπιν, ὅστις ἀμάρτη.
 τίκτε δὲ καὶ Νέμεσιν, πῆμα θνητοῖσι βροτοῖσι.
 Νῦξ ὅλοη· μετὰ τὴν δ' Ἀπάτην τέκε καὶ Φιλότητα,

217. νηλεοπίνας M.

'Daughters of night' because they dwell in the far west, πρὸς ζόφον, on the opposite side of the great ocean stream, to which the sun's light was believed not to have access. Cf. inf. v. 275. 294.

216. This verse can hardly be considered genuine as it stands. The plural μέλουσι is very unusual after such a neuter as μήλα, 'apples;' hence Muetzell proposed μέμηλε. The addition of φέροντα δένδρεα καρπὸν is tame, unless we supply χρύσειον from the preceding. From the comment of the scholiast we might infer that a line or more has been lost in which mention was made of Hercules slaying the dragon and gathering the apples. Perhaps the original stood somehow thus:—κούρας θ' αἱ ναίουσι πέρην κλυτοῦ Ὠκεανοῖο, Ἐσπερίδας· καὶ Κῆρας ἐγείνατο κ.τ.λ.—κλυτοῦ, 'audible,' or possibly in the much more common sense of κλεινοῦ. Cf. v. 288, 294.

217—22. These verses are included in brackets by Goettling. For first, inf. v. 905—6, nearly the same verses occur again as here 218—9; and secondly, the three Fates are there made the daughters not of Night, but of Zeus and Themis. Both accounts cannot have been given by the same author. But further, it is probable that 220—2, which Goettling perceived to refer to the Κῆρες alone, belong to another recension where they stood in place of 218—9. Perhaps therefore we should only enclose 218—9 in brackets here, regarding them as having been interpolated from the nearly similar couplet

905—6. (So also Schoemann has edited.) The epithet νηλεοπίνας is thus rightly followed by the expansion of the same idea in παραιβασίας ἐφέπουσαι &c. According to this view, the Μοῖραι here, combined with Κῆρας, will take the sense of μόρον καὶ Κῆρα in v. 211, while the Μοῖραι of v. 904 will be the goddesses of Destiny. See on Scut. Herc. 249.—For νηλεοπίνας, 'relentlessly punishing,' Ruhken proposed νηλιτοπίνας, supposing it to mean 'punishing the guilty.' This is remarkably confirmed by the scholium τὰς γινομένας τιμωρίας τῶν κακῶν ἔργων. Stobaeus has ἡλεοπίνας, Ecl. i. p. 9.

220. Hermann and Van Leenep prefer ἐφέπουσιν (with one MS.), οὐδέ ποτε κ.τ.λ. By ἀνδρῶν θεῶν τε παραιβασίαι are meant sins against both men and gods. Whereas Νέμεσις is a woe only θνητοῖσι βροτοῖσι, v. 223.

222. δώωσι is formed after the analogy of ἡβώω, for which see Opp. 698.—ὄπιν, here for νέμεσιν. See Opp. 187.

224. This verse is perhaps an interpolation, and it is rejected by Flach. There is some natural association between Love and Deception, as between Νέμεσις and Κῆρες above. Otherwise it would seem strange to represent Φιλότης as the daughter of Night, unless perhaps, as Hermann supposes, the νύκτερα ἔργα of Aphrodite are alluded to. Goettling's idea is somewhat far-fetched: conjungendae videntur notiones Φιλότητος et Ἐριδος, ut denotent caecam (hoc propter Noctem) Cupididem caecumque Jurgium et Iracundiam." However, φιλότης was the

Γῆράς τ' οὐλόμεινον, καὶ Ἔριν τέκε καρτερόθυμον. 225

Αὐτὰρ Ἔρις στυγερὴ τέκε μὲν Πόνον ἀλγινόεντα
 Λήθην τε Λιμόν τε καὶ Ἀλγεα δακρυνόεντα,
 Ὑσμῖνας τε Φόνους τε, Μάχας τ' Ἀνδροκτασίας τε,
 Νείκεά τε Ψεύδεά τε Λόγους* τ' Ἀμφιλογίας τε,
 Δυσνομήν Ἀτην τε, συνήθεας ἀλλήλοισιν, 230
 Ὅρκον θ', ὃς δὴ πλεῖστον ἐπιχθονίους ἀνθρώπους
 πημαίνει, ὅτε κέν τις ἐκὼν ἐπίορκον ὁμόσση.

Νηρέα δ' ἀψευδέα καὶ ἀληθέα γείνατο Πόντος,

229. ψεύδεα τε M. ψευδέας τε Ald. ἀμυλογίας τε M.

230. ἀλλήλῃσιν M. ἀλλήλοισιν Ald.

attribute of Aphrodite, v. 206, where it is combined with ἀπάτη. Both Heyne and Ruhken, followed by Gaisford, regard this as a spurious verse.

225. καρτερόθυμον, obstinate, dogged, pertinacious.

227. As λιμός and ἄτη are associated Opp. 230, Ruhken here proposed ἄτην τε λιμόν τε. By λιμός the poet means famine arising from the suspension of agriculture. With λιμός we very often find λοιμός associated (e. g. Opp. 243), where there is some probability in Heyne's conjecture λοιμόν τε λιμόν τε. Goettling thinks λήθη here is the culpable forgetfulness resulting from apathy and carelessness. Schol. πολ- λάκις γὰρ ἔριδος πρὸς τινα γινομένης ἐπιλανθανόμεθα καὶ τῶν προσηκόντων. It is worthy of notice that Virgil, who translates this passage in those well-known and splendid verses, Aen. vi. 273 seqq., seems to have rendered λήθη by *lethum*, which is on a par with his rendering Ὅρκος in Opp. 804 by *Orcus* :—

‘Vestibulum ante ipsum, primumque in
 faucibus Orci,
 Luctus et ultrices posuere cubilia
 Curae;
 Pallentesque habitant Morbi, tristis-
 que Senectus,
 Et Metus, et malesuada Fames, et
 turpis Egestas,
 Terribiles visu formae; Lethumque,
 Labosque.’

228. Compare Il. xxiv. 548, αἰεὶ τοι
 περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε. Od.
 xi. 612, ὕσμιναι τε μάχαι τε φόνοι τ'
 ἀνδροκτασίαι τε. The following verse
 enumerates the sorts of ἔρις which con-
 sists in verbal disputes, such as argu-
 ments and law-suits, as the present one
 comprises the consequences of violence,
 and the next (230) refers to factious
 and bad government. One copy, with
 the Aldine, here gives ψευδέας τε Λόγους,
 and so Flach, Gaisford, and Van Leu-
 nep have edited. The λ in ἀμφιλογίας
 is doubled in pronunciation.

230. As lawlessness, or reluctance to
 obey established laws, is closely asso-
 ciated with mental delusion, i. e. conceit
 and infatuation, the poet well calls
 them συνήθεις, brought up together.
 Ruhken, suggesting ἄτην in v. 227,
 here would read ἀπάτην.

231. Ὅρκον κ.τ.λ. This divinity is
 made the son of Ἔρις also in Opp. 804,
 “Ὅρκον γεινόμενον, τὸν Ἔρις τέκε πῆμ’
 ἐπιόρκois. In fact, an oath presupposes
 some kind of contention. Oaths would
 be wholly needless if men lived in per-
 fect amity. The Greeks especially were
 so prone to deceit, that nothing short of
 very strong inculcations of the sanctity
 of an oath would ensure its being kept.

232. ὅτε τις κε Φεκῶν. Flach.

233. A catalogue of the marine deities
 here follows at some length. Pontus
 was the child of earth, ἄτερ φιλότῃτος,
 sup. v. 132. His progeny all refer to
 some attributes of the sea, as ‘Wonder-

πρεσβύτατον παίδων· αὐτὰρ καλέουσι γέροντα,
οὐνεκα νημερτῆς τε καὶ ἥπιος, οὐδὲ θεμιστέων 235
λήθεται, ἀλλὰ δίκαια καὶ ἥπια δήνεα οἶδεν.
αὐτὶς δ' αὖ Θαίμιαντα μέγαν καὶ ἀγήνορα Φόρκυν
Γαίη μισγόμενος καὶ Κητὼ καλλιπάρηγον,
Εὐρυβίην τ' ἀδάμαντος ἐνὶ φρεσὶ θυμὸν ἔχουσιν.
Νηρηῶς δ' ἐγένοντο μεγάρηρα τέκνα θεάων 240
πόντῳ ἐν ἀτρυγέτῳ καὶ Δωρίδος ἡὔκόμοιο,
κούρης Ὀκεανοῖο, τελέηντος ποταμοῖο,
Πρωτῶ τ' Εὐκράτη τε, Σαῶ τ' Ἀμφιτρίτη τε,

236. *Φοῖδεν*237. *Θάφμαντα*

235. *νημερτῆς ἐστὶ καὶ Μ.* 238. *καλλιπάρειον Μ.* 240. *μεγάρηρα Ald.*

ful,' 'Abounding in monsters,' 'Widely-prevailing.' The meaning of Φόρκυς is uncertain. Van Lennep cites Hesychius, φορκόν· λευκόν, πολὺν, ῥυσόν. We might have expected *three* female, as there are three male deities. Perhaps therefore a verse has been lost after 238.—The name *Nereus* may involve the root *nar* or *ner*, (*ναρὸς*, *Nar*, *Nero*.) perhaps *ναρ*, 'to flow.' But Curtius says (Gr. Et. 319) "it cannot be decided whether they are derived from *να* (*sua*) or *ναν* (*sui*). To the sea-god Nereus, as to Proteus and Glaucus, unerring prediction is attributed. Cf. Eur. Orest. 364, *Νηρέως προφίτης Γλαῦκος, ἀψευδὴς θεός*. He is κατ' ἐξοχὴν the sea-god, representing the sea itself.

234. *αὐτὰρ κ.τ.λ.* Though he was the eldest son, he is commonly called γέρον not so much for his age as for his dignity and his justice.—*θεμιστέων*, cf. v. 85.

237. *Θαύμας* was the father of Iris, inf. 265. Eurybia appears also to be an elemental power. "We have a vast family of names, all denoting the rushing light of the dawn across the sky, or the blaze of splendour which spreads suddenly from one end of the heaven to the other. To this family belong Eurytos and Europa, Euryganeia, Euryphassa, Euryanassa, Eurymedousa,

Eurybates, Eurydike, Eurycleia." (Mythology and Folk-lore, p. 13.)

240. *μεγάρηρα*. Some MSS. with Aldus and Hesych. have *μεγάρητα*. Compare ἀπείριτος, sup. v. 109. The other form of the compound (which has nothing to do with *μεγαίρω*) is defended by πολυήρατος (*ἐρατός*). Van Lennep adopts *μεγάρητα*, 'children rivalling goddesses' (*ἔρις*).

242. *τελέηντος*, 'terminal;' or, in which all the rivers have their τέλος or ultimate source. "Est *τελής*, cui nihil ad perfectionem deest: in suo genere perfectissimus. Sic apud Homerum passim *τελέεσσαι* ἐκατόμβαι." Van Lennep. "Est ultimus fluvius, non ἀφόρροος," Goettling; who takes τέκνα θεάων as a periphrasis for *θεάι*. The poet seems to mean, 'children by other goddesses as well as by Doris.'

243. Nearly all the names of the sea-nymphs have some reference to the characteristics or varied aspects of the sea; and hence there can be little doubt that Εὐκράτη, 'well-mixed,' is a better reading than Εὐκράντη, from *κραίνω*. Aldus, the Scholiast, Apollodorus, and three or four MSS. agree in Εὐκράτη. Goettling would prefer Εὐκρήτη, as more epic; but both he and Van Lennep, with Gaisford, give Εὐκράντη.—For Σαῶ there would seem to have been an an-

Εὐδώρη τε Θέτις τε, Γαλήνη τε Γλαύκη τε,
 Κυμοθόη Σπειώ τε, Θόη θ' Ἀλή τ' ἑρόεσσα, 245
 καὶ Μελίτη χαρίεσσα καὶ Εὐλιμένη καὶ Ἀγανή,
 Πασιθέη τ' Ἐρατώ τε καὶ Εὐνείκη ῥοδόπηχυν,
 Δωτώ τε *Πλωτώ τε, Φέρουσα τε Δυναμένη τε,
 Νησαίη τε καὶ Ἀκταίη καὶ Πρωτομέδεια, 250
 Δωρίς καὶ Πανόπη καὶ εὐειδὴς Γαλάτεια,
 Ἴπποθόη τ' ἑρόεσσα καὶ Ἴππονόη ῥοδόπηχυν.
 Κυμοδόκη θ', ἥ κύματ' ἐν ἡεροειδέϊ πόντῳ
 πνοιᾶς τε ζαθέων ἀνέμων σὺν Κυματολήγῃ

246. Ἀγαθή

250. εὐειδής

252. ἀεροειδέϊ

245. σπειώ τε θοή M, Ald.
 MSS. 249. τε om. M.

246—7. Transposed in M. πρωτώ

cient variant Ναώ (compare ἀέναος). For so the name is said to be written on an ancient vase referred to in Goettling's note. But the Schol. well observes, Σαώ, διὰ τὴν σωτηρίαν τῶν πλεόντων.—Ἀμφι-τρίτη contains the same root as Τρίτων, Τριτογένεια, and the Vedic god of the water and the air, Trita. See Mythology and Folk-lore, pp. 72, 205.

245. Θόη θ' Ἀλή τε Valckenaer, from Il. xviii. 40, for the vulg. Σπειώ τε θοή, Θαλίη τ'.

246. Ἀγανή. The law of accenting proper names requires that the word should be written Ἀγανή. But Goettling thinks this rule applicable only to later dialects. We have Ἀγανή in Il. xviii. 42, where a list of above thirty sea-nymphs is given, many of the names being the same as those here enumerated. Whether one poet borrowed from the other, or both followed older traditions, it is needless to inquire. Virgil, who ornamented in his peculiar way everything which he borrowed, has a very beautiful imitation of these passages in Georg. iv. 336 seqq. Cf. Aen. v. 825—6.

247. Goettling derives Εὐνείκη from εὐναῖς εἶκειν, to yield to the anchor. This is very improbable. Had Hesiod thought of anchors, he would probably have written Εὐναίη. Flach reads Εὐνίκη. Not all the names, e.g. the three in this

very verse, and the four in that following (which is identical with Il. xviii. 43), have reference to marine attributes. For Πρωτώ, 'First-born,' it seems safe to substitute Πλωτώ. For Πρωτώ occurred (and properly so, as meaning 'first-born') v. 243. Graevius suggested Κραντώ.—Dr. Flach reads Πρωθώ (for Πρωθώ) after Schoemann. Virgil has Nereia Doto, Aen. ix. 103.

249. Perhaps Πρωτομέδεια. Cf. Ar. Ran. 665, Πόσειδον, ὃς Αἰγαίου πρῶνος—μέδεις. For Ἀκταίη several editors read Ἀκραίη.

250. Il. xviii. 45, Δωρίς καὶ Πανόπη καὶ ἀγκλειτὴ Γαλάτεια, and so Flach here reads. Hermann suggests Πανόπεια, which metrically is an improvement, and Πανόπη was very likely taken from the Homeric verse. Virgil has 'Glaucio et Panopea et Inoo Melicertae,' Georgic. i. 437.

253. As the number of the Nereids was fifty, while Hesiod enumerates fifty-two, Boissonade (after the Scholiast) rightly regards Κυματολήγῃ not as a Nereid, but as the genius of calm (Γαλήνεια, Eur. Hel. 1458), who is associated with Amphitrite (already enumerated v. 243) in assisting a Nereid to calm the winds and the waves. To reduce the list to 50, Dr. Flach reads Σπειώ τε θοή in 245, and Goettling (also with the

ῥεῖα πρηῖναι καὶ ἔυσφύρῳ Ἀμφιτρίτῃ,
 Κυμώ τ' Ἠϊόνη τε εὐστέφανός θ' Ἐλιμῆδη, 255
 Ἰλαυκοδόμη τε φιλομμειδῆς καὶ Ποιτοπόρεια.
 Λειαγόρη τε καὶ Εὐαγόρη καὶ Λαομέδεια,
 Πουλυνόμη τε καὶ Αὐτονόη καὶ Λυσιάνασσα,
 Εὐάρνη τε, φύην τ' ἑρατὴ καὶ εἶδος ἄμωμος,
 καὶ Ψαμάθη χαρίεσσα δέμας δῖη τε Μενίππῃ, 260
 Νησώ τ' Εὐπόμπῃ τε, Θεμιστῶ τε Προνόῃ τε,
 Νημερτῆς θ', ἣ πατὴρ ἔχει νόον ἀθανάτοιο.
 αὐταὶ μὲν Νηρῆος ἀμύμονος ἐξεγένοντο
 κοῦραι πεντήκοντα, ἀμύμονα ἔργ' εἰδυῖαι.

Θαύμας δ' Ὀκεανοῖο βαθυρρεΐταιο θύγατρα 265

258. Λυσιάνασσα 259. Φεῖδος 264. Φέργα Φεδυῖαι

254. πρᾶνναι M. 255. καὶ εὐστέφανός θ' εἰλιμῆδη M. τε εὐφανόσθ'
 Ald. 256. φιλομμειδῆς Ald. 258. αὐτονόμη Ald. 261. θεμιστῶ
 τε Ald. 264. πεντήκοντ' ἀμύμονα M.

Schol.) proposes Προνόη τε νημερτῆς in v. 261—2. But Νημερτῆς is a nymph in Il. xviii. 46, Νημερτῆς τε καὶ Ἀψευδῆς καὶ Καλλιάνασσα. Goettling, who objects that a female name should be Νημερτῆς or Νημέρτεια, is sufficiently answered by the Homeric Ἀψευδῆς.—It is to be remarked that the Schol. seems to recognise a reading Θεμιστῶ Πατρονόῃ τε. Yet he adds, ἡ γὰρ προνοούμενη πάντων ἀληθὴς ἐστὶ. But Πατρονόῃ τε νημερτῆς is supported by ἡ πατὴρ ἔχει νόον. Cf. v. 233.

257. Λειαγόρη and Εὐαγόρη refer to the ready sale of imported commodities. Πολυνόμη means ἡ πολλὰ νεμομένη, occupying many cities. Αὐτονόμη may mean αὐταρκῆς, independent, self-devising; while Λυσιάνασσα seems to signify 'paying tributes to kings.'

260. δῖη τε. Homer and other poets appear always to use the forms δῖα and δῖαν. Hence Goettling suggests καὶ δῖα Μενίππῃ. Perhaps, θεῖη τε.

261. Εὐπόμπῃ, the safe conductor of ships. Soph. Phil. 1465, καὶ μ' εὐπολοῖα

πέμψον ἀμέμπτως.—Προνόη, the foreseer. Aesch. Suppl. 946, πατέρ' εὐθαρσῇ Δαναῶν, προνόον καὶ βούλαρχον.

265—336. Goettling has well observed, that this episode in the Theogony treats especially of certain astonishing, monstrous, or portentous personages, which were severally celebrated in the various states of ancient Hellas. The Oceanic progeny is resumed at v. 337, and continued to v. 370.—Thaumas, whence Iris is called *Thaumantias* by Virgil, ix. 5, is obviously from θαῦμα, as his wife *Electra* means 'the drawer' of water, ἐλκῆτρα. See Lexil. in v. ἡλεκτρον. Cic. De Nat. Deor. iii. 20, § 54, "Cur autem Arci species non in deorum numero reponatur? Est enim pulcher, et ob eam causam, quia speciem habet admirabilem, Thaumante dicitur esse natus." The name Ἴρις, which commonly takes the digamma, seems rightly referred to εἶρω, Φείρω, the messenger, i. e. the speaker. So Ἴρος derived his name in Od. xviii. 7, οὐνεκ' ἀπαγγέλλεσκε κιῶν ὅτε πού τις ἀνῶγοι.

ἡγάγει Ἡλέκτρην· ἥ δ' ὠκείαν τέκεν Ἴριν,
 ἡΰκόμους θ' Ἀρπυίας, Ἀελλώ τ' Ὠκυπέτην τε,
 αἶ ῥ' ἀνέμων πνοιῇσι καὶ οἰωνοῖς ἅμ' ἔπονται
 ὠκείης περυύγεσσι· μεταχρόνιαι γὰρ ἱαλλον.

Φόρκυϊ δ' αὖ Κητὼ Γραίας τέκε καλλιπάρηος 270
 [ἐκ γενετῆς πολιὰς, τὰς δὴ Γραίας καλέουσιν
 ἀθάνατοί τε θεοὶ χαμαὶ ἐρχόμενοι τ' ἄνθρωποι,]
 Περφρηδῶ τ' εὖπεπλον Ἐννώ τε κροκόπεπλον,
 Γοργούς θ', αἱ ναίουσι πέρην κλυτοῦ Ὠκεανοῦ.

266. τέκε *Firin*

267. Ἀελλώ

267. ἡΰκόμους δ' Ald. 268. ἃ ρ' Ald. οἰωνοῖσι ἅμ' ἔσπονται M.
 269. ὠκείης Ald. 270. καλλιπαρήους Ald. —ος M. 272. καμαί
 τ' ἐρχ. Ald.

267. Ὠκυπέτην. Apollodorus, i. 9, 21, calls her Ὠκυπόδην, citing Hesiod as his authority. On the ἄς in Ἀρπυίας see Opp. 675.

268. ἔπονται. "Rectius fortasse ἔποντο." Schoemann, com. crit. p. 65. He thinks the poet refers to the Harpies as they were before they were overtaken and captured by the sons of Boreas.

269. μεταχρόνιαι, in the rear of time, i. e. keeping pace with the flight of time: 'celer ad instar temporis,' Goettling. This word is first used in the present passage, but is not found in Homer. Ruhnken, in a learned note (ap. Gaisf.), cites other instances from Apollonius Rhodius (ii. 328. 589. iii. 1150, &c.) and Nonnus, and remarks that there is generally a variant μεταχρόνιος. Some of the lexicographers also recognise it, explaining it by μετέωρος, μετάρσιος. But this probably refers to the reading μεταχρόνιος, where μετὰ implies 'removal from,' as in the two words given as synonyms of it. If μεταχρόνιος be a genuine compound, it is very difficult to explain. Van Lennep, after citing what is known about it from the grammarians, concludes that "in summa, fatendum veram nos rationem verbi μεταχρόνιαι h. l. non perspectam habere." —ἱαλλον, sc. ἐαντὰς, used intransitively, like ῥίπτειν, ἰάπτειν. See on Eur. Hel. 1325.

270. Γραίας. Aeschylus, Prom. v. 813, calls them αἱ Φορκίδες and δηναῖαι κόραι, as he calls the Erinyes γράϊαι παλαιαὶ παῖδες, Eum. 69. Goettling would here read παῖδας, on account of Γραίας being awkwardly repeated in the next verse. It is more probable that vv. 271—2 are an interpolation. For we find the very same phrase in Il. v. 443 (quoted by Robinson), ἐπεὶ οὐ ποτε φύλον ὁμοῖον ἀθανάτων τε θεῶν χαμαὶ ἐρχομένων τ' ἀνθρώπων. Dr. Flach rejects the distich. —καλλιπαρήους vulgo; καλλιπάρηος Goettling after Seleucus (ap. Schol.). In v. 238 we have the same epithet of Ceto.

273. Though Περφρηδῶ, the common reading, might mean ἡ πεφραδοῦσα (see sup. v. 71), Τερφρηδῶ, 'ashy,' which is found in one MS., gives a not inferior sense, in reference to the grey colour.—The repetition of εὖπεπλον and κροκόπεπλον is not pleasing. It is probable, as Goettling suggests, that the name of the third was given, e. g. Περφρηδῶ Δεινῶ τε Ἐννῶ τε κρ. (See Apollodor. ii. 4.) Not only does Aeschylus call them κόραι τρεῖς κενόμορφοι (Prom. 814), but the triple number of the Gorgons and the Hesperides indicates a similar trio of the Γραῖαι.

274. πέρην. See on v. 215. It is impossible to decide whether the Hesperides were placed in the far west from some Phœnician traditions of the volcanic

ἔσχατιῇ πρὸς νυκτὸς, ἔν' Ἑσπερίδες λιγύφωνοι, 275
 σθειριώ τ' Εὐρύαλη τε Μέδουσά τε λυγρὰ παθοῦσα.
 ἡ μὲν ἔην θνητὴ, αἱ δ' ἀθάνατοι καὶ ἀγήρω,
 αἱ δύο· τῇ δὲ μῇ παρελέξατο Κυανοχαίτης
 ἐν μαλακῷ λειμῶνι καὶ ἄνθεσιν εἰαρινοῖσι.
 τῆς δ' ὅτε δὴ Περσεὺς κεφαλὴν ἀπέδειροτόμησεν, 280
 ἔξέθρε Χρυσάωρ τε μέγας καὶ Πήγασος ἵππος.
 τῷ μὲν ἐπώνυμον ἦν, ὅτ' ἄρ' Ὀκεανοῦ περὶ πηγὰς
 γένθ', ὁ δ' ἄορ χρύσειον ἔχεν μετὰ χερσὶ φίλῃσι.
 χῶ μὲν ἀποπτάμενος, προλιπὼν χθόνα μητέρα μήλων,
 ἴκετ' ἐς ἀθανάτους· Ζηνὸς δ' ἐν δώμασι ναίει 285
 βροντὴν τε στεροπὴν τε φέρων Διὶ μητιόεντι.
 Χρυσάωρ δ' ἔτεκε τρικάρηνον Γηρυονῆα

275. πρὸς νύχθ' ἵνα Ἑσπερίδες

279. ἄνθεσι Φειαρινοῖσι

276. σθειριώ τ' M, Ald. 277. ἀγήρως M, Ald. 279. In M,
 Ald. after this verse v. 288 is added, and is there omitted in M.
 281. χρύσαορ M, Ald. 282. ὅτ' ἂν M, Ald. 283. γείαθ' M.
 γείνεθ' Ald. 287. χρύσαορ M, Ald. τρικέφαλον Ald.

islands of the Atlantic, or the name Ἑσπερίδες was a Grecised form of a similar sound belonging to some other dialect, and so a significance was attached to it. So perhaps Κύκλωες and other legendary monsters. That the Gorgons were commonly thought to inhabit the western coast of Africa has been remarked by Van Lennep, who thinks the story may have arisen from the capture of Gorilla apes.

281. ἐξέθρε MSS., and so Goettling, who thinks Χρυσάωρ may be a spondee by synizesis. It is more likely that the transcribers were misled by the frequent Attic abbreviation of χρῦσεος. (See on Seut. II. 199.) Gaisford admits the conjecture of Guet., ἐκθρε κ.τ.λ., remarking that the Schol. on Pind. Ol. xiii. 89 (63) agrees with the MSS. reading. So also Van Lennep, Schoemann, and Flach.

282. ὅτ', for ὅτι, not ὅτε. Goettling compares Il. viii. 251, οἷδ' ἄς οὖν εἶδονθ',

ὅτ' ἄρ' ἐκ Διὸς ἦλυθεν ὕρνις. He encloses however in brackets the passage down to v. 286, Wolf, followed by Gaisford, having previously condemned vv. 282—3. Either the etymology of both names is spurious, or both are genuine, as Goettling contends: otherwise we might incline to Hermann's emendation, ὅτ' ἄρ' Ὀκεανοῦ περὶ πηγὰς ἔχετ' ἀποπτάμενος κ.τ.λ. Goettling objects to the crasis χῶ μὲν, as not epic, and further observes that the giving wings to Pegasus was a device of the later poets. He might have added, that τῷ μὲν ἐπώνυμον ἦν is very unusual for ὁ μὲν ἐπώνυμος ἦν, or τῷ μὲν ἐπώνυμον ὄνομα ἦν. Cf. v. 144, Κύκλωες δ' ὄνομα ἦσαν ἐπώνυμον. Still Euripides may have had this passage in view when he wrote his play of Bellerophon, ridiculed by Aristoph. Pac. 722, ὅφ' ἄρματ' ἔλθων Ζηνὸς ἀστραπηφορεῖ, and *ibid.* v. 135, οὐκ οὖν ἐχρήν σε Πηγάσων ζεύξαι πτερόν;

287. τρικάρηνον. Otherwise called

μιχθεῖς Καλλιρόῃ κούρῃ κλυτοῦ Ὀκεανοῖο.
 τὸν μὲν ἄρ' ἐξενάριξε βίῃ Ἑρακληεῖν
 βουσι πὰρ' εἰλιπόδεσσι περιρρύτῳ εἰν Ἐρυθείῃ, 290
 ἡματι τῷ ὅτε περ βούς ἤλασεν εὐρυμετώπους
 Τίρυνθ' εἰς ἱερὴν, διαβὰς πόρον Ὀκεανοῖο,
 Ὀρθρον τε κτεῖνας καὶ βουκόλον Εὐρυτίωνα
 σταθμῷ ἐν ἡερόεντι πέρην κλυτοῦ Ὀκεανοῖο.
 Ἦ δ' ἔτεκ' ἄλλο πέλωρον, ἀμήχανον, οὐδὲ ἑοικὸς 295
 θνητοῖς ἀνθρώποις οὐδ' ἀθανάτοισι θεοῖσι,
 σπῆϊ ἔνι γλαφυρῷ, θείην κρατερόφρον' Ἐχιδναν.
 ἡμισυ μὲν νύμφην ἐλικώπιδα καλλιπάρηον,
 ἡμισυ δ' αὖτε πέλωρον ὄφιν, δεινόν τε μέγαν τε,
 ποικίλον, ὠμηστήν, ζαθέης ὑπὸ κεύθεσι γαίης. 300
 ἔνθα δέ οἱ σπέος ἐστὶ κάτω κοίλῃ ὑπὸ πέτρῃ
 τηλοῦ ἀπ' ἀθανάτων τε θεῶν θνητῶν τ' ἀνθρώπων.
 ἔνθ' ἄρα οἱ δάσσαντο θεοὶ κλυτὰ δώματα ναίειν.

290. βοσι 294. ἀερόεντι 295. οὐδὲ Φεφοικὸς 298. Φελικώπιδα
 310. Φοι 303. Φοι

288. om. M. 290. ἐν M. 293. Ὀρθρον τε M. Ὀρθόν τε
 Ald. 294. ἱερόεντι M. 295. ἔτεκεν Ald. 300. κευθμόσι M.
 302. οὐρανίων τε θεῶν M. 303. ἐν δ' ἄρα M. δάσαντο Ald.

τρισώματος and triplex, as comprising three bodies joined in one. Many copies give *τρικέφαλον*, (as inf. v. 312,) which some would retain, pronouncing it with double λ, like Ar. Equit. 417, *μαχεῖ σὺ κυνοκεφάλῳ*; The reading probably proceeded from a gloss: see however sup. on v. 229, *μάχας τ' ἀμφιλογίας τε*. The name *Γηρυῶν* (*Γηρυονίης*, *Γηρυονεύς*) contains the root *gar*, as in *γηρύεσθαι*, *garrere*. Theocr. ix. 7, *ἄδῃ μὲν ἂ μύσχος γαρεύεται, ἄδῃ δὲ χά βῶς*.

288. This verse is wanting in ed. Junt. 1515, and in several good MSS. In others it is placed after v. 279.

290. *Ἐρυθείῃ*. The small island on which Cadiz is built.—*παρὰ βουσι*, by the side of his oxen, viz. endeavouring to recover them. The verse is perhaps spurious, as *εἰλιπόδεσσι* should take the F. Hercules, as a sun-god, is asso-

ciated with the clouds, which are the oxen.

293. *Ὀρθρον*, the dog who guarded the herds. Goettling fancifully thinks that *Orthus* and *Eurytion* mean 'height' and 'breadth,' viz. hills and continents, that added to the difficulty of the achievement. But *Orthrus* is the Vedic *Vitra*, who is more or less closely associated with *Ahi* (*ἔχης*, *ἔχιδνα*), the strangling snake. See Mythology and Folk-lore, pp. 34 and 105.

294. *ἡερόεντι*, dark, misty. See on v. 215.

295. *οὐδὲν ἑοικὸς* vulgo. Two MSS. have *οὐδὲ ἑοικὸς*. Perhaps *οὔτι Φεφοικὸς*. Cf. v. 310.

300—3. Goettling encloses these verses as spurious. Gaisford would eject 300. 302. 305; and he transposes

ἡ δ' ἔρυτ' εἰν Ἀρίμοισιν ὑπὸ χθόνα λυγρὴ Ἐχιδνα,
 ἀθάνατος νύμφη καὶ ἀγῆρας ἥματα πάντα. 305
 Τῇ δὲ Τυφάονά φασι μιγήμεναι ἐν φιλότῃτι,

304. ἐν Φαρίμοισιν?

301—2 to follow 305, concluding the account of the Echidna with v. 303. Schoemann reads ἡ δ' ἔρυτ',—ἀθάνατος, —ἐνθα δέ,—τηλοῦ ἀπ',—ἐνθ' ἄρα, and in com. crit. p. 65 he suggests this arrangement, viz. 300, 303, 302, 304—5, 301. It is possible, as Hermann and Goettling suppose, that the verses of two recensions are here mixed together. But the vulgate is in truth as good as any of the changes that have been proposed. The cave in which the monster was born (v. 297) may be regarded as distinct from the cave where she dwelt apart from the gods (v. 301—2), so that here there is no tautology. As she was a monster half human and half infernal, she had no part with the gods above; and yet, as being divine, *θείη* (v. 297) she was entitled to some permanent and distinct abode. Compare what Aeschylus says of the Eumenides, (v. 388,) *ὁμοίως οὐδενὶ Σπαρτῶν γένει, οὐτ' ἐν θεαῖσι πρὸς θεῶν ὀρωμένας, οὐτ' οὖν βροτοῖσις ἐμπερεῖς μορφώμασι*.

304. *ἔρυτο*. Here the *v* is short, as if from *ἐρύμαι*, the active of which would be *ἐρύμι*. But neither of these forms is known. Between *ρύομαι*, where the *v* is naturally long, though occasionally made short by position, and *ἐρύω* (*Fe-rúō*) where the *v* is short, the rhapsodists often make some confusion. In Od. ix. 124, *αὐτοῦ παρ νηϊ τε μένειν καὶ νῆα φέρσθαι*, the *F* can only be defended on the supposition that there is a contraction from *ἐρύεσθαι*, but *ἐρύεσθαι* is more probably an epic aorist, the same as *ρύσθαι* in Il. xv. 141, the *ε* representing an original reduplication, as in *ἐσσύμενος*. In Scut. Herc. 138 we have *εἶρτο* in a deponent sense, where the *ι* may be the augment, but may also be the digamma, *ἐφρτο*.—*Ἀρίμοισιν*, either a mythical people in Cilicia, where the cave of Typhoeus was, (Pind. Pyth. i. 17, compared with Hom. Il. ii. 783, *εἰν Ἀρίμοις, ὅθι φασι Τυφώεος ἔμμεναι ἐνθάς*), or another form of the *Arataei*, as Goettling and Van Lennep

suggest, comparing Strabo xiii. p. 626 v, who supposes the volcanic parts of Mysia were the seat of the Arimi. Virgil, who seems to have thought *Εἰν-ἀρίμοισιν* formed one word, uses the licence of a poet in so calling the isle of Ischia, Aen. ix. 715; 'Tum sonitu Prochyta alta tremi, durumque cubile Inarime Jovis imperiis imposta Typhaco.'—It is remarkable that one MS. here gives *Ἀρίμοισιν*. It is very probable that the word took the initial digamma.

305. *νύμφη*. This is apparently said in reference to her marriage with Typhaon. If any part of the account be really spurious, the two concluding lines are the most likely to have been adapted from Il. ii. 783, by way of connecting the subject with the next.

306. *Τυφάονα*, the god of Volcanic eruptions; see inf. v. 821 seqq. For this reason he appears to be called *ὑβριστῆς ἄνεμος*, for the ancients attributed earthquakes to pent-up winds; see Aesch. Prom. 1067, *χθόνα δ' ἐκ πυθμένων αὐταῖς βίζαις πνεῦμα κραδαίνοι*. According to this view, the first *τε* in the next verse is merely exegetical; 'namely the terrible and violent wind.' As *ἐλικάπιδι* has the digamma, there is no place for a third *τε*, introduced by the reading of many copies, and preferred by Goettling, *δεῖνόν θ' ὑβριστὴν τ' ἄνομόν θ' ἐλικάπιδι κόυρη*. He supposes that Sophocles had this passage in view in his description of the Centaurs, Trach. 1095, *στρατὶν θηρῶν ὑβριστὴν ἄνομον ὑπέροχον βία*. The Scholiast recognises both readings, but without giving preference to either. He defines *τυφών* to be *ταραχώδες πνεῦμα, ὃ λυμάνεται αἰεὶ τὰ φυτά*. If *ἄνεμον* be here the right reading, as Gaisford and Van Lennep contend, we see the connexion between *τυφώς*, 'a hurricane,' and *Τυφωεύς*, the god of wind; though the *v* is long in the former, short in the latter. But it is likely that v. 307 is an interpolated verse.

δεινόν θ' ὑβριστήν τ' ἄνεμον ἐλικώπιδι κούρη·
ἢ δ' ὑποκυσαμένη τέκετο κρατερόφρονα τέκνα.

Ὅρθρον μὲν πρῶτον κύνα γείνατο Γηρουνῆ·

δεύτερον αὖτις ἔτικτεν ἀμήχανον, οὔτι φατειὸν 310

Κέρβερον ὠμηστήν, Ἀἶδew κύνα χαλκεόφωνον,

ἥ πεντηκοντακάρηνον, ἀναιδέα τε κρατερόν τε·

τὸ τρίτον Ὅδρην αὖτις ἐγείνατο, λύγρ' εἰδυῖαν,

Λερναίην, ἣν θρέψε θεὰ λευκώλενος Ἥρη,

ἄπλητον κοτέουσα βίῃ Ἡρακλεΐῃ. 315

307. Φελικώπιδι

310. φατερόν?

311. Ἀφιδέω

313. λυγρὰ εἰδυῖαν

307. ὑβριστήν ἄνεμον Ald. ὑβριστήν ἄνομον θ' ἐλικώπιδι νύμφῃ M.
308. ὑποκυσαμένη Ald. ὑποκῦσαμένη M. 309. Ὅρθρον M.
310. δεύτερον δ' αὖτις ἔτεκεν—φαεινὸν M. 312. πεντηκοντακέφαλον
M, Ald. 315. τοτέουσα M.

308. ὑποκυσαμένη, 'becoming pregnant;' 'having conceived under him.' Properly, κύειν (ὑ) is 'to impregnate.' Photius, κύει, γεννᾷ. But he wrongly adds, κύειν τὴν ἐν γαστρὶ ἔχουσιν λέγουσιν. This is κυεῖν, κύνω, 'to be pregnant,' whence κύνω, ἐκύνω, κύνω, whereas κύω gives κύσω and ἐκῦσα, mid. ἐκῦσάμην. From κύω comes κύμα, as κύρμα from κύρω. In Theognis, v. 39, Κύρνε, κύει πόλις ἦδε, we should manifestly read κυεῖ. The analogy between κύω and κυέω is the same as between κύρω and κυρέω, μαρτύρω (μαρτύρομαι) and μαρτυρέω. Here the MS. Barocc. (M) alone retains the true reading. The other copies give ὑποκυσαμένη. Cf. inf. v. 411.—τέκετο, here for ἔτεκε, as γείνασθαι is used indiscriminately of either sex. Generally however τεκέσθαι is said of the male, 'to have a child born for yourself.' Cf. Eur. Hel. 214, ὅτε σε τέκετο ματρόθεν Ζεύς. Also Herc. Fur. 1183, and Phoen. 648. Just below, v. 310, ἔτικτεν is used exactly in the same sense; and it may be remarked that the imperfect of this verb is sometimes used in place of an aorist, as Herc. Fur. 2, ὃν Ἀλκαῖος ποτε ἔτιχθ' ὁ Περσέως.

310. ἀμήχανον, ἄπορον, difficult to deal with. Cf. 295.—οὔτι φατειὸν, see sup. 148. Sent. H. 144.

311. Κέρβερον. Van Lennep remarks, from Pausan. iii. 25, 4, (who says that Hecataeus spoke of a δεινὸς ὄφις, called Ἀἶδου κύων, at Taenarus,) that the origin of this legend probably arose from the subterranean sounds heard in the caves of that very volcanic district. "Pluto's palace is guarded by the monstrous dogs Orthrus and Cerberus, the latter of whom has three heads. These are the Vritra and Carvra of the Vedic mythology of India." (Mythology and Folk-lore, p. 245.) Van Lennep and Schoemann retain the reading of nearly all the copies, πεντηκοντακέφαλον, doubling however the λ, perhaps unnecessarily. See sup. on v. 287. By 'fifty-headed,' which perhaps expresses an indefinite number, later poets gave the epithet τρίκρανος. Horace has *bellua centiceps*, Carm. ii. 13, 34. Similarly the fifty Nereids are called 'centum sorores' in Ovid, Fast. vi. 499.—ἀναιδέα, 'cruel,' 'remorseless.'—Goettling has an idea, that this verse belonged originally to Typhaon, and should follow v. 306; and he remarks that the Scholiast seems to have found it so in his copy; ὁ μὲν Πίνδαρος ἐκατογέφαλόν φησιν εἶναι τὸν Τηφωέα, οὗτος δὲ πεντηκοντακέφαλον.

315. ἄπλητον, so as to be unapproachable; ἄπλητον κότον ἔχουσα. Here (cf.

καὶ τὴν μὲν Διὸς υἱὸς ἐνήρατο νηλεΐ χαλκῷ
 Ἀμφιτρωνιάδης σὺν ἄρηϊφίλῳ Ἴολάῳ
 Ἡρακλῆς βουλῇσιν Ἀθηναίης ἀγελείης.
 ἡ δὲ Χίμαιραν ἔτικτε, πνέουσαν ἀμαιμάκετον πῦρ,
 δεινὴν τε μεγάλην τε, ποδώκεά τε κρατερὴν τε, 320
 τῆς δ' ἦν τρεῖς κεφαλαί· μία μὲν χαροποῖο λέοντος,
 ἡ δὲ χιμαίρης, ἡ δ' ὄφις, κρατεροῖο δράκοντος,
 [πρόσθε λέων, ὀπίθεν δὲ δράκων, μέσση δὲ Χίμαιρα,
 δεινὸν ἀποπνέουσα πρὸς μένος αἰθομένοιο.]

317. ἀρεφίφιλῳ Φιολάῳ

316. υἱὸς om. M. 319. ἔτεξε M. 321. τῆς δ' αὖ M. 323.
 μέσση M, in which a new hand commences after this verse.

v. 151) ἀπληστον would not be a bad reading. But Hesych. has ἀπλητον· ἀπρόσιτον, ἀχώρητον, μέγα.

318. Hesych. ἀγελείης· λαφυρογωγῶν, ἡ ἡγουμένης τοῦ πολέμου· Ἀθηνᾶς τὸ ἐπίθετον.

319. ἡ δὲ, scil. Ἐχιδνα. The δὲ answers the μὲν preceding; 'the Lerna indeed was slain, but another offspring, the Chimaera, was born.'

319. *Ibid.* Χίμαιραν. The origin and meaning of this wild legend is thus explained by Sir Charles Fellows, who considers it of Lycian descent; "Lions still live in the mountains, the goat is found at the top, while the serpent infests the base of the Cragus, illustrating the imaginary monster of its early fables." (*Travels in Asia Minor*, p. 348, ed. 1852.) In the title-page he gives a vignette of the Chimaera from a very ancient Greek terra-cotta. It resembles a lioness with a snake for a tail, and a goat's head and neck emerging upwards from the shoulder. But the fire-breathing probably referred to some ancient volcanic eruption, or perhaps to the ever-burning *Yanah Dah*, as suggested by the same writer, p. 372. The name Χίμαιρα is manifestly a form of χίμαρος (for χιμάρις) a she-goat. Cf. v. 322.—Sir G. W. Cox (*Mythology and Folk-lore*, p. 156) remarks that χίμαιρα is properly a yearling she-goat, i. e. a winter old. He regards the myth as representing a

shaggy cloud, and *Belleros* as the Sanscrit *Varuṇa*, applied by the Aryan invaders to the negro-like aboriginal Indian tribes. Pegasus, the winged horse, merely describes a way by which these monsters could be reached in the sky; the name is akin to cloud and vapour from water, πηγῇ. See *ibid.* p. 221.—For ἀμαιμάκετος see *Scut.* II. 207. This epithet is given to the Chimaera in *Il.* vi. 179.

321. ἦν. Goettling contends that this is not the singular, but for ἦσαν, and the opinion is defensible, for ἔσαν would make ἦν by eliding the σ. Compare ἔδον or ἔδων for ἔδοσαν, *sup.* v. 10. In v. 146, it has been proposed to read καὶ μηχαναὶ ἦν ἐπὶ Φέργοις, for the vulg. ἦσαν ἐπ' ἔργοις. In *Il.* vi. 289, for ἐνθ' ἔσαν οἱ (Φοῖ) πέπλοι we might read ἐνθ' ἦν οἱ κ.τ.λ. So also we have ἐκρυφθεν for ἐκρύφθησαν, &c. Photius, ἦν· ἀντὶ τοῦ ἦσαν. Hence some grammarians regarded ἐπέφυκον, ἐπέφραδον, &c., not as imperfects, but for ἐπέφύκεσαν &c. However, the well-known syntax called *schema Pindaricum* would justify us in regarding ἦν as truly the singular. See on *Eur. Ion* 1146, ἐνὶν δ' ὑφάνται γράμμασιν τοιαῦδ' ὑφαί. *Inf.* v. 825, ἐκ δὲ οἱ ὤμων ἦν ἑκατὸν κεφαλαὶ ὄφις. The only question would be, if a Boeotic idiom of this kind was in use as early as Hesiod's age.

323—4. This distich is inserted from *Il.* vi. 181—2, where the destruction of

τὴν μὲν Πήγασος εἶλε καὶ ἐσθλὸς Βελλεροφόντης. 325
 ἢ δ' ἄρα Φῖκ' ὀλοὴν τέκε, Καδμείουσιν ὄλεθρον,
 Ὅρθρῳ ὑποδμηθεῖσα, Νεμειαῖόν τε λέοντα,
 τὸν ῥ' Ἴρη θρέψασα, Διὸς κυδρὴ παράκοιτις,
 γουνοῖσιν κατένασσε Νεμείης, πῆμ' ἀνθρώποις.
 ἐνθ' ὅγε οἰκείων ἐλεφαίρετο φῦλ' ἀνθρώπων, 330
 κοιρανέων Τρητοῖο Νεμείης, ἣδ' Ἀπέσαντος·

327. Νεμεφαῖον

329. Νεμέης?

330. Φοικείων

326. ἢ δ' ἄρ σφίγγ' M, Ald. 327. ὄρθρ M, Ald. 328. κυδινή
 M. κυδρὴ Ald. 330. ἐνθα ὁ γ' M. ἐνθ' ἄρ' ὁ γ' Ald. and vulgo.
 ἐλεφαίρατο M.

the monster by Bellerophon is recorded. Van Lennep well remarks that Hesiod only assigns three *heads*, but Homer three conjoined *bodies*, to the monster.

326. ἢ δὲ, viz. Echidna (not. Chimaera). Cf. Eur. Phoen. 1019, ἔβας ἔβας, ὦ περὶ οὐσσα, γὰς λόχενμα νερέτερον τ' Ἐχίδνας, Καδμείων ἀρπαγὰ.—Φῖκα, the Sphinx. So the Scholiast with one MS. for Σφίγγ'. See on Φίκιον ὕρος, Scut. H. 33. Hesych. βίκας· σφίγγας. Plautus has the form *Pices* (for Sphinxes) in Aul. iv. 8, 1.—The legend of the Sphinx was probably nearly identical with that of the Harpies, viz. an impersonation of the influences which caused sudden death and sudden disappearances, as by pestilence &c. The name is from σφίγγειν, 'to grasp.'

327. Νεμειαῖος is a lengthened form of Νεμειός, as φατειός of φατός, v. 310, νεῖαιρος for νεαρός, ἐξέτης for ἐξῆς, &c. It seems probable, though it is not certain, that the inserted *i* represents a lost digamma, Νεμεφῆαιος.

328. κυδινή Bar. 60, Goett. κυδρὴ Van Lennep, with most MSS. Both forms are genuine, from the root κυδ-. Compare παιδνός, κεδνός, and κυδρός (for κυδερός) with βλαβερός.—κατένασσε, κατώκισε. See Opp. 168. Inf. v. 620. Hera, as the constant enemy of Hercules, had reared up the lion not so much to injure man as to become an adversary to Hercules. Hence it was that she allowed it to ravage even

οἰκείους ἀνθρώπους, her own Argive people.—ἐλεφαίρετο, 'used to injure,' ἐλυμαίνετο. This rare verb occurs in the same sense in Il. xxiii. 338, οὐδ' ἄρ' Ἀθηναίην ἐλεφράμενος λάθ' Ἀπόλλων Τυδείδης. In Od. xix. 565, it is used of dreams which are cheating and delusive: τῶν οἳ μὲν κ' ἔλθωσι διὰ πριστοῦ ἐλέφαντος, οἳ ῥ' ἐλεφαίρονται, ἔπε' ἀκράντα φέροντες. The etymology is very uncertain. Van Lennep considers the primary idea that of catching (root ἐλ or ἐλ, as in ἐλεῖν). The aoristic form ἐλεφαίρατο (ἐλεφάρατο) is found in Barocc. 60, which alone retains vestiges of the true reading ἐνθ' ὅγε Φοικείων κ.τ.λ., in omitting the ἄρα which commonly follows the ἐνθ'.

331. Τρητοῖο Νεμείης, 'Mount Tretum in Nemca.' This was a hollow mountain side, said to have been the cave of the Lion. Cf. Pausan. ii. 15, 2, ἐκ Κλεωνῶν δὲ εἰσιν ἐς Ἀργὸς ὁδοὶ δύο, ἡ μὲν ἀνδράσιν εὐζώοις, καὶ ἐστὶν ἐπίτομος, ἡ δὲ ἐπὶ τοῦ καλουμένου Τρητοῦ, στενὴ μὲν καὶ αὐτὴ περιέχονταν ὄρων, ὀχήμεντι δὲ ἐστὶν ὕμως ἐπιτηδεσιτέρα. Diodor. Sic. iv. 11, Διέτριβε δὲ μάστιγα μεταξὺ Μυκηνῶν καὶ Νεμείας, περὶ ὕρος τὸ καλούμενον ἀπὸ τοῦ συμβεβηκότος Τρητόν. εἶχε γὰρ περὶ τὴν ρίξαν διάρρυχα διηλεκτῆ, καθ' ἣν εἰώθει φωλεῦν τὸ θηρίον. Apollodorus, ii. 5, 1, mentions the ἀμφίστομον σπήλαιον of the monster. "In the face of a scaur above the stadium is a conspicuous cavern-mouth. I wonder that it has not been claimed

ἀλλά ἐῖς ἐδάμασσε βίης Ἰρακληείης.

Κητὼ δ' ὀπλότατον Φόρκυι φιλότῃτι μιγείσα
γείνατο δεινὸν ὄφιν, ὃς ἐρεμνῆς κεύθεσι γαίης
πεύρασιν ἐν μεγάλοις παγχρύσεια μῆλα φυλάσσει. 335
[τοῦτο μὲν ἐκ Κητοῦς καὶ Φόρκυνος γένος ἐστί.]

Τηθὺς δ' Ὠκεανῷ Ποταμοὺς τέκε δινῆντας,
Νεῖλόν τ' Ἀλφειὸν τε καὶ Ἰριδαὸν βαθυδίνην,

332. Fe Fis

339. καλλιρέεθρον

333. φόρκυϊ Ald.

336. φόρκυος M.

on behalf of the Nemean lion." (Clark, *Peloponnesus*, p. 63.) The solar myth is well explained by Mr. R. Brown in Appendix iii. to "Eridanus," p. 79. The old reading was *τητοῖο Νεμείης*. Gaisford and Van Lennep give *Τρητοῖο, Νεμείης, ἡδ' Ἀπέσαντος*. Of this latter place nothing seems to be recorded beyond the mention of it in Pausan. i. 15, 3, as ὄρος Ἀπέσας ὑπὲρ τὴν Νεμέαν.

332. ἀλλά Fe (σφε) Fis (*vis*, &c. See on Scut. H. 53.

334. κεύθεσι γαίης, sc. *φωλεύων*.—*πεύρατα μεγάλα* (*πεύρα*) are the vast boundaries of the earth; the illimitable realms stretching beyond Oceanus into space. See inf. 518. 622. 809. Schoemann reads *ἐρεμνοῖς* (with cod. Paris) and *μεγάλης* on his own conjecture.—*μῆλα*, the golden apples of the Hesperides, sup. v. 215. Eur. Herc. F. 394—400, *ὑμψοῦς τε κόρας ἤλυθεν ἐσπερίαν ἐς αἶλαν*,—*δράκοντα πυρρόνωντον*, ὃς ἐπλάταον ἀμφελικτὸς ἔλικ' ἐφρούρει, *κτανόν*. This monster is called *Λάδων* by Apoll. Rhod. iv. 1397.

336. This verse is feeble, and perhaps an interpolation. Of the name *Phorcys* there appear to have been three forms, *Φόρκυς*, —*υος*, *Φόρκυς* (for *Φόρκυος*)—*ννος*, and *Φόρκος*, —*ου*, the last of which was used by Pindar, Pyth. xii. 23, and Aeschylus, who has the patronymic αἰ *Φορκίδες*, Prom. 813, where Hermann needlessly gives *Φορκυνίδες*.

338. An enumeration of the principal rivers known to the Greeks in Hesiod's

time. Goettling here has a good comment. "This passage is worthy of note as illustrating the geography of Hesiod's age. He is the first poet who mentions the Nile by name, for Homer calls it *Αἴγυπτος*, (Od. iv. 477. 581. xiv. 258,) [Schol. καὶ ἐκ τούτου φαίνεται Ἡσίοδος Ὀμήρου νεώτερος· καὶ γὰρ Ὀμηρος Αἴγυπτον καλεῖ τὸν Νεῖλον,] neither does he mention the Phasis in Colchis. The Ister (Danube) and Ardesius belong to Scythia; the latter, according to Voss, is the same as *Salmydessus*. The *Haliacmon* is in Macedonia, the *Strymon* and the *Nessus* (Rhesus?) in Thrace. In Epirus we have the *Achelous* and *Evenus*, in the Peloponnese the *Alpheus* and the *Ladon*, in Thessaly the *Peneus*. Nothing more is said about the other rivers in European Greece, though the poet enlarges on those of Asia Minor, and especially of the Troad. To this belong the *Scamander*, the *Simois*, the *Sangarius*, the *Rhodium*, the *Nessus*, the *Hep-taporus*, the *Granicus*, the *Aesepus*. To Lydia belong the *Macander* and the *Hermus*, to Mysia the *Caicus*, to Paphlagonia the *Parthenius*. That he should have nowhere mentioned the rivers of Boeotia seems very extraordinary." Yet in Opp. 635, the poet says that his father came from Asia Minor to Ascrea, *Κύμην Αἰολίδα προλιπὼν*, so that we may easily account for his knowledge of Asiatic rivers. According to the early Greek notions of geography, the Ister

Στρυνμόνα, Μαίανδρόν τε καὶ Ἴστρον καλλιρέεθρον,
 Φᾶσίν τε Ῥῆσόν τ', Ἀχελώϊον ἀργυροδίνην 340
 Νέσσον τε Ῥόδιόν θ' Ἀλιάκμονά θ' Ἐπτάπορόν τε,
 Γρήνικόν τε καὶ Αἰσηπον, θεῖον τε Σιμοῦντα,
 Πηνειόν τε καὶ Ἑρμον, ἑϋρρείτην τε Κάϊκον,
 Σαγγάριόν τε μέγαν, Λάδωνά τε Παρθενίον τε,
 Εὐηνόν τε καὶ Ἄρδησκον, θεῖόν τε Σκάμανδρον. 345
 Τίκτε δὲ θυγατέρων ἱερὸν γένος, αἱ κατὰ γαῖαν

343. ἑϋρέτην

342. αἴσιπον M.

344. λάδωνα παρθ. M.

345. ἄρδισκον M.

was the principal river of Europe, the Nile of Ethiopia, the Eridanus of the Celtic or northern division, and perhaps the Phasis of Asia. The Eridanus is generally regarded as mythical, though in later times some associated it with the Padus. Van Lennep thinks that even in Hesiod's time the Po was designated by the name of Eridanus. Mr. R. Brown has shown ('Eridanus,' § xviii.) that the Euphrates is probably meant.

340. Ἀχελῷόν τ' Gaisford, Ἀχελώϊον τ' Schoemann, Flach, and Van Lennep, Ἀχελῷον (without τε) Goettling, who thinks the contraction Ἀχελῷον alien from the ancient epic. The τε seems only found in one MS., which however gives Ἀχελῷόν τ'. The ι may have been pronounced like j or y.

341. Ῥόδιον. Goettling and Van Lennep write Ῥόδιον with one MS., and on the authority of Arcadius 'On Accents,' p. 39. 15.

344. Λάδωνα. A river in Arcadia, a branch of the Alpheus. Ovid, Fast. ii. 274, 'Quique citis Ladon in mare currit aquis.' Ibid. v. 89, 'Arcades hunc Ladonque rapax et Maenalus ingens Rite colunt.'

345. Σκάμανδρον. The initial σ vanishes in pronunciation. So Homer frequently uses it, and so σκέπαρνον, σμάραγδος, Ζάκυνθος, &c., are adapted to heroic metre. A good many words in English retain the initial sibilant which has dropped out of the classical languages, e. g. *slime* (limus), *strife* (lis, stlis),

snow (nix), *smelt* (melt) μέλδω. There is a suspicious resemblance between this passage and II. xii. 20, Ῥῆσός θ' Ἐπτάπορος τε Κάρησός τε Ῥόδιός τε, Γρήνικός τε καὶ Αἰσηπος διὸς τε Σκάμανδρος, καὶ Σιμόεις.

346. θυγατέρων, viz. the water-nymphs, Ὠκεανῖναι, v. 364. They differed however from the Nereids, who were marine divinities, and had quite distinct offices and attributes, as the names respectively imply. They are considered *κουροτρόφοι*, because they presided over rivers and fountains, which the early Greeks supposed to have their source in Oceanus, and to bring nourishment to all living things. Hence to rivers was offered the *πλόκαμος θρεπτήριος*, Aesch. Cho. 6. The meaning of most of the names is tolerably obvious, and has been pointed out by the Schol. and also by Van Lennep and Goettling, who remarks that the nymphs presiding over islands and continents (γαῖαν ἐφέπονσαι, v. 365), are called by cognate appellations, e. g. Europa, Asia, Doris, Ianeira (from the Ἴανες, or Ionians, Aesch. Pers. 929), Rhodeia (from Rhodes), Perseis. Those derived from certain physical characteristics are, Πειθῶ and Ἀδμήτη, which are contrasted as *tractable* and *intractable*, in allusion to the artificial coercion that can be put on some rivers; Ἰάνθη, whose banks blossom with violets, or from ἰαίνειν 'to delight' (διὰ τὸ τῶν ὑδάτων εὐφραντικόν, Schol.). Ἠλέκτρα means transparent ('purior electro

ἄνδρας κουρίζουσι σὺν Ἀπόλλωνι ἄνακτι
 καὶ Ποταμοῖς, ταύτην δὲ Διὸς πάρα μοῖραν ἔχουσι,
 Πειθῷ τ' Ἀδμήτῃ τε, Ἰάνθῃ τ' Ἠλέκτρῃ τε,
 Δωρίς τε Πρυμνῷ τε καὶ Οὐρανίῃ θεοειδῆς, 350
 Ἰππῷ τε Κλυμένῃ τε, Ῥόδειά τε Καλλιρόῃ τε,
 Ζευξῷ τε Κλυτίῃ τ', Εἰδυϊά τε Πασιθόῃ τε,
 Πληξαύρῃ τε Γαλαξαύρῃ τ', ἔρατῇ τε Διώνῃ
 Μηλόβοσις τε, Θύῃ τε καὶ εὐειδῆς Πολυδώρῃ,
 Κερκηΐς τε, φυὴν ἔρατῇ, Πλουτῷ τε βοῶπις, 355
 Περσηΐς τ' Ἰάνειρά τ', Ἀκάστῃ τε Ξάνθῃ τε,
 Πετραίῃ τ' ἑρόεσσα, Μενεστῷ τ' Εὐρώπῃ τε,
 Μῆτις τ' Εὐρυνόμῃ τε, Τελεστῷ τε κροκόπεπλος
 Κρηνηΐς τ', Ἀσίῃ τε καὶ ἡμερόεσσα Καλυψῷ,

347. *Ῥάνακτι* 349. *Φιάνθῃ* 350. *θεοειδῆς* 352. *τε Φιδυϊά τε*
 354. *εὐφειδῆς* 355. *βοφῶπις* 356. *Περσηΐς, Φιάνειρά τ'*

351. *Ῥοδία τε* M, Ald. 353. *γαλαξάρῃ τ'* M. 355. *ἐρατῇν*
 Ald. 357. *Μενεσθῷ τ'* Flach, Schoemann. 358. *τελεστώ τε* M.
τελεσθῷ τε Ald. 359. *κρηνηΐς τ'* M, in which the first hand
 recurs from this verse to 372, then the second hand again.

campum petit amnis,' Virg. Georg. iii. 522). *Ξάνθη*, muddy, *Πληξαύρη*, cascading through the air, *Γαλαξαύρη*, a rather doubtful compound, meaning, perhaps, milk-producing by its moist air, or from *γάλα* and *ἄεξω*, or, as the Schol. explains it, *διὰ τὸ ὑπὸ τῶν ἀνέμων λευκαίνεσθαι, καὶ οἶον ἐκγαλακτοῦσθαι*. As Barocc. 60 gives *γαλαξάρῃ τ'*, we might possibly read *καὶ Ἀλεξιάρῃ*, 'averted of evil,' like *νειὸς ἀλεξιάρῃ* in Opp. 461. Van Lennep, explaining "auras relaxans," seems to regard it as a form of *χαλαξαύρη*. *Ζευξῷ*, confluent, *Ἀμφιρῷ*, branching, *Μενεστῷ*, slowly-flowing (or permanent, in respect of its source), *Εὐρυνόμῃ*, widely-ranging, *Καλυψῷ*, covering with mud (Virg. Georg. i. 115, 'amnis abundans Exit, et obducto late tenet omnia limo'). *Πρυμνῷ*, springing from a mountain's base (not "a *summis montium fastigiis*," Goettl.), *Τελεστώ*, remote (?), or perhaps, 'paying tribute,' *Οὐρανίῃ*, rain-

fed, *Κερκηΐς*, uncertain; Schol. *διὰ τὸ ἡχητικόν*. Perhaps from *κερκίς* (Phoebus, *φυτὸν αἰγείρω ὅμοιον*). Goettling further suggests that *Μῆτις*, *Εἰδυϊά*, and *Τύχη*, may refer to the prophetic attributes of the Nymphs.

347. *κουρίζουσι*, 'nurse from youth to manhood,' 'vigere faciunt,' Van Lennep.—*σὺν Ἀπόλλωνι*. Because he was the god of healing, of purity (*φοῖβος*), and elemental brightness, though not, in the early mythology, identical with the sun.

352. *Πασιθέῃ* occurs as the name of a Nereid, sup. 247, where one MS. gives *Πασιδόῃ*. Here the termination implying swiftness is manifestly appropriate, as we have *Θόῃ* below. Similarly both *Leucothea* and *Leucothoe* appear to have been in use.

359. *Κρηνηΐς* Goettling, with one MS. *χρυσήϊς* (Guilsford, Schoemann, and Van Lennep, with Hermann). The name is corruptly given in the other MSS., and

Εὐδώρα τε, Τύχη τε καὶ Ἀμφιρὼ Ὀκυρόη τε, 360
καὶ Στυξ, ἥ δὴ σφεων προφερεστάτη ἐστὶν ἀπασέων.
αὗται δ' Ὀκεανοῦ καὶ Τηθύος ἐξεγένοντο
πρεσβύταται κοῦραι. πολλαί γε μὲν εἰσι καὶ ἄλλαι.
τρὶς γὰρ χίλιαί εἰσι τανύσφυροι Ὀκεανῖναι,
αἱ ῥα πολυσπερέες γαῖαν καὶ βένθεα λίμνης 365
πάντη ὁμῶς ἐφέπουσι, θεάων ἀγλαὰ τέκνα.
τόσσοι δ' αὖθ' ἕτεροι ποταμοὶ καίναχιδά ῥέοντες,
υἱέες Ὀκεανοῦ, τοὺς γείνατο πότνια Τηθύς·
τῶν ὄνομ' ἀργαλέον πάντων βροτῶν ἄνδρα ἐνισπείν,
οἱ δὲ ἕκαστα ἴσασιν, ὅσοι περιναιετάουσιν. 370
Θείη δ' Ἡελίον τε μέγαν λαμπρὴν τε Σελήνην
Ἡὼ θ', ἥ πάντεσσιν ἐπιχθονίοισι φαείνει

367. ῥέFontes

370. Ῥέκαστα Ῥίσασιν

372. ἄFῶ φαFείει

364. ὠκεανίδες M.
Ald.

369. βροτῶν Ald.

370. οἱ ἂν περιναιετάωσι

early edd., Κρυσίη, Κρισίη, Κρησίη, Κρησιῆς. Schol. Κρυσῆς, διὰ τὸ κρυερόν. A good conjecture of Naeke's is Κρισ-
σηῖς.

361. προφερεστάτη, has precedence over all the rest. This is the probable meaning, since Zeus gave to her peculiar prerogatives, v. 400. But inf. v. 766 she is also spoken of as the eldest: δεινὴ Στυξ, θυγατὴρ Ἀφροδύτου Ὀκεανοῦ πρεσβυτάτη, so that both ideas may here be combined.

364. The great number of the Ocean Nymphs who are nameless, belong, as the poet proceeds to say, to the thousands of fountains, streams, lakes, and rivers which have only a local notoriety. The Schol. on Pind. Ol. v. 1, reads τρὶς γὰρ μυρία—ὠκεανίδες. On γε μὲν see Seut. H. 5.

366. πάντη ὁμῶς, alike in every part of the world.

367. Hesyeh. καίναχιδά· ἡχητικῶς.

370. ἕκαστοι, MSS. Probably ἕκαστα, *singula nomina*, as ἴσασιν takes the diction, e. g. Opp. 40. 814. We may easily supply τὰ περὶ τὰς ἐγχωρίας νύμφας. So also Van Lennep reads, on

the authority of Eustathius on Dionysius Perieg. 644.—ὑσοι Goettling with one MS. οἱ ἂν Gaisford, Flach, Schoemann, and Van Lennep, which is the common reading, but scarcely the correct syntax, since there is no idea of a contingency to be proved by experience. It is very probable that the distich itself is not genuine.

371. Θεΐη, see v. 135. Pind. Isth. iv. 1.—Ἵπεριονος, v. 134. As Hyperion is made the parent of ἥλιος, he is evidently a distinct personage in the Hesiodic mythology. Inf. v. 1011 the sun is called Ἵπεριονίδης. Catullus calls the sun 'progenies Thiaë clara,' lxvi. 4. Ovid, Fast. i. 385, uses *Hyperion* for *sol*, and Homer makes ἥλιος and Ἵπεριον synonyms, e. g. Od. i. 23—4. Il. viii. 408, but has Ἵπεριονίδης in Od. xii. 176. That *sol* and *σελήνη* are the same words, connected with *σέλας* (the aspirate of the one representing the sibilant), seems a probable opinion. See Curtius, Gr. Et. 541, who refers ἥελιος to the root *us*, 'to burn,' *ib.* 401, as well as ἥως = ἄFῶς.

ἀθανάτοις τε θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσι,
γείναθ' ὑποδμηθεῖς' Ὑπερίονος ἐν φιλότῃτι.

Κρίω δ' Εὐρυβίῃ τέκεν ἐν φιλότῃτι μιγεῖσα 375
'Αστραῖόν τε μέγαν Πάλλαντά τε δῖα θεάων
Πέρσην θ', ὅς καὶ πᾶσι μετέπρεπεν ἰδμοσύνησιν.
'Αστραίῳ δ' Ὡὸς ἀνέμους τέκε καρτεροθύμους,
'Αργέστην, Ζέφυρον, Βορέην τ' αἰψήροκέλευθον

377. ἰδμοσύνησιν

378. ἀφὸς

374. ὑποδμηθεῖσα ὑπερίονος M. ὑπενυθηθεῖς' Ald. 375. κρείω δ'
εὐρυβίῃ τέκε ἐν φ. M. τίκτεν φ. Ald. 376. ἀστραῖον μέγαν τε M.
377. ὅς γε M. ὅς καὶ πᾶσι Ald. 379. ἀργέστην. ζέφυρον. βορέην
λαίψ. Ald.

373. Perhaps an interpolated verse. Van Lennep defends it by Il. xi. 1, 2, and Il. ii. 48—9. But it is omitted by some scholiasts in quoting the passage 371—4.

375. Κρίω, see sup. v. 134.—Εὐρυβίῃ, v. 239. Of these two personages mythology records little, and nothing of Astræus, Pallas, and Perses (the Titanic father of Hecate, v. 409). The names are merely mentioned in Apollodor. i. 2. The correlative feminine *Astræa* represented Justice in a later mythology, whereas Astræus simply means 'father of the stars,' (cf. 'Ἀσπερίη, v. 409.) Probably Πάλλας is from πάλλειν, 'the Earth-shaker.'

377. ἰδμοσύνη appears to be ἀπαξ λεγόμενον for ἐπιστήμη. — πᾶσσι is Goettling's correction for καὶ πᾶσι, from two MSS. The Bodleian MS. Barocc. 60 is said to give ὅς γε πᾶσσι. I have merely copied from it the variant ὅς γε. On the whole, καὶ πᾶσι seems as good; 'who also was conspicuous among all for his craft.' Cf. v. 430. And this is adopted by Van Lennep.

379. As three of the winds enumerated represent cardinal points, west, north, and south, it seems probable that by 'Αργέστης Hesiod meant Εὐρος, the east, or more properly the south-east wind, so called, because it makes a clear sky (the Italian *scirolecco*). So λαμπρὸς ἄνεμος is 'a brisk wind.' Hor. Carm. i. 7, 15, 'Albus ut obscuro deter-

get nubila caelo Saepe Notus.' Gaisford and others take ἀργέστης here for an epithet. Gloss. Barocc. 60 (M). τὸν ἀνατολικὸν, τὸν δυσικὸν, τὸν ἀρκτοῦρον, τὸν ἐκ μεσημβρίας. Apollon. Rhod. ii. 960, ἀλλ' ἐνὶ νηϊ, 'Αργέσταιο παρᾶσσον ἐπιπνεύοντος, ἔβησαν. Ibid. iv. 1628, αὐτίκα δὲ Ζέφυρος μὲν ἐλώφεεν, ἤλυθε δ' αὖρη ἀργέσταιο Νότου. It is clear from these two passages that this writer used the word both as a substantive and as an adjective. The same ambiguity occurs inf. v. 870, νόσφι Νότου Βορέω τε καὶ 'Αργέστειο Ζεφύρῳ τε (al. καὶ ἀργέστειο Ζεφύρῳ). The Schol. absurdly says, Ζέφυρον λέγει τὸν Εὐρον. But he inconsistently adds, πνεῖ δὲ 'Αργέστης, ὁ καὶ Εὐρος καλούμενος, ἀπὸ ἀνατολῆς. Again, 'Ακουσίλαος δὲ τρεῖς ἀνέμους εἶναι φησὶ κατὰ Ἑσιόδον, Βορᾶν, Ζέφυρον, καὶ Νότον. τοῦ γὰρ Ζεφύρου ἐπίθετον τὸ 'Αργέστην φησίν. Van Lennep thinks the poet regarded Εὐρος among the unstable winds (inf. 870), and so omitted to mention it. In later times, 'Αργέστης was the north-west wind (see the table of winds according to Aristotle, engraved in Goettling's edition). Hence Ovid, Fast. v. 161, 'Frigidus Argestes summas mulcebit aristas.' In Il. xi. 306, the word is an epithet to Νότος, and also in xxi. 334, αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργέσταιο Νότοιο εἶσομαι ἐξ ἀλόθεν χαλεπὴν ὕρσουσα θύελλαν. These passages were doubtless copied by Apollonius Rhodius. In Od. v. 295,

καὶ Νότον, ἐν φιλότῃ θεᾷ θεῶ εὐνηθεῖσα. 380

τοὺς δὲ μέτ' ἄστέρᾳ τίκτεν Ἑωσφόρον Ἑριγένεια
ἄστρα τε λαμπετόωντα, τὰτ' οὐρανὸς ἐστεφάνωται.

Στὺξ δ' ἔτεκ' Ὠκεανοῦ θυγάτηρ Πάλλαντι μιγείσα
Ζῆλον καὶ Νίκην καλλίσφυρον ἐν μεγάροισι·

καὶ Κράτος ἡδὲ Βίην ἀριδείκετα γείνατο τέκνα, 385

τῶν οὐκ ἔστ' ἀπάνευθε Διὸς δόμος, οὐδέ τις ἔδρη,

οὐδ' ὁδὸς ὅππῃ μὴ κείνοις θεὸς ἡγεμονεύει,

ἀλλ' αἰεὶ παρ Ζηνὶ βαρυκτύπῳ ἐδριόωνται.

ὥς γὰρ ἐβούλευσε Στὺξ ἄφθιτος Ὠκεανίνῃ

381. τίκτ' ἑωσφόρον

382. τὰ φορανὸς

381. τίχθ' ἑωσφόρος M.

384. νείκην M.

386. Διτὸς

388. ἐδριέωνται M.

389. ὠκεανίη M.

the four principal winds are enumerated together, σὺν δ' Ἑδρὸς τε Νότος τ' ἔπεσον Ζέφυρός τε δυσαῖς, καὶ βορέης αἰθρηγενέτης.

381. Ἑωσφόρον, Φωσφόρον, the planet Venus, or the 'morning star.' Perhaps, τίκτ' Ἑωσφόρον, as the MS. Barocc. 60 suggests. The form of the compound is remarkable. See Pind. Isth. iii. 42.

384. Ζῆλος and Νίκη, rivalry and victory, imply ἔρις, contention (see Opp. 23—5), and ἔρις involves κότος, a feeling of resentment, which ripens into στύγος, hatred. For this reason, Στὺξ is represented as the parent of these divinities. There is a plausible reading in three or four MSS., νείκην for νίκην. This is a rare substantive, which some prefer in Aesch. Agam. 1349, in place of νίκης. In Eur. Orest. 1679, the best MS. gives νείκας τε διαλύεσθε, for the vulg. νείκους. But Κράτος and Βία which follow are in favour of Νίκην. Van Lennep says, "Tota fabulae ratio Νίκης mentionem hic requirit." Pausan. lib. viii. 18, init., εἶναι δὲ τὴν Στύγα Ἡσίοδος μὲν ἐν Θεογονίᾳ ἐποίησεν· Ἡσίοδου γὰρ δι' ἑπὶ τὴν Θεογονίαν εἰσὶν οἱ νομίζουσι· πεποιημένα οὖν ἐστὶν ἐνταῦθα, Ὠκεανοῦ θυγατέρα τὴν Στύγα, γυναικὰ δὲ αὐτὴν εἶναι Πάλλαντος· εὐοκία δὲ πεποιμέναι τούτοις καὶ Λίον φασιν. ἐμοὶ δ' ἐπιλεγόμενῃ παντάπασιν

ἐφαίνετο ταῦτά γε εἶναι κίβδηλα. By ταῦτά γε, 'this part at least,' Pausanias probably meant the present paragraph about Styx. It is not unlikely that from v. 383 to v. 403 is a later interpolation. Goettling condemns all but the first three lines. The use made by Aeschylus of Κράτος and Βία, as the ministers of Zeus, in the Prometheus, may indeed have been taken from this passage; but conversely, this passage may have been added in consequence of that, which is the more likely, because so much is said in the tragedy about the contest between Zeus and Cronus, which the poet here represents as the cause of Κράτος and Βία receiving special prerogatives from Zeus. Cf. Callim. II. in Jon. 66, οὐ σὲ θεῶν ἐσσηνα πάλοι θέσαν, ἔργα δὲ χειρῶν, ἥ τε βίη τό τε κάρτος, ὃ καὶ πέλας εἴσαιο δίφρου.

387. ὅππῃ μὴ, nisi ubi. The meaning merely is, that they always attend Zeus when he goes forth. Hermann and Van Lennep read ἡγεμονεύει, Guet. ἡγεμονεῖ, Goettling retaining the vulg. ἡγεμονεύει. Heyne rejects the verse as spurious.

389. ὥς ἐβούλευσε, so she planned or designed to raise her sons to a special honour, by voluntarily offering her services to Zeus.

ἥματι τῷ ὅτε πάντας Ὀλύμπιος ἀστεροπητῆς 390
 ἀθανάτους ἐκάλεσσε θεοὺς ἐς μακρὸν Ὀλυμπον,
 εἶπε δ', ὅς ἂν μετὰ εἶο θεῶν Τιτῆσι μάχοιτο,
 μή τιν' ἀπορραΐσειν γεράων, τιμὴν δὲ ἕκαστον
 ἐξέμεν ἦν τὸ πάρος γε μετ' ἀθανάτοισι θεοῖσι.
 τὸν δ' ἔφαθ', ὅστις ἄτιμος ὑπὸ Κρόνου ἦδ' ἀγέραςτος,
 τιμῆς καὶ γεράων ἐπιβησέμεν ἧ θέμις ἐστίν. 396
 ἦλλε δ' ἄρα πρώτη Στυξὶ ἄφθιτος Οὐλυμπόνδε
 σὺν σφοῖσιν παίδεσσι φίλον διὰ μῆδεα πατρός.
 τὴν δὲ Ζεὺς τίμησε, περισσὰ δὲ δῶρα ἔδωκεν.
 αὐτὴν μὲν γὰρ ἔθηκε θεῶν μέγαν ἔμμεναι ὄρκον. 400

392. εἶπε δ' εἶο

393. ἕκαστον

398. σφοῖσιν

393. ἀποραΐσειν Ald. 395. ἔφατ' Ald. 397. ἀφθιτον οὐλυμπόν
 τε M. (gl. εἰς τόν.) 398. σφῆσι M. σφίσι Ald. 400. μὲν om. M.

392. *ὅς ἂν μάχοιτο*. This syntax is used in oblique past narration, when the direct narration would have required *ὅς ἂν* with a subjunctive; as here, Zeus would say, λέγω ὑμῖν, *ὅς ἂν μετ' ἐμοῦ μάχεται, τούτῳ δώσειν τὰ γέρα* κ.τ.λ. An Attic writer would have used *ὅστις μάχοιτο* without *ἂν*. Compare *πρὶν τίσαιτο* in Sent. II. 17. But in Aesch. Pers. 452 we have *ὅταν νεῶν φθαρέντες ἐχθροὶ νῆσον ἐκωζόισατο*. See also Soph. Trach. 164, *ἡνίκ' ἂν χάρας ἀπέη*. Translate: 'And he said that of all the gods who should fight with him against the Titans, he would not depose any one from his prerogatives, but that each should retain the office which he before held among the immortals.'

395. *ἄτιμος*. This may mean *ἀπότιμος*, deprived of his just prerogatives; see inf. v. 423. But, connected with *ἀγέραςτος*, it seems rather to signify those who have not yet received honours, as contrasted with those who have been deprived of them. Thus *ἧ θέμις ἐστίν* is added as indicating the just law or custom of requiting benefactors.—*ἐπιβήσεμεν*, 'that he would restore them to,' 'put them in possession of.'

397. *πρώτη*. Her coming *first* is made

the ground of the very special honours conferred on her and her children.—*σφοῖσιν*, *suīs*, a form of *σφος* = *ὅς* or *ἐός*. It is rather a rare word, though it must often have been so pronounced even where it is written without the sibilant, e. g. inf. 819. Cf. II. xiv. 202, *οἳ μ' ἐν σφοῖσι δόμοισιν ἐὺ τρέφον ἦδ' ἀπὶ τῆσσι*, xviii. 231, *ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν*.—The reading of some copies, *σφῆσιν* or *σφισιν*, indicates that some understood the *daughters* of Styx, whose attributes were appropriate to the occasion, viz. *Νίκη* and *Βία*, sup. v. 384—5.—*διὰ μῆδεα πατρός*, by the advice of her father Oceanus, who appears to have joined in the *βουλή* or plot, v. 389.

399. The *hiatus* is rather unusual. See sup. v. 10, 369. Inf. v. 435. 466. Dr. Flach marks it with an obelus.—*τίμησε*, supply *περισσῶς* from the next clause. Cf. 412. We might even read *δῶρον*, and take *περισσὰ* adverbially with both aorists. Most of the MSS. give *δέδωκε*, probably by an alteration of the transcribers.

400. *θεῶν ὄρκον*. Himself he made to be a solemn oath of the gods, but her sons (*Κράτος* and *Βίη*) he made to be dwellers with himself for all time.

παῖδας δ' ἤματα πάντα ἐοὺς μεταναιέτας εἶναι.
ὥς δ' αὐτως πάντεσσι διαμπερές, ὥσπερ ὑπέστη,
ἐξετέλεσσ'· αὐτὸς δὲ μέγα κρατεῖ ἡδὲ ἀνάσσει.

Φοῖβη δ' αὖ Κοίου πολυήρατον ἦλθεν ἐς εὐνὴν·
κυσαμένη δὴ ἔπειτα θεὰ θεοῦ ἐν φιλότῃ 405
Λητῷ κνανόπεπλον ἐγείνατο, μείλιχον αἰεὶ,
ἥπιον ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι,
[μείλιχον ἐξ ἀρχῆς, ἀγανώτατον ἐντὸς Ὀλύμπου.]
γείνατο δ' Ἀστερίην εὐώνυμον, ἣν ποτε Πέρσης
ἡγάγετ' ἐς μέγα δῶμα φίλην κεκλήσθαι ἄκοιτιν. 410

401. *Feoûs*403. *Fanássēi*405. *θεὰ θεῶν M.*410. *ἡγάγεθ' ὡς M.*

Here, as often elsewhere, *ὄρκος* is the object by which the oath is taken. As that object was a divine person, who would be aggrieved by her name being used for false swearing, she becomes also the avenging *Ὀρκος* who is mentioned in Opp. 804. The form of taking the oath was to bring some water from the spring called Styx: see inf. v. 784. Hom. II. xv. 37, καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅστε μέγιστος Ὀρκος δεινὸς τεπέλει μακάρεσσι θεοῖσιν.

401. *μεταναιέτας, μεθ' ἑαυτοῦ οἰκοῦντας*. This is explained by v. 388. The word is ἀπαξ λεγόμενον, and is wrongly interpreted *μετοίκους, μετανάστας*.—For *ἐοὺς* many MSS. give *ἐοῦ*, which should be written *έον*, if a personal pronoun, another form of which is *εἶο*, sup. v. 392.

402. *ὥσπερ ὑπέστη*. See v. 395.

404. *Φοῖβη*. She was the sister of the Titan Coeus, sup. v. 134—6. As the mother of Latona, she was also the grandmother of Apollo, which is the account given by Aeschylus, Eum. 8. Goettling cites a grammarian in Bekker's Anecdota, vol. i. p. 428, ἡ ἀπὸ Φοίβης μαμωνωνυμοῦ, ὡς Ἡσιόδου. (Read, ὡς Αἰσχύλος, who says τὸ Φοίβης δ' ὄνομ' ἔχει παρώνυμον.)

406. *Λητώ*. The goddess of night, generally (but according to Curtius, 119, wrongly) referred to *λήθη* and *λαν-*

θάνειν. Hence she is *μείλιχος*, kind and gentle, and *κνανόπεπλος*, sable-robed: hence also she is the mother of Phoebus, the god of light, of Hecate, the Moon, and of Asteria, the goddess of star-light. The Schol. observes, *Λητῷ λέγεται ἡ λήθη*. Latona herself (see v. 19) seems to hold a kind of half-way position between the Olympian and the Titanian powers.

408. Most critics agree in rejecting this verse, which, besides the tautology of *ἥπιον* after *μείλιχον*, has the unusual feminine superlative *ἀγανώτατον*. Possibly we might read *ἔρνος* for *ἐντὸς*, as Pallas is called *οἶον ἔρνος οὔτις ἂν τέκοι θεῶν*, Aesch. Eum. 636. The masculine form however may be defended by *δλωάτατος ὀδμή*, Od. iv. 442. It is likely that the original stood thus: *μείλιχον αἰεὶ, μείλιχον ἀνθρώποισι καὶ ἀθανάτοισι θεοῖσι*.

409. *εὐώνυμον*. This is a euphemistic epithet of the goddess of stars, offspring of Night and Heaven (if such, as Van Lennep suggests, be the real meaning of *Κοῖος*. See sup. v. 134).—*Πέρσης*, here the Titan; see sup. v. 377. Probably he represented the sun. We cannot be sure of the true etymology; but the sun-worshipping Persians seem to have some connexion with the name. See inf. on v. 913.

ἥ δ' ὑποκυσαμένη Ἑκάτην τέκε, τὴν περὶ πάντων
 Ζεὺς Κρονίδης τίμησε· πόρεν δέ οἱ ἀγλαὰ δῶρα,
 μοῖραν ἔχειν γαίης τε καὶ ἀτρυγέτοιο θαλέσσης.
 ἥ δὲ καὶ ἀστερόεντος ὑπ' οὐρανοῦ ἔμμορε τιμῆς,
 ἀθανάτοις δὲ θεοῖσι τετιμένη ἐστὶ μάλιστα. 415
 καὶ γὰρ νῦν ὅτε πού τις ἐπιχθονίων ἀνθρώπων
 ἔρδων ἱερὰ καλὰ κατὰ νόμον ἰλάσκηται,
 κικλήσκει Ἑκάτην· πολλή τέ οἱ ἔσπετο τιμὴ
 ρεῖα μάλ', ᾧ πρόφρων γε θεὰ ὑποδέξεται εὐχάς·

411. Ἑκάτην

412. Φοι

418. Ἑκάτην Φοι

412. πόρε M.

415. ἀθανάτοις τε MSS.

418. ἔσπεται M.

411—52. The whole of the episode about Hecate is regarded by Goettling as an interpolation. Dr. Flach also excludes it, and Schoemann, *com. crit.* p. 67, regards it as "sine dubio" the work of an interpolator. He remarks that the conception of Hecate is here very different from the ordinary mythology. Unquestionably, from v. 416 to v. 452 is somewhat different in style, if not inferior in poetical power. The Schol. says, *ἐπαινεί τὴν Ἑκάτην Ἡσιόδου, ὡς Βοιωτός· ἐκεῖ γὰρ τιμᾶται ἡ Ἑκάτη*. But the remark has little weight. It is more probable that the episode about Hecate was added by some poet or rhapsodist of the Orphic school. This has been inferred by Heyne and Goettling from the repetition of *μουνογενῆς* in vv. 426, 448, the Orphic bards being said to lay weight on that circumstance. But from v. 411 to 415 there is nothing to object to; on the contrary, Hecate as the goddess of light is rightly associated with Phoebe and Asteria. For her attributes as a moon-goddess, a correlative of Ἀπόλλων Ἑκατος, see 'Mythology and Folk-lore,' p. 157.

Ibid. Apollonius Rhodius calls Hecate θεὰ Περσηΐς in lib. iii. 467, 478. In iii. 1035 she is also 'only child'; *μουνογενῆ δ' Ἑκάτην Περσηΐδα μελίσσειο*, a passage which he probably took from the Theogony as we now read it.

414. ὑπ' οὐρανοῦ. If ὑπὸ be right

(several copies giving ἀπ'), the sense is, ἥ δὲ τιμᾶται καὶ ὑπ' οὐρανοῦ, 'she is also held in honour by Heaven.' Goettling suggests ἐπ' οὐρανοῦ, on account of v. 427. It seems necessary to read δὲ for τε in v. 415; 'she is also honoured under heaven (i. e. on earth), but especially by the gods.' Otherwise v. 415 is a mere repetition of the preceding.

416—20. Goettling refers these verses to a still later interpolation. Perhaps they are merely a little out of place. If they followed next after v. 413, the καὶ γὰρ would refer to μοῖραν γαίης, while the γὰρ in v. 421 would explain the θεοῖσι τετιμένη of v. 415. It may be remarked that καὶ γὰρ νῦν, 'for even now,' suggests the comparison of a later with an earlier recorded practice. But the distich 414—5 interferes awkwardly with the connexion, and perhaps it should be inclosed in brackets.

417. ἰλάσκηται, scil. θεὸς, implied in θεοῖσι v. 415.—που, i. e. anywhere in the Hellenic world. In this case, the poet appears to say, he invokes Hecate to obtain for him the favourable hearing of the gods.—κατὰ νόμον, *semenwōs, nomimōs*, "duly." In ἱερὰ καλὰ there is an allusion to καλλιερῆσθαι, *litare*.

419. ᾧ. If this be right, and not οὗ, which is found in good copies, the dative may depend either on πρόφρων or on ὑποδέξεται (i. e. ὑποδέχεται), as in δέξατό οἱ σκήπτρον &c.

καί τέ οἱ ὄλβον ὀπάζει, ἐπεὶ δύναμις γε πάρεστιν. 420
 ὅσσοι γὰρ Γαίης τε καὶ Οὐρανοῦ ἐξεγένοντο
 καὶ τιμὴν ἔλαχον, τούτων ἔχει αἶσαν ἀπάντων,
 οὐδέ τί μιν Κρονίδης ἐβίησατο, οὐδέ τ' ἀπηύρα
 ὅσσ' ἔλαχεν Τιτῆσι μετὰ προτέροισι θεοῖσιν,
 ἀλλ' ἔχει ὡς τοπρῶτον ἀπ' ἀρχῆς ἔπλετο δασμὸς, 425
 καὶ γέρας ἐν γαίῃ τε καὶ οὐρανῷ ἡδὲ θαλάσσῃ·
 οὐδ', ὅτι μονογενὴς, ἥσσον θεὰ ἔμμορε τιμῆς,
 ἀλλ' ἔτι καὶ πολὺ μᾶλλον, ἐπεὶ Ζεὺς τίεται αὐτήν·
 ᾧ δ' ἐθέλει μεγάλως παραγίγνεται ἡδ' ὀνύνησιν·
 ἐν τ' ἀγορῇ λαοῖσι μεταπρέπει ὃν κ' ἐθέλησιν. 430
 ἢ δ' ὁπότ' ἐς πόλεμον φθισήνορα θωρήσσονται
 ἀνέρες. ἐνθα θεὰ παραγίγνεται, οἷς κ' ἐθέλησι

420. *Foi*430. *λαφοῖσι*

420. καί οἱ Ald. 421. ὅσοι M. 424. τετῆσι Ald. 426—7.
 inverso ordine MSS. 430. ἐνθ' ἀγορῇ Ald. 431. θωρήσσονται
 M, Ald. 432. παραγίγνεται Ald.

420. ὄλβον ὀπάζει, viz. through her intercessory power.

422. αἶσαν, the luck, or lot, τύχην, of the Titans. The meaning is, she was not deposed from her office by Zeus: see sup. v. 393.—ἀπηύρα, here for ἀφείλετο, as in Scut. H. 428. See Opp. 240.

425. δασμὸς. Cf. v. 112.

426. μονογενὴς. Schol. οἱ γὰρ μονογενεῖς πλεονεκτοῦσι πάντοτε. The point of this is certainly obscure, nor is Van Lennep's note satisfactory: "Neque ideo minus honoris obtigit ei, quod est unigenita (conf. infra v. 448), quodque sic nullus habet fratres qui illum tueantur (conf. Ἔργ. 376—380), immo multo plus honoris illi obtigit, quod Jupiter eam honorat."

427. This verse is rejected as spurious by Gaisford and Schoemann after Wolf and Heyne. Goettling's suggestion has been adopted, that this and the preceding line should be transposed.

428. τίεται. An unusual sense of the middle, for *τίει*, *τιμᾶ*. On the long

see v. 209. Schoemann reads *ἐπεὶ καὶ Ζεὺς τίειν αὐτήν*.

429. παραγίγνεται. Goettling remarks that this verb, repeated again in v. 432 and 436, is unlike the ancient epic diction. It more resembles the Latin use of *adesse*. The addition of *μεγάλως* also is extremely tame.

430. ὃν κ' ἐθέλησιν, viz. ὃν ἂν ἐθέλῃ Ἑκάτῃ μεταπρέπειν. Hecate is here described as bringing success in all the affairs of life, in the popular assembly, in war, in the law court, in athletic contests, in sailing (fishing), provided that she is religiously worshipped and duly propitiated.

431. ἢ δ'. Rather, perhaps, *ἢδ' ὁπότ' κ.τ.λ.*—θωρήσσονται is given by Goettling and Van Lennep from one MS. for θωρήσσονται, which Gaisford retains. The subjunctive is defended by ἀεθλεύωσιν, v. 435. In this latter verse, to avoid the unusual hiatus (see v. 399), we might read *ἀγῶσιν* or even *ἀγῶνας*. For the influence of the goddess on games, see Donaldson on Pind. Isthm. iv. 1.

νίκην προφρονέως ὀπάσαι καὶ κῦδος ὀρέξαι·
 ἔν τε δίκη βασιλεῦσι παρ' αἰδοίοισι καθίζει·
 ἐσθλὴ δ' αὖθ', ὅπότ' ἄνδρες ἀγῶνι ἀσθλεῦσιν, 435
 [ἔνθα θεὰ καὶ τοῖς παραγίγνεται ἡδ' ὀνίνησι.]
 νικήσας δὲ βίῃ καὶ κάρτεϊ καλὸν ἄεθλον
 ρεῖα φέρει χαίρων τε τοκεῦσιν κῦδος ὀπάξει.
 ἐσθλὴ δ' ἱππῆεσσι παρεστάμεν οἷς κ' ἐθέλῃσι·
 καὶ τοῖς οἱ γλαυκὴν δυσπέραστον ἐργάζονται 440
 εὖχονται δ' Ἑκάτῃ καὶ ἔρικτύφῃ Ἐννοσιγαίῳ,
 ῥήϊδιώς ἄγρην κυδρὴν θεὸς ὥπασε πολλήν,
 ῥεῖα δ' ἀφείλετο φαινομένην, ἐθέλουσά γε θυμῷ.
 ἐσθλὴ δ' ἐν σταθμοῖσι σὺν Ἑρμῇ ληΐδ' ἀέξειν·

436. καὶ τοῖσι παραγίνεται Ald. 438. ρεῖα φέρει χαίρων, τε
 τοκεῦσι δὲ M. χαίρων τε τοκεῦσί τε Ald. 439. παριστάμεν M.
 442. ῥήϊδιώς δ' MSS. κυδρὴν M, Ald. 443. ἀφείλετο ἄγρην φ. M.
 444. ληΐδα αὔξειν M.

434. It seems more natural to read ἐν δὲ δίκη, and to transpose 430 to follow this verse.

436. This is a weak and useless verse. Gaisford encloses it in brackets, after Heyne and Ruhnken. Even Van Lennep, the champion of questioned verses, would omit this, which repeats the prosaic παραγίνεται for the third time. Perhaps, as the Aldine τοῖσι suggests, we should read παρίσταται.

438. φέρει ἄεθλον, carries the weighty prize easily, viz. on account of his great strength, supernaturally imparted by Hecate. The addition of ρεῖα, and τοκεῦσιν ὀπάξει, is in favour of this sense of φέρει, which might otherwise mean φέρεται, 'wins.' Photius, φέρειν, λαμβάνειν. See Oed. Col. v. 6 and v. 651.—The varieties of reading in this verse suggest a doubt whether the passage 435—8 can be considered genuine. Van Lennep gives ρεῖα φέρει χαίρων τε τοκεῦσι δὲ κῦδος ὀπάξει, and so Schoemann.

440. γλαυκὴν, the sea: not so much by an ellipse of θάλασσα as by a Hesiodic idiom of expressing things by descriptive epithets, e. g. φερέοικος for 'a snail.' Euripides similarly has ἄξενος ὕγρα for the Pontus, Electr. 793, per-

haps after the Homeric πουλὸν ἐφ' ὕγρην, Od. iv. 709. — δυσπέραστον, 'stormy;' see Opp. 618.—ἐργάζονται, a metaphor from tilling the ground and making profit from it. The absence of the digamma from this word is a strong ground for suspecting the antiquity of the passage.

440—1. Commonly, there is a comma after ἐργάζονται and a colon after Ἐννοσιγαίῳ. According to this, vv. 441 and 442 are distinct sentences coupled by δὲ, whereas according to the other way, οἷς is the nominative also to εὖχονται. It seems clear that δὲ should be omitted in 442, so that the sense would be: 'And to those who plough the stormy main and pray to Hecate and Poseidon, the goddess easily gives great gain (or success).' The word ἄγρην is variously interpreted of catching fish, of piratical enterprise, and of hunting, without respect to the preceding verse. Probably it means generally, any profit from mercantile speculations.

443. This verse can hardly be regarded as genuine, the termination being so similar to v. 446.

444. σὺν Ἑρμῇ, 'with the aid of Hermes.' He was the god of herds, not only as generally presiding over profit

βουκολίας τ' ἀγέλας τε καὶ αἰπόλια πλατέ' αἰγῶν, 445
 ποίμνας τ' εἰροπόκων οὔων, θυμῷ γ' ἐθέλουσα,
 ἐξ ὀλίγων βριάει, καὶ ἐκ πολλῶν μείονα θῆκεν.
 οὕτω τοι καὶ μουννογενῆς ἐκ μητρὸς ἐοῦσα
 πᾶσι μετ' ἀθανάτοισι τετίμηται γεράεσσι.
 θῆκε δέ μιν Κρονίδης κουροτρόφον, οἱ μετ' ἐκείνην 450
 ὀφθαλμοῖσιν ἴδοντο φάος πολυδερκέος Ἡοῦς.
 οὕτως ἐξ ἀρχῆς κουροτρόφος· αἶ δέ τε τιμαί.
 ῥεῖα δ' ὑποδμηθεῖσα Κρόνῳ τέκε φαίδιμα τέκνα,

446. οὔων

451. ἴδοντο φάος ἁφούς

446. γ' οὔων Ald. θυμῷ δέκ' ἐθέλουσα M. 447. κάκ M. καὶ ἐκ
 Ald. 453. ῥέα δ' M. ῥεῖη δ' αὖ δμηθεῖσα Ald.

and gain, but because his earliest exploit in infancy was the successful abduction of a herd from its owner. Hence Eur. Orest. 998, *λόχευμα ποιμνίοισι Μαιάδος τοκοῦ*.—*ληΐδα*, here for cattle generally, as oxen, goats, and sheep are specifically mentioned in the next verses. The notion of *booty*, and of driving off the stock from an enemy's land, seems early to have ceased. Compare *ληΐζεται γυναῖκα*, 'gets a wife,' in Opp. 700.

447. *βριάει*, 'makes strong,' prolific and healthy. See Opp. v. 5, from which this verse was perhaps made up, *ῥέα μὲν γὰρ βριάει, ῥέα δὲ βριάοντα χαλέπτει*.

449. *μετ' ἀθανάτοισι*. She is honoured (by men) among all the immortals, viz. not less than they. That this is the sense is clear from *οὕτω* in the preceding verse. This verse therefore is not to be compared with v. 414.

450. *μετ' ἐκείνην*, viz. to those who should be born after her, or at least, after her possession of these attributes. Perhaps we should read *ἴδοντο φάος*, *qui post eam lumen vidissent*.—The genuineness of these three verses is again questionable, yet hardly more so than the whole of this episode in praise of Hecate (416—452). It is doubtful if the ancient poets attributed to Hecate the office of *κουροτρόφος*, which was

rather assigned to the elemental powers, as Earth and Rivers. But this, like much of the preceding, seems referable to physical notions about lunar influences, which can hardly be as old as Hesiod, with whom Hecate was not more the moon than *Φοῖβος* was the sun.—Anyhow, v. 452 seems to have been added, as Wolf perceived, to conclude the subject.

453. Here follows what may be called the second part of the Theogony, viz. the treating of the Jovian dynasty and the *νεώτεροι θεοὶ* (Aesch. Eum. 156), as opposed to the old Titanie powers. Goettling's note here is deserving of attention:—"Omnino animadvertendum est, hanc Theogoniae partem, cujus principium est v. 453, prorsus sensu differre ab altera. Pars prior Cosmogoniam continet, haec vero Theogoniam; illa vere physica est, haec, ut est uberior poetica dictione, ita etiam, si pauca demas, eum illa doctrina physica universali nihil commune habet." Some have supposed that a part of the original poem has been lost, in which the sovereignty of Cronus was described, (see Apollodor. i. 1, 4,) as preliminary to his expulsion from the throne by Zeus, who was said above, v. 73, *κάρτει νικῆσαι πατέρα Κρόνον*.

Ἰστίην, Δήμητρα, καὶ Ἥρην χρυσοπέδιλον,
 ἰφθιμόν τ' Αἰδὴν, ὃς ὑπὸ χθονὶ δώματα ναίει 455
 νηλεὲς ἦτορ ἔχων, καὶ ἐρίκτυπον Ἐννοσίγαιον,
 Ζῆνά τε μητιόεντα, θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν,
 τοῦ καὶ ὑπὸ βροντῆς πελεμίζεται εὐρεῖα χθόν.
 καὶ τοὺς μὲν κατέπινε Κρόνος μέγας, ἃῶστις ἕκαστος
 νηδύος ἐξ ἱερῆς μητρὸς πρὸς γούναθ' ἵκοιτο, 460
 τὰ φρονέων, ἵνα μή τις ἀκαυῶν Οὐρανιῶνων
 ἄλλος ἐν ἀθανάτοισιν ἔχοι βασιληΐδα τιμήν.
 πεύθετο γὰρ Γαίης τε καὶ Οὐρανοῦ ἀστερόεντος

455. Ἀΐδῶν

459. f. εὔτε ἑκάστος

461. ἀγαφῶν

454. εἰστίην δῆμητραν M. Ἥρην Ald. 456. εὐρύκτυπον M. 458.
 πολεμίζεται M. 462. ἔχει Ald. ἔχη M.

457. Ζῆνα. Flach omits this and the next verse. That Zeus, though king of the gods, was not the eldest son of Cronus, is the constant tradition of ancient mythology. When the Homeric Hera says (Il. iv. 59), καὶ με πρεσβυτάτην τέκετο Κρόνος ἀγκυλομήτης, and adds specially γενεῆ, in point of birth, the poet only so far differs from Hesiod, that the latter makes Vesta and Demeter older than Hera. Ovid, Fast. vi. 285, gives the inverse order; 'Ex Ope Junonem memorant Cereremque creatas Semine Saturni; tertia Vesta fuit.' Of the three brothers who severally reigned over Hades, the Sea, and the Heavens, —Pluto, Poseidon, Zeus,—the last is here the youngest. His superiority from the first, in intellect and contrivance, over the older children of Cronus, could only be shown by representing him as capable of doing something which others before him could not do. His empire avowedly depended on might rather than on right. See Hom. Il. viii. 17—26. Hence, to make him become the greatest, it was necessary to represent him also as the youngest. It is to be observed however that in the Iliad (xv. 182) Zeus is described as senior to Poseidon. Ibid. v. 187, τρεῖς γὰρ τ' ἐκ Κρόνου εἰμὲν ἀδελφοί, οὓς τέκετο Ῥέα,

Ζεὺς καὶ ἐγὼ [Ποσειδῶν], τρίτατος δ' Αἰδὴς ἐνέροισιν ἀνάσσω. Also xiii. 354, where the poet says of Poseidon, ἢ μὲν ἀμφοτέροισιν ὁμὸν γένος ἦδ' ἱα πάτρην, ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ᾗδῃ.

459. ὅστις. Wolf conjectured ὥς τις, which seems better. But ἕκαστος elsewhere takes the digamma.—Perhaps εὔτε or ὥς τε (ὅστε Flach). πρὸς γούνατα, viz. in the course of birth. Hom. Il. xix. 110, ὅς κεν ἐπ' ἡματι τῷδε πέσῃ μετὰ ποσσὶ γυναικός.

462. ἔχοι Goettling. ἔχη Gaisford and Van Lennep. ἔχει the early editions.

463. Γαίης, from Gaea in her capacity of πρωτόμαντις, Aesch. Eum. 2. To this oracle, in reference to the dynasty of Zeus, Prometheus alludes, Aesch. Prom. v. 218, and to the dethroning of Cronus by his stronger son, ib. v. 787. Ovid, Fast. iv. 197, 'Reddita Saturno sors hacc erat; Optime Regum, A nato sceptris excutiere tuis. Ille suam metuens, ut quaeque erat edita, prolem Devorat, immersam visceribusque tenet.' Van Lennep suggests a not improbable origin of this wild and extravagant legend, viz. that *time* (for Κρόνος is the same impersonation of χρόνος as 'Father Time' is with us), in the

οὐνεκά οἱ πέπρωτο ἐὼ ὑπὸ παιδὶ δαμῆναι,
 [καὶ κρατερῶ περ ἔοντι, Διὸς μεγάλου διὰ βουλὰς·] 465
 τῷ ὅγε οὐκ ἀλαοσκοπιὴν ἔχεν, ἀλλὰ δοκεύων
 παῖδας εὐὸς κατέπινε· ῥέην δ' ἔχε πένθος ἄλαστον.
 ἀλλ' ὅτε δὴ Δ' ἔμελλε θεῶν πατέρ' ἠδὲ καὶ ἀνδρῶν
 τέξεσθαι, τότε ἔπειτα φίλους λιτάνευε τοκῆας
 [τοὺς αὐτῆς, Γαίαν τε καὶ Οὐρανὸν ἀστερόεντα,] 470
 μῆτιν συμφράσσασθαι, ὅπως λελάθοιτο τεκοῦσα
 παῖδα φίλον, τίσαιτο δ' ἐρινὺς πατρὸς ἐοῖο

464. Foi Feῶ 465. Διὸς 467. ἔφους 472. ἐ-οῖο

467. ῥέαν δ' M. 468. δὴ om. M.

course of the revolving seasons, destroys and again restores the various products of the year. Even Euripides spoke of Αἰὼν Κρόνου παῖς, Heracl. 899. See Cic. De Nat. Deor. ii. 25.

465. Gaisford and Flach enclose this verse in brackets, after Heyne and Wolf; and they are probably right, though Goettling dissents. It is wanting in one MS. (Par. B, Van Lennep.) Besides, καὶ κρατερῶ περ ἔοντι rather awkwardly refers to οἱ instead of to παιδὶ, and Διὸς διὰ βουλὰς seems wrongly to define the person, which the oracle must have left indefinite; for otherwise Cronus would not have eaten up one child after another. Goettling thinks this latter clause is the poet's own interpretation of the oracle's meaning, and connects it with δαμῆναι, not with πέπρωτο.—There is a variant πατρὸς for Διὸς, mentioned also by the Scholiast.

466. The *hiatus* in ὅγε οὐκ is unusual; but examples are not wanting in Hesiod. See sup. v. 399.

470. One may reasonably suspect that this unnecessary verse was added by some rhapsodist as a comment on τοκῆας. If so, the correction of Reize, τοὺς αὐτῆς for τοὺς αὐτῆς, as being more truly epic, is perhaps superfluous, though Van Lennep finds it in two MSS.

471. λελάθοιτο, the reduplicated aorist middle, for λάθοι, scil. Κρόνον.

Perhaps, ὅπως λελάθοι ἐ τεκοῦσα κ.τ.λ. Flach reads ὅπως κε λάθοι τε, and so Schoemann. But λελαθέσθαι is an Homeric form.

472. Hesych. ῥρινὺς· ἀμαρτίας. This gloss is by some referred to this passage, which is certainly a difficult one. Goettling compares Il. xxi. 412, οὕτω κε ντῆς μητρὸς ἐρινύας ἐξαποτίνοισι, said by Pallas to the wounded Ares; 'so you may atone for the anger of your mother.' But the middle τίσαιτο ought here to mean, 'and might avenge the curse of her father Uranus;' whereas the context requires, 'might exact vengeance for the crying sin of his father Cronus.' Perhaps therefore it is best to assume that there is a change of the subject, i. e. that παῖς φίλος, i. e. Ζεὺς, is the nominative to τίσαιτο,—'that she might bring him forth in secret, and he (in after times) might avenge the accursed deed of his father.' Guilemus proposed ἀνδρὸς for πατρὸς. The next verse, if genuine, means, 'on account of the children which crafty Cronus had severally swallowed.' Gaisford however and Goettling enclose it in brackets, after Wolf and Heyne, but Flach and Schoemann retain it, reading παίδων θ'. In one MS. it is omitted in the text, but added in the margin. Perhaps, after all, the verse is original, and ἐρινὺς πατρὸς παίδων may mean, 'a father's sinful treatment of his child-

[παίδων οὓς κατέπινε μέγας Κρόνος ἀγκυλομήτης.]

οἱ δὲ θυγατρὶ φίλῃ μάλα μὲν κλύον ἢδ' ἐπίθοντο,
καὶ οἱ πεφραδέτην ὅσαπερ πέπρωτο γενέσθαι 475
ἀμφὶ Κρόνῳ βασιλῇ καὶ νύϊ καρτεροθύμῳ.
πέψαν δ' ἐς Λύκτον, Κρήτης ἐς πύονα δῆμον,
ὀππότε ἄρ' ὀπλότατον παίδων ἤμελλε τεκέσθαι,
Ζῆνα μέγαν· τὸν μὲν οἱ ἐδέξατο Γαῖα πελώρη
Κρήτῃ ἐν εὐρείῃ τραφόμεν *τ' ἀτιταλλόμεναί τε. 480
ἔνθα μιν ἔκτο φέρουσα θοὴν διὰ νύκτα μέλαιναν
πρώτην ἐς Ἰ. Λύκτον· κρύψεν δέ ἐ χειρὶ λαβοῦσα

475. Foi

479. 488. Foi

482. Fe

478. τεκεῖν γε M.

480. τρεφόμεν M. Κρήτῃ εὐρείῃ Ald.

482. πρῶτον ἐς αὐτὴν λύκτον Ald. κρύψε Ald.

ren.' In this case the consequence of a crime, which is the vengeance it incurs, is put for the crime itself.

475. *πέφραδον*, the reduplicated aorist of *φράζω*, or the imperfect of *πεφράδω*, occurs Opp. 766. See on Scut. H. 228. This declaration on the part of *Γαῖα* was made in her capacity of *μάντις*. See v. 463. The sense is, they consented to assist her in concealing the birth of Zeus, and not only so, but they told her what great fortunes awaited him if she could deceive Cronus.

477—84. Goettling regards these verses as the work of a recent rhapsodist, who was desirous to eulogise Crete. See Il. ii. 645—9. Gaisford, who commonly follows Wolf and Heyne, and rarely gives an original or independent opinion, encloses only 479, 480. But this couplet seems at least as genuine as the rest of the suspected paragraph, if rightly explained; 'him indeed mighty Gaea received from her (Rhea) in wide Crete, for to nurse and fondle (viz. in the capacity of *μαῖα*, Aesch. Cho. 39, and *κουροτρόφος*). There she (Earth) came bearing him through the dark night, to Lycetus first; and she hid him, having taken him in her hands, in a cavern under a precipice.' It seems necessary to accept

Hermann's obvious correction, *ἔνθα μιν* for *ἔνθα μὲν*. Goettling explains *φέρουσα* by *ἐν γαστρὶ ἔχουσα*, in which case the nominative to *ἔκτο* is *Ῥεῖα*. But this is a forced interpretation. Rhea had come to Crete, had there given birth to a son, and consigned it to Earth to carry off and hide. Van Lennep also makes Rhea the subject to *ἔκτο*, but takes *φέρουσα* to mean 'carrying off.' It is not improbable that v. 483 is interpolated.—For *δέξατο* compare Aesch. Cho. 737 and Ar. Ach. 478, *μητρόθεν δεδεγμένος*. Theoc. xvii. 59, *δεξαμένα παρὰ μητρός*. The dative *οἱ* is well known from the Homeric *δέξατό οἱ σκῆπτρον*, &c. As usual, it here has the digamma.

480. Probably *τραφόμεν τ' ἀτιταλλόμεναί τε*, or *τρεφόμεν τ'*, the present being found in many copies. The first *τε* is wanting in the editions.

482. *Λύκτον*. There seems an allusion to the root *λυκ*, *light*, not only on account of the antithesis with *νύκτα*, but because a new-born child was said to come forth to light, *φώσδε*, but to be reared in the darkness of the womb, *ἐν σκότοισι νηδύος*, Aesch. Eum. 635. Flach however, with Schoemann reads *Δίκτην*, whence the epithet *Dictæus Rex* &c., and this is probably right.

ἄνθρωπ' ἐν ἡλιβάτῳ, ζαθέης ὑπὸ κεύθεσι γαίης,
 Λιγαίῳ ἐν ὄρει, πεπυκασμένῳ, ὑλήεντι.
 τῷ δὲ σπαργανίσασα μέγαν λίθον ἐγγυάλιξεν 485
 [Οὐρανίδῃ μέγ' ἄνακτι, θεῶν προτέρῳ βασιλῇ·]
 τὸν τόθ' ἔλων χεῖρεςσιν ἐὼν ἐγκάτθετο νηδύν,
 σχέτλιος, οὐδ' ἐνόησε μετὰ φρεσίν, ὥς οἱ ὀπίσσω
 ἀντὶ λίθου ἐὸς υἱὸς ἀνίκητος καὶ ἀκηδῆς
 λείπεθ', ὃ μιν τάχ' ἔμελλε, βίῃ καὶ χερσὶ δαμάσσας, 490
 τιμῆς ἐξελάαν, ὃ δ' ἐν ἀθανάτοισιν ἀνάξειν.

Καρπαλίμως δ' ἄρ' ἔπειτα μένος καὶ φαίδιμα γυῖα
 ἤϋξετο τοῖο ἄνακτος· ἐπιπλομένων δ' ἐνιαυτῶν
 Γαίης ἐννεσίησι πολυφραδέεσσι δολωθεῖς

487. ἔφην (Feñn Flach) 489. Feòs 491. Fανάξειν 493. Fάνακτος

487. νηδὴν Ald. 489. ἀνῆκεστος M. 490. βίῃ χερσὶ M. qu.
 βίῃ χεῖρεςσιν. Cf. Opp. 321. 491. ἐξελάειν M. 493. ἐπιπλομένου
 ἐνιαυτοῦ Ald. 494. τῆς γαίης M.

The Aldine reading of this verse indicates a variant *πρώτον ἐς αὐτὴν Λύκτον· ἔκρυψε δὲ χερσὶ λαβοῦσα*. With the next verse compare v. 300.

484. Αἰγαίῳ. The name probably refers to the legend of the goat Amalthaea, who fed Zeus, Ovid, *Fast.* v. 115. The 'goat-mountain' is probably another Pelasgic word meaning *wood*. Αἰγαίῳ however is thus the more correct orthography.

485. ἐγγυάλιξεν, *ἐνεχείρισε*, put into his hands. Ovid, *Fast.* iv. 205, copies this passage:—'*Veste latens saxum caelesti gutture sedit. Sic genitor fati decipiendus erat.*'

486. This verse appears to be spurious, and the same kind of interpolation as v. 470, viz. exegetic of the sense. It is omitted by Flach. The phrase μέγ' ἄνακτι is not easily defended, and ἄναξ is a digammated word. Besides, Cronus could not properly be called *πρότερος βασιλεὺς* till Zeus supplanted him in the empire.

487. ἐγκάτθετο. The *motion into* implied by this compound sufficiently de-

fends the accusative. So *ἐμπεσεῖν, κατασκήπτειν* are found with an accusative of the person in the tragic writers. Otherwise either *ἐφ' νηδύνι* (synizesis) or *ἐσκάτθετο* would be an easy correction. The latter is found in two MSS., and adopted by Dindorf. See inf. 890. 899, where some MSS. give *ἐσκάτθεο*, and Opp. 27.

489. ἀκηδῆς, unheeded, uncared for.

491. ὃ δέ. A prose writer would have said *αὐτὸς δέ*, as Goettling observes.

493. The Aldine reading *ἐπιπλομένου* [δ'] *ἐνιαυτοῦ* seems as good as the plural, which is found in several MSS. The infant Zeus grew apace, and about the same time in the following year Cronus disgorged his offspring. It was the common notion, that the gods became adult in a very short time after birth.

494. Γαίης. This was a part of the *μῆτις* mentioned in v. 471. Probably, as Goettling suggests, v. 496 belonged to another recension, where the present verse was omitted. Some therefore represented the disgorging of the stone as the result of craft, others, of violence.

ὄν γόνον ἂψ ἀνέηκε μέγας Κρόνιος ἀγκυλομήτης 495
 [νικηθεὶς τέχνησι βίηφί τε παιδὸς ἐοῖο.]
 πρῶτον δ' ἐξήμεσσε λίθον, πύματον καταπίνων·
 τὸν μὲν Ζεὺς στήριξε κατὰ χθονὸς εὐρυοδείης
 . Πυθοῖ ἐν ἡγαθέῃ γυάλοις ὑπο Παρνησοῖο
 σῆμ' ἔμμεν ἐξοπίσω, θαῦμα θνητοῖσι βροτοῖσι. 500
 [Λῦσε δὲ πατροκασιγνήτους ὀλοῶν ἀπὸ δεσμῶν

495. σφόν 496. ἐφοῖο 500. θάψμα 501. ὀλοφῶν

499. παρνασσοῖο M. παρνησοῖο Ald. 500. ἔμμεν' M.

497. ἐξήμεσσε (ἐμείν) Passow and Hermann for ἐξήμησε, which Gaisford retains without remark. Cf. Ar. Ach. 6, τοῖς πέντε ταλάντοις οἷς Κρέων ἐξήμεσεν. —καταπίνων, by a rare use, represents the imperfect, ἐπεὶ πύματον κατέπινεν. Cf. v. 467. We should have expected καταπίνων, as Goettling observes.

500. The depositing of the sacred stone at Delphi to be 'a sign and a wonder' to posterity, suggests the probability that this, like the Roman *ancile* and other objects superstitiously worshipped as *διωρετή*, may have been a meteoric stone. Pausan. x. 24, 5;—ἐπαναβάντι δὲ ἀπὸ τοῦ μνήματος λίθος ἔστιν οὐ μέγας· τούτου καὶ ἔλαιον ὁσημέρια καταχέουσι, καὶ κατὰ ἑορτὴν ἐκάστην ἔρια ἐπιτιθέασι, τὰ ἀργά· ἔστι δὲ καὶ δόξα ἐς αὐτὸν, δοθῆναι Κρόνῳ τὴν λίθον ἀντὶ τοῦ παιδὸς, καὶ ὥς αὐτοῖς ἤμεσεν αὐτὸν ὁ Κρόνος. — For κατὰ χθονὸς, which ought to mean 'under the earth,' we should perhaps read κατὰ χθόνα. The notion may be, that he buried the lower part of it under the surface. But why not ὑπὸ (or ἐπὶ) χθονός? See on Opp. 617, πλειῶν δὲ κατὰ χθονὸς ἄρμενος εἴη. Il. xxi. 172, μεσσοπαγὲς δ' ἄρ' ἔθηκε κατ' ὕχθης μείλιον ἐγχεος.

501—6. These verses are obviously spurious, and the present editor had marked them so without knowing Goettling's opinion on the subject. Flach also omits them. That a considerable *lacuna* exists here, wherein the quarrel between Cronus and Zeus was described, is more than probable, and has

been remarked by others. Wolf infers this from a passage of Plato (De Rep. ii. p. 377, E), where Hesiod is blamed for representing what Cronus suffered from, and what he did in requital to, his son. He might have added, that both Aeschylus (Eum. 611) and Euripides (Herc. F. 1317. 1342) speak of Zeus as having put in bonds his father Cronus, an event which was, in all likelihood, narrated in detail by Hesiod. The six verses enclosed within brackets were added as a transition to the next subject, which began abruptly from the loss of several lines. We have seen the birth of Zeus, but not his accession to the celestial throne; and yet the narrative proceeds to describe the acts of Zeus in punishing rebels against his authority. And nothing in fact has as yet been said about the imprisonment of the Cyclopes by Uranus; which however Apollodorus expressly mentions, i. 1, 2, μετὰ τούτους δὲ αὐτῷ τεκνοῖ Γῇ Κύκλωπας, Ἄργην, Στερόπην, Βρόντην, ὧν ἕκαστος εἶχεν ἓνα ὀφθαλμὸν ἐπὶ τοῦ μετώπου. Ἀλλὰ τούτους μὲν Οὐρανὸς δῆσας εἰς Τάρταρον ἔριψε. There may be an allusion to it in πάντας ἀποκρύπτασκε sup. v. 157. Compare inf. v. 624 seqq. The Cyclopes would hardly be called Οὐρανίδαι by Hesiod (for v. 486 is clearly spurious), even if (which is uncertain from v. 139 compared with 133) he had made them the sons of Uranus. In either case they were the πατροκασιγνήτοι, 'father's brothers,' of Zeus, since his father Cronus was a brother of the Cyclopes at least by the mother Gaea,

Οὐρανίδας, οὓς δῆσε πατὴρ ἄεσιφροσύνησιν·
οἳ οἱ ἀπεμνήσαντο χάριν εὐεργεσιῶν,
δῶκαν δὲ βροντὴν ἥδ' αἰθαλόεντα κεραυνὸν
καὶ στεροπὴν· τὸ πρὶν δὲ πελώρη Γαῖα κεκεύθει· 505
τοῖς πίσι' νῆος θνητοῖσι καὶ ἀθανάτοισιν ἀνάσσει.]

Κούρην δ' Ἰαπετὸς καλλίσφυρον Ὀκεανίην
ἡγάγετο Κλυμένην καὶ ὄμδον λέχος εἰσανέβαινε.
ἡ δέ οἱ Ἄτλαντα κρατερόφρονα γείνατο παῖδα·
τίκτε δ' ὑπερκύδαντα Μενόιτιον ἥδὲ Προμηθεά 510
ποικίλον, αἰολόμητιν, ἁμαρτίνοόν τ' Ἐπιμηθεά,
ὃς κακὸν ἐξ ἀρχῆς γένετ' ἀνδράσιν ἀλφηστῆσι·

503. *Foi*506. *Φανάσσει*509. *Foi*506. *τοῖσι M.*507. *ὠκεανίην M.*

v. 137—9.—*ἄεσιφροσύνη*, 'folly,' 'infatuation.' So *ἄεσίφρονα θυμὸν*, Opp. 315. 646. Buttmann regards the compound as a euphonic form of *ἄασίφρων* (*ἄάω*). The form *δῶκαν* is noticed as doubtful on Opp. 741.

503. *οἳ*. Perhaps for *οὔτοι*. See on v. 22.—The syntax of this verse seems to be confused of two idioms, *χάριν εἶχον* or *ἥδεσαν εὐεργεσιῶν*, and *ἀπεμνήσαντο εὐεργεσιῶν*. Cf. II. xxiv. 428, *τῶ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιο περ αἶσῃ*. Thucyd. i. 137, *πειθομένῳ δ' αὐτῷ χάριν ἀπομνήσσεσθαι ἀξίαν*. The thunderbolts were *κατ' ἐξοχὴν* the weapons of Zeus. Cronus had not possessed these; and it was to the gratitude of the liberated Cyclopes that the new sovereign owed the making of them.

505. *κεκεύθει*, had concealed them, viz. the thunderbolts. Compare v. 141, where the Cyclopes are said *τεύξαι κεραυνὸν*, to manufacture it. They first supplied them to Zeus, according to Apollodorus, i. 2, 1, on the occasion of the battle with Cronus and the Titans.

507. The offspring of Iapetus and Clymene are now described. Iapetus (v. 134), son of Gaea and Uranus, was one of the primeval Titanic powers, and his sons, Atlas, Menoetius, Prometheus, are described as the first enemies of

Zeus in his new dynasty. A long narrative about Prometheus and Pandora forms the principal part of this account, which is only another version of the story given in Opp. 50 seqq. Some of the verses are even identical, e. g. 571—3 occur Opp. 70—2, and 613 is nearly the same as Opp. 105. There is nothing surprising in this repetition; and the variations in the story are not greater, as Goettling observes, than may be accounted for by the different character and object of the two poems, or perhaps by an interval of some years between the composition of them.

510. *ὑπερκύδας*, over-boastful, an epithet of the Achæi in II. iv. 66, is by some taken for a contraction of *ὑπερ-κυδῆεις*, in which case the word must be circumflexed, like *χρυσὸν τιμῆντα*, II. xviii. 475. The same doubt may be raised about *ἀργῆς* in Aesch. Ag. 114.

511. *ἁμαρτίνοον*, wrongly judging, on account of his name which implies afterthought, or finding out consequences too late. See Opp. 47 and 84.

512—16. These verses, in the opinion of Goettling, are wrongly inserted here. For the punishment of Menoetius ought to follow the account of the quarrel between Zeus and the Titans, inf. v. 535 seqq. The objection however has little

πρῶτος γάρ ῥα Διὸς πλαστὴν ὑπέδεκτο γυναῖκα
 παρθένον. ὑβριστὴν δὲ Μεινοίτιον εὐρύοπα Ζεὺς
 εἰς Ἑρεβος κατέπεμψε βαλὼν ὑπολόεντι κεραυνῷ 515
 εἵνεκ' ἀτασθαλίας τε καὶ ἡγορέης ὑπερόπλου.
 Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης
 πείρασιν ἐν γαίῃς, πρόπαρ Ἑσπερίδων λιγυφώνων,
 ἑστηὼς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσι.
 ταύτην γάρ οἱ μοῖραν ἐδάσματο μητίετα Ζεὺς. 520

513. Διὸς 520. Foi

513. ἐπέδεκτο M. 518. πρόπαν M. 519. With this verse M ends, and N commences with the next. The deficiency in M is supplied by L, which agrees with M hitherto, and henceforth closely with the Aldine. 520. ἐδάσματο N.

weight. The sons of Iapetus are mentioned together, and so are their respective fates or destinies. Of these *Atlas* may be supposed to symbolise *patient endurance*, or industry, and *Mencetius resignation* to the will of fate. All the four brothers incurred the anger of Zeus, because they were of Titanic origin.

513. πρῶτος ἐπέδεκτο, he was the first to receive the newly-fashioned woman from the hands of Zeus, and to convey the gift to mortals, though Prometheus had warned him against it, Opp. 84-9. Goettling explains the sense differently, as if ὑπέδεκτο meant, 'took to himself;' "Nempe primus fuit Epimetheus, qui uxorem feminam sibi consociaret. Post imitati sunt homines." Perhaps the true reading is ἀπέδεκτο, as Barocc. 60 gives ἐπέδεκτο.

516. Cf. inf. v. 619, ἡγορέην ὑπέροπλον ἀγώμενος. Apollodor. i. 2, 3, Ἰαπετοῦ δὲ καὶ Ἀσίας (Hesiod says Κλυμένης, v. 508) τῆς Ὠκεανοῦ Ἄτλας—καὶ Προμηθεὺς καὶ Ἐπιμηθεὺς, καὶ Μεινοίτιος, ὃν κεραυνώσας ἐν τῇ Τιτανομαχίᾳ Ζεὺς καταρτάρωσεν.

517. Ἄτλας δ' κ.τ.λ. This is somewhat briefly put for, 'Atlas also was similarly punished by Zeus, by being made to sustain the heaven in the far west.' Aesch. Prom. 355, ἐπεὶ με καὶ

κασιγνήτου τύχαι τείρουσ' Ἄτλαντος ὅς πρὸς ἐσπέρους τόπους ἑστήκε κ.τ.λ. Ibid. 433, μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις δαμέντ' ἀδαμαντοδέτοις Τιτᾶνα λύμαις εἰσιδόμεν θεῶν. Homer calls him Ἄτλας ὀλοόφρων, Od. i. 52.—πείρασιν, the furthest limits; cf. v. 335.—πρόπαρ, 'before,' 'in front of,' προσπαροίθε.—λιγυφώνων, 'sweet-voiced,' ὕμνοδοι κόραι, Eur. Herc. 394, αἰοῖδοι Hipp. 743. Goettling refers the epithet to the *Δίγνες*, or western Celts. But there can be little doubt that the abode of the Hesperides was placed *beyond* the Ocean stream, πέραν κλυτοῦ Ὠκεανοῦ, sup. v. 215. πείρασιν ἐν μεγάλοις, v. 335. Humboldt thinks the Atlas of the early poets was the great volcano of Teneriffe (Peak of Teyda), of which vague accounts had been brought by Phoenician mariners. This is not improbable, at least as the origin of the legend; but Hesiod conceives the idea of a vast giant *holding up* the sky with his arms and back; and Aeschylus copies him, Prom. 358 and 438. See inf. v. 745 seqq.

519. ἑστηὼς, in a standing position, ὀρθοστάδην, ἄπνους, οὐ κάμπτων γόνυ, Aesch. Prom. 32. Goettling rightly places a comma after λιγυφώνων.—This verse is repeated inf. 747.

520. ἐδάσματο, had awarded (δαίω). Generally (as Opp. 37), the middle

δῆσε δ' ἄλυκτοπέδῃσι Προμηθεῖα ποικιλόβουλων
 δεσμοῖς ἀργαλέοισι μέσον διὰ κίον' ἐλάσσας.
 καὶ οἱ ἐπ' αἰετὸν ὄρσε τανύπτερον· αὐτὰρ ὄγ' ἦπαρ
 ἦσθιεν ἀθάνατον, τὸ δ' ἀέξετο ἴσον ἀπάντη
 ἱυκτὸς, ὅσον πρόπαν ἦμαρ ἔδοι τανυσίπτερος ὄρις. 525
 τὸν μὲν ἄρ' Ἀλκμήνης καλλισφύρου ἄλκιμος υἱὸς
 Ἡρακλῆς ἔκτεινε, κακὴν δ' ἀπὸ νοῦσον ἀλαλκεν
 Ἰαπετιονίδῃ, καὶ ἐλύσατο δυσφροσυνάων,
 οὐκ ἀέκητι Ζηνὸς Ὀλυμπίου ὑψιμέδοντος,
 ὄφρ' Ἡρακλῆος Θηβαγενέος κλέος εἴῃ 530
 πλεῖον ἔτ' ἢ τοπάροιθεν ἐπὶ χθόνα πουλυβότειραν.

522. *Ἐργαλέοισι*523. *Φοι*524. *Ἰῶσον*529. *ἀφέκητι*524. *ἴσον* om. LN.
 ἔδει Ald.525. *πράπαν* N and by the first hand L.

means 'to have allotted to oneself.' Cf. v. 112, but also v. 537. 885. Inf. 789, *δεκάτη δ' ἐπὶ μοῖρα δέδασται*. v. 514, *διεδάσσαο μοῖρας*. The phrase here (if this verse be genuine) merely means *ταύτην ποινήν ἐνεμειν*.

521. Prometheus also was punished by Zeus, as well as Atlas, and in the same way, by being bound with fetters. Hence the fates of both are compared in Aesch. *Prom.* 433 seqq., quoted above. Homer includes Japetus and Kronos, whom he represents as imprisoned by Zeus in the far west, *Il.* viii. 480.—*ἄλυκτοπέδη*, a word of obscure etymology. As *ἀλύσκειν* is 'to escape,' there is no place here for a privative; and to derive *ἄλυκτος* from *ἄλυω*, *ἀλυκτέω* (whence *ἀλαλύκτημαι*, *Il.* x. 94), is hardly satisfactory. The Scholiast's theory is obviously false, *πλεονάζει τὸ κ, ἀλυτοπέδαις γὰρ ἦν*.—*μέσον διὰ κίονα κ.τ.λ.*, 'having driven them (the chains) through the middle of the pillar,' i. e. affixed them half-way up, so as to clasp his breast, or perhaps *μέσον* refers to the diameter of the pillar. Schol. *ἤγουν διὰ μέσου κίονος δήσας τὸν Προμηθεῖα· ἢ μέχρι τῶν μέσων κίονα ἐλάσας*. This indicates a reading *μέσου* or *μέσων διὰ κ.τ.λ.* The use of

the accusative in the sense of 'right through' is not common. But cf. Eur. *Phoen.* 1397, *ὁ πρόσθε τραθεῖς στέρνα Πολυνείκους βία διήκε λόγχην*. The compound is altogether irregular in the sense of *ἄλυκτος πέδη* (Hesych. *δεσμοῦ εἶδος ἀναφεύκτου*). Was the term applied to a chain to prevent a slave from running away,—an 'escape-chain,' as it were?

526—531. Perhaps this passage about Hercules is a later addition. (It is omitted also by Flach.) See Aesch. *Prom.* 891. The epithet *Θηβαγενής* seems purposely given to a Boeotian bard.

528. *Ἰαπετιονίδῃ*. This double patronymic form, which had its origin solely in metrical convenience, occurs also Opp. 54. The intermediate name was *Ἰαπετίων* (i), like *Κρονίων*, *Ἑπείων*, *Πανδίων*, as the Schol. observes. Similarly we have *Ἀρητιάδης*, the son of Ares (Cycnus) in *Scut.* 57, as if from *Ἄρης*, *Ἀρητος*. Pindar has *Ταλαϊονίδης*, *Ol.* vi. 15.—For *ἐλύσατο* we might have expected *ἔλυσε*. But see the note on Opp. 95.

531. *ἐπὶ χθόνα*. For the accusative see Opp. 11.

† ταῦτ' ἄρα ἀζόμενος τίμα ἀριδείκετον υἷόν.
 καίπερ χωόμενος παύθη χόλου ὃν πρὶν ἔχεσκεν,
 οὐνεκ' ἐρίζετο βουλὰς ὑπερμενείῃ Κρονίωνι.
 καὶ γὰρ ὅτ' ἐκρίνοντο θεοὶ θνητοὶ τ' ἄνθρωποι 535
 Μηκόνῃ. τότε ἔπειτα μέγαν βούνῃ πρόφροσι θυμῷ
 δασσάμενος προῦθηκε, Διὸς νόον ἔξαπαφίσκων.

532. ταῦτ' ἄρ' ἀζ. LN, Ald. 533. παύθη N. παύσθη L, Ald.
 537. ἔξαπαφίσκων Ald. ζῆνός νόον LN, Ald.

532. This verse appears to be corrupt, or perhaps a verse has been lost which followed it. Flach, with Robinson, has τοῦτον ἄρ' ἀζ. Goettling's conjecture, ταῦτ' ἄρ' ἀγαζόμενος, probable in itself, is the more so because two or three MSS. give the unmetrical elision ταῦτ' ἄρ' ἀζόμενος. He compares Pind. Nem. xi. 6, πολλὰ μὲν λουβαῖσιν ἀγαζόμενοι πρῶταν θεῶν. But τίμα cannot be the imperfect, unless on the supposition of some *lacuna*, or that the next verse, which has no connecting particle, is spurious. Perhaps τιμᾷ ἀριδείκετον υἷον, καίπερ χωόμενος παύσας χόλον κ.τ.λ. Or (as we might rather expect παυσάμενος), τιμῶν would be no violent change.—καίπερ χωόμενος, cf. inf. v. 561. 568.

531. ἐρίζετο βουλὰς, 'competed in wisdom,' claimed to be wiser, as the 'fore-knowing' god. He was ποικιλόβουλος, v. 521, and αἰολόμητις, v. 511. The allusion is to the contest next described, as to whether of the two was the shrewder. See on v. 60 for the short as of the accusative.

535. ἐκρίνοντο, 'quarrelled,' literally, 'were having their dispute decided.' So inf. v. 882, τιμῶν κρίναντο βίηφι. Schol. ἐν τῇ Μηκόνῃ ἐκρίνοντο τίνες θεοὶ τοὺς ἀνθρώπους λάχοιεν μετὰ τὸν πόλεμον. Another explanation is, ἐκρίνοντο τί θεὸς καὶ τί ἄνθρωπος. But the Schol. was perhaps unacquainted with the use of κρίνεσθαι = ἐρίζειν.—Μηκόνῃ, 'at Sicyon.' Goettling, in an ingenious note, endeavours to show that the legend here following refers to the first introduction into the Peloponnese of the worship of the Olympian gods, to the rejection, or at least to the associa-

tion with them, of the primitive indigenous divinities. Van Lennep thinks the story may be traced to some ancient council held at Sicyon to determine what gods should belong to the national religion of Hellas.

537. δασσάμενος, 'having divided into two portions' (perhaps as umpire). See on v. 520.—προῦθηκε, 'placed before them,' offered for a banquet. The trick consisted in this: he placed the eatable parts of the ox inside the skin, and covered the heap over with the paunch, which, as Goettling infers from Od. xviii. 44, was an inferior part, and one little cared for; while the really worthless parts, the stripped bones, he enveloped in enticing fat, so as to appear the better share. Zeus, although he took the latter, is represented as doing so knowingly (v. 551), and making the affair an excuse for punishing man, since in future, in consequence of the choice, only bones wrapped in fat were burned on the altars for the portion of Zeus. Schol. διὰ τοῦτο ἀνέσχετο χλευασθῆναι, ὅπως εὖρῃ χάραν τιμαρῆσασθαι τὸν Προμηθεά, ἵνα ἄξιός ᾗ μέζονος τιμωρίας. Sir G. W. Cox remarks on this (Mythology and Folk-lore, p. 171, note), "In relating this story the Hesiodic poet says, strangely enough, that Zeus saw through the trick from the first, and that it was therefore no trick at all. But this is inconsistent with the feverish eagerness of Zeus to lay his hands on the fat. The god is really outwitted." The story seems to have been one of the *ἱεροὶ λόγοι*, to account for certain sacrificial practices.

τοῖς μὲν γὰρ σάρκας τε καὶ ἔγκατα * πίονα δημῶ
 ἐν ῥινῶ κατέθηκε καλύψας γαστρὶ βοείῃ,
 τῷ δ' αὖτ' ὅστέα λευκὰ [βοὸς δολίῃ ἐπὶ τέχνῃ 540
 εὐθετίσας κατέθηκε] καλύψας ἀργέτι δημῶ.

δὴ τότε μιν προσέειπε πατὴρ ἀνδρῶν τε θεῶν τε·

Ἰαπετιονίδη, πάντων ἡ ἀριδείκετ' ἀνάκτων,
 ὦ πέπον, ὡς ἑτεροζήλως διεδάσσαι μοίρας.

Ὡς φάτο κερτομέων Ζεὺς ἄφθιτα μῆδεα εἰδώς. 545

τὸν δ' αὖτε προσέειπε Προμηθεὺς ἀγκυλομήτης,
 ἦ κ' ἐπιμειδήσας, δολίης δ' οὐ λήθετο τέχνης·

Ζεῦ κύδιστε, μέγιστε θεῶν αἰειγενετάων,
 τῶνδ' ἐλεῦ ὅπποτέρην σε ἐνὶ φρεσὶ θυμὸς ἀνώγει.

Φῆ ῥα δολοφρονέων· Ζεὺς δ' ἄφθιτα μῆδεα εἰδώς 550
 γνῶ ῥ' οὐδ' ἡγνοίησε δόλον· κακὰ δ' ὅσσετο θυμῷ

539. βοφείῃ

540. βοφὸς

542. 546. προσέειπε

545. 550. Φειδῶς

538. πίοι MSS. τοῖς μὲν γὰρ N. τῷ μὲν γὰρ vulg. 544. μοῖραν
 Ald. 547. οὐκ ἐλήθετο N. 548. Ζεὺς Ald., L. Ζεῦ N. 550. φῆ
 ῥα οὐδ' ἡγνόησε N, the intermediate words omitted. With this
 verse a different hand commences in L, which henceforth exhibits
 readings more distinct from N.

538—40. τοῖς μὲν—τῷ δέ. There were two shares, and two parties to choose; gods and mortal men. This is a safer and better reading than τῷ μὲν—τῷ δέ, 'on this side and on that.' Guet. proposed τῇ μὲν—τῇ δέ, which perhaps is the Attic rather than the Epic form. Two MSS. give τοῖς μὲν—τοῖς δέ.—For πίοι we should doubtless read πίονα, 'the inwards rie' in fat,' i. e. the σπλάγχνα, or larger organs, as the heart and liver, which were considered delicate parts. The error may have arisen from ἀργέτι δημῷ v. 541. Flach also gives πίονα.

540. δολίῃ ἐπὶ τέχνῃ, for δόλια μηχανώμενος, 'intending a crafty trick.' Cf. inf. 555.—κατέθηκε, set down, viz. near to the other heap. But this verse can hardly be genuine. It repeats κατέθηκε, it anticipates v. 555, and it contains a verb εὐθετίζειν, which seems of a late

coinage. We should read therefore τῷ δ' αὖτ' ὅστέα λευκὰ καλύψας ἀργέτι δημῷ.

543. This is a corrupt or spurious verse, since ἀναξ regularly has the digamma. Besides, 'conspicuous among all kings' was an extraordinary appellation for Prometheus. Perhaps, ἀριδείκετε λαῶν.

544. ἑτεροζήλως, unfairly, partially; with zeal for one side.

545. κερτομέων, reproaching him for the apparent unfairness, though Zeus knew which was the better portion.—ἄφθιτα μῆδεα εἰδῶς is quoted by Goettling from Il. xxiv. 88, and Hymn. in Ven. 43, and so δολίης δ' οὐ λήθετο τέχνης from Hymn. Merc. 76. Compare also inf. 545. 550. 559. 561.

549. σε ἐνί. Perhaps γέ σ' ἐνί, or σε γ' ἐνί. But see on v. 399.

551. ὕσσετο, designed, meditated. See Lexil. p. 445.

θνητοῖς ἀνθρώποισι, τὰ καὶ τελέεσθαι ἔμελλε.
 χερσὶ δ' ὄγ' ἀμφοτέρησιν ἀνείλετο λευκὸν ἄλειφα.
 χῶσατο δὲ φρένας, ἀμφὶ δέ μιν χόλος ἵκετο θυμὸν.
 ὡς ἴδεν ὀστέα λευκὰ βοῶς δολίῃ ἐπὶ τέχνη. 555
 ἐκ τοῦ δ' ἀθανάτοισιν ἐπὶ χθορὶ φῦλ' ἀνθρώπων
 καίουσ' ὀστέα λευκὰ θυθέντων ἐπὶ βωμῶν.
 τὸν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
 Ἰαπετιονίδη, πάντων πέρι μῆδεα εἰδὼς,
 ὦ πέπον, οὐκ ἄρα πω δολίης ἐπιλήθεο τέχνης. 560
 ὧς φάτο χῳόμενος Ζεὺς ἄφθιτα μῆδεα εἰδὼς·
 ἐκ τούτου δὴ ἔπειτα, δόλου μεμνημένος αἰεὶ,
 οὐκ ἐδίδου μελέοισι πυρὸς μένος ἀκαμάτοιο
 θνητοῖς ἀνθρώποις, οἳ ἐπὶ χθορὶ ναιετάουσιν.

555. Ἰδεν βοῶς

557. κάφουσ'

559. 561. Φειδῶς

552. ἔμελλεν Ald.

554. θυμῷ LN, Ald.

557. ὑπὸ βωμῶν N.

ἐπὶ βομῷ L, Ald.

559. Ἰαπετεονίδη N.

560. ἐπιλάθετο N.

563. μελήσοι LN, Ald.

564. οἳ om. N.

553. Goettling and Van Lennep give ἄλειφα, with several MSS., for ἄλειφαρ, as the older form. Hesych. ἄλειφα· στέαρ, μύρον, κρίσμα, ἔλαιον. Cf. Aesch. Agam. 313. The share meant is the bones covered with fat, v. 540—1.

551. Schoemann reads χῶσατο δὲ φρένας ἀμφὶ, χόλος δὲ μιν ἵκετο θυμὸν, the majority of copies having this order.

556. ἐκ τοῦ, 'in consequence of this;' like ἐκ τούτου inf. v. 562, and the Attic ἐκ τῶνδε, Aesch. Agam. 850. Eur. Electr. 31. Ion 843. Since Zeus had himself chosen the bones, mortals thought themselves justified in offering the same in sacrifice. Human nature is ever the same: the smaller share falls to the lot of religion, the larger to self.—This distich (556—7), if not an interpolation, can hardly be considered to stand in its right place. Goettling would transpose it to follow v. 561, where it is much more appropriate. In this case, it would almost follow that v. 561 was added by an interpolator, since μελέοισι in 563 would refer to φῦλ'

ἀνθρώπων.—ὀστέα λευκὰ, the thigh-bones stripped clean from the flesh. These appear to have been burnt along with the slices of meat enveloped with fat. Here there is specific mention of offering bones in a burnt sacrifice, yet μηρία and μηροὶ (μηρὰ) seem to mean meat-slices carved or cut from the joint, the technical term for which is ἐκτέμνειν or ἐξελεῖν. See Soph. Ant. 1011, Ar. Pac. 1021.

560. οὐπω ἄρα. 'So you have not yet, it seems,' &c. This implies that Prometheus had frequently before practised the arts of deception. Cf. v. 547, and 562, δόλου μεμνημένος αἰεὶ.

563. οὐκ ἐδίδου, he did not allow, did not continue the use of fire to mortals. The reading of many copies, μελήσοι, is not easy to account for, except on the supposition made in the note on v. 556, that v. 561 was wanting. It seems to have been made from a gloss to μελέοισι, viz. ἀνθρώποις implied from v. 556. The Schol. seems to refer to it in the comment ἢ ὅτι ἐκ Μελῶν ἐγένοντο Νυμφῶν.

ἀλλά μιν ἔξαπάτησεν ἔς παῖς Ἰαπετοῖο, 565
 κλέψας ἀκαμάτοιο πυρὸς τηλέσκοπον αὐγὴν
 ἐν κοίλῳ νάρθηκι· δάκεν δ' ἄρα νειόθι θυμὸν
 Ζῆν' ὑψιβρεμέτην, ἐχόλωσε δέ μιν φίλον ἦτορ,
 [ὥς ἴδεν ἀνθρώποισι πυρὸς τηλέσκοπον αὐγὴν.]
 αὐτίκα δ' ἀντὶ πυρὸς τεύξεν κακὸν ἀνθρώποισι. 570
 γαίης γὰρ σύμπλασσε περικλυτὸς Ἀμφιγυήεις
 παρθένῳ αἰδοίῃ ἔκελον Κρονίδεω διὰ βουλὰς.
 ζῶσε δὲ καὶ κόσμησε θεὰ γλαυκῶπις Ἀθήνη
 ἀργυφῆ ἐσθῆτι· κατακρήθην δὲ καλύπτρην
 δαιδαλέην χεῖρεσσι κατέσχευε, θαῦμα ἰδέσθαι· 575
 ἀμφὶ δέ οἱ στεφάνους, νεοθηλέας ἄνθεσι ποίης.

567. νειόθι 569. ἴδεν 572. ἔκελον 574. Ἐσθῆτι
 575. θαῦμα ἰδέσθαι 576. Foi

567. δέ ἐ εἰόθι N. 574. ἀργυφῆ Ald. ἀργυρῇ N. ἀργυφῆ I.
 καταθῆκε δὲ καλύπτρην N. καταθῆκεν δὲ κ. L, but with gloss ἐπάνω
 τῆς κεφαλῆς. 575. κατέθηκεν N. 576. νεοθηλέας Ald. νεοθηλέος
 LN? πῆς N.

567. νάρθηκι. See Opp. 52.—νειόθι, ἐκ νέου, for νεότον, 'at the very bottom.' Photius, νεάτη· ἐσχάτη. II. xxi. 317, οὔτε τὰ τεύχεα καλὰ, τὰ που μάλα νειόθι λίμνης κείσεται.

569. ὥς ἴδεν. Perhaps ὥς ἴδ' ἐν κ.τ.λ. But this verse seems made up from 555 and 566. Goettling is inclined to include in brackets v. 568, and in the preceding one, to adopt the reading of the Emmanuel MS. (N.), δάκεν δέ ἐ κ.τ.λ.

570. ἀντὶ πυρὸς. See Opp. 57. For the next three verses see *ibid.* 70—2.—ἔκελον, supply πλάσμα from σύμπλασσε.

575. "Recte habet χεῖρεσσι κατέσχευε. Pandora enim veli ab Minerva ei prae-biti lacinias suis manibus tenebat, quemadmodum sapissimae id expressum videmus in antiquae artis monumentis." Goettl. The meaning appears simply to be, 'she kept down with her hands (i.e. drew close, or prevented from being moved by the wind) a worked veil that fell from her head.' Compare σκέσθαι καλύπτρην in Apoll. Rhod. iii. 445. So

Penelope in Od. xxi. 65, ἅντα παρειάων σχομένη λιπαρὰ κρήδεμνα, and Helen in Il. iii. 419, κατασχομένη ἐανῶ ἀργῇτι φαεινῶ. There is perhaps some objection to the abrupt change of the subject from Athena to Pandora. At the same time, the change will account for the repetition of Παλλὰς Ἀθῆνη in 577, which some critics have thought an indication of spuriousness. The καλύπτρη was probably a kind of head-cloth, which could be held so as to enclose the face. It is nearly represented by the coloured kerchiefs that gipsies wear, after the Eastern fashion. It appears generally to have been richly embroidered; hence Σιδονία καλύπτρα Aesch. Suppl. 113.

576. στεφάνους. As this, the chaplet of flowers, was added over and above the στεφάνη, the diadem or circlet of gold, and by the same hand of Pallas, Wolf and others have enclosed this and the next verse in brackets. The same account, however, is given in Opp. 74, ἀμφὶ δὲ τήνγε ὧραι καλλίκμοι στέφανοι

ἱμερτοὺς ἣ παρέθηκε καρήατι Παλλὰς Ἀθήνη·
 ἀμφὶ δέ οἱ στεφάνην χρυσέην κεφαλῇφιν ἔθηκε.
 τὴν αὐτὸς ποίησε περικλυτὸς Ἀμφιγυήεις
 ἀσκήσας παλάμῃσι. χαριζόμενος Διὶ πατρί. 580
 τῇ δ' ἐνὶ δαίδαλα πολλὰ τετεύχατο, θαῦμα ἰδέσθαι,
 κνώδαλ', ὅσ' ἤπειρος πολλὰ τρέφει ἠδὲ θάλασσα.
 τῶν ὅγε πόλλ' ἐνέθηκε. (χάρις δ' ἀπελάμπετο πολλή,)
 θαυμάσια, ζώοισιν εἰκότα φωνήεσσιν.

Αὐτὰρ ἔπειδ' ἐτεῦξε καλὸν κακὸν αὐτ' ἀγαθοῖο. 585
 ἐξάγαγ' ἐνθα περ ἄλλοι ἔσαν θεοὶ ἠδ' ἀνθρώποι
 κόσμῳ ἀγαλλομένην γλαυκώπιδος ὀμβριμοπάτρης.
 θαῦμα δ' ἔχ' ἀθανάτους τε θεοὺς θνητούς τ' ἀνθρώπους.
 ὥς εἶδον δόλον αἰπὺν, ἀμήχανον ἀνθρώποισιν.

578. Foi 580. Διὶ 581, 588. θάψμα 581. Φιδέσθαι
 584. ζώοισι Φεφικότα 589. Φεῖδον

577. ἱμερτοὺς τε N. 578. δὲ om. L, Ald. 582. κνώδαλα ὅσ' L, Ald. πολλὰ om. Ald. 584. θαυμάσια N. θαυμασίη L, Ald.
 587. ὀβρ. N. ὀμβρ. L, Ald.

ἀνθεσιν εἰαρινόισι. Here the entire decoration of the woman is attributed to Pallas, who ζῶσε καὶ κόσμησε v. 573, where ζωννύναι refers to the ἐσθῆς, κοσμεῖν to the head-ornaments.—For παρέθηκε, which Goettling explains παρὰ τὴν καλύπτρην ἔθηκε, Hermann would read περίθηκε or περέθηκε (like περίαχε inf. v. 678). The former is better, and appears very probable. But the reading of the Emmanuel MS., ἱμερτοὺς τε, suggests ἱμερτοὺς τ' ἐπέθηκε κ.τ.λ. And this is adopted by Dr. Flach, who however excludes from the text 366—584. We might also suggest προσέθηκε.

578—80. These three verses were probably taken from a different recension, in which they stood in place of the distich preceding.

582. The readings of the Aldine and Baroc. 109 suggest κνώδαλα θ' ὅσσα περ ἤπειρος τρέφει ἠδὲ θάλασσα.

584. θαυμάσια, the reading of several good copies, is manifestly better than θαυμασίη, agreeing with χάρις.

585. καλὸν κακὸν. When Zeus had fashioned a fair evil as a counterbalance to the good that had been fraudulently obtained, viz. the stolen fire. Cf. v. 370. Opp. 57, ἀντὶ πυρὸς δώσω κακὸν ᾧ κεν ἅπαντες τέρπωνται. From v. 571 Hermann infers that the same nominative is continued as in the foregoing sentence, viz. Ἀμφιγυήεις.—For κάλον see Opp. 63. The correction of Hermann is probably right, αὐτὰρ ἐπεὶ τεῦξεν κ.τ.λ.

586. ἐνθα περ. The poet does not say where the place was, in which both gods and men were assembled to witness the new-created beauty. In Opp. 84 the story is differently told. There Hermes is ordered to conduct Pandora as a gift to Epimetheus, who forthwith places her at the disposal of mortals on earth. There is something abrupt and obscure in the narrative here, which says θαῦμα ἔχεν ἀνθρώπους ὥς εἶδον δόλον ἀνθρώποις.

[Ἐκ τῆς γὰρ γένος ἐστὶ γυναικῶν θηλυτεράων. 590
 τῆς γὰρ ὁλώϊον ἐστὶ γένος καὶ φύλα γυναικῶν.
 πῆμα μέγ' *αἱ θνητοῖσι μετ' ἀνδράσι ναιετάουσιν,
 οὐλομένης πενίης οὐ σύμφοροι, ἀλλὰ κόροιο.
 ὥς δ' ὅπότε ἐν σμήνεσσι κατηρεφέεσσι μέλισσαι
 κηφήνας βόσκουσι, κακῶν ἔξυνήονας ἔργων. 595
 αἱ μὲν τε πρόπαν ἡμαρ ἐς ἥλιον καταδύντα

593. ἀσύμφοροι L, Ald. κόροιο L. 594. εἰς μήνεσσι (εἰ
 σμήνεσσι) N. qu. ὥς δ' ὅποτε σμήνεσσι? 595. βόσκωσι N. βόσκουσι
 L, Ald. 596. αἱ μὲν τοι N. αἱ μὲν τε L. οἱ μὲν τε Ald.

590. This verse, as Hermann perceived, belonged to another recension in place of the next, or possibly of the next three. Indeed, there is hardly any passage in Hesiod which demonstrates the fact of two recensions being mixed together more incontestably than this. The whole passage, from v. 590 to v. 612, was suspected by Wolf; and it seems not only in great measure different in style, but it is partly made up of Homeric phrases, and involves some suspicious violations of the digamma. That Hesiod should be one of the so-called Greek misogynists, in common with Aeschylus, Aristophanes, Euripides, the pseudo-Simonides, and others, is not a little remarkable. Hesiod, however, does not allude to the faithlessness of women, on which Euripides especially dwells; but he calls them idle, self-indulgent, fit only for the rich; though he modifies his harsh opinion of the sex at v. 608.

591. τῆς, sc. ταύτης, viz. from Pandora, the first of her sex.—ὁλώϊον, a lengthened form of ὁλοῖον, and that for ὁλοόν. Probably the word was ὁλοφος, whence a secondary form ὁλο-φοις, ὁλοφώϊς. See Curtius, Gr. Et. 562.—The stop commonly placed after γένος is intolerable. The most natural way of construing the vulgate reading seems to be this; πῆμα μέγα ἐκείνοις, οἱ ναιετάουσιν μετὰ θνητοῖς ἀνδράσι. This however is an unusual periphrasis, and it seems better to insert αἱ, with Schoemann and Flach, for this agrees more directly with σύμφοροι than φύλα γυναι-
 κῶν = γυναικες. This adjective takes

the genitive in the sense of 'companions in,' 'fellow-bearers of,' though in Opp. 302 we have λιμὸς γάρ τοι πάν-
 παν ἀεργῷ σύμφορος ἀνδρί. Theognis 526 (quoted by Goettling), ἡ πενίη δὲ κακῷ σύμφορος ἀνδρὶ φέρειν. Were we sure v. 592 was genuine, we might read οὐ σμφορον, especially as there are variants ἀσύμφορα and οὐ σύμφορα. Perhaps, however, it was added in consequence of the stop at γένος, by some who construed καὶ ἐκ τῆσδε φύλα γυναικῶν (γυναικες) ναιετάουσιν πῆμα μέγα μετ' ἀνδράσιν. Stobaeus, Flor. ογ'. 47, cites 591—3 as we have them in the copies.—κόροιο, abundance, luxury.

594—5. There are variants ἐν σίμβλοισι καὶ βόσκωσι, adopted by Gaisford and Flach, rejected by Goettling.—ἐξυνήονας (ἐξυνος), for κοινῇ ἐργαζομένους κακά. Cf. v. 601. The absence of the digamma from ἔργων is an indication of some error. Cf. Opp. 382. Inf. v. 601. Here at least one is tempted to read κακῶν ἐξυνήονας ἀργούς, but that Hesiod uses the form ἀεργός. The simile from drones in a hive is applied by Plato to idle spendthrift citizens, De Rep. vii. p. 552, c, βούλει οὖν, ἦν δ' ἐγώ, φῶμεν αὐτὸν, ὥς ἐν κηρίῳ κηφήν ἐγγίγνεται, σμήνος νόσημα, οὕτω καὶ τὸν τοιοῦτον ἐν οἰκίᾳ κηφήν ἐγγίγνεσθαι, νόσημα πόλεως;

596. πρόπαν ἡμαρ, all day long; cf. sup. v. 525. ἡμάτιαι, day by day. So Hom. Il. ix. 72, πλεῖαί τοι οἶνον κλισίαι, τὸν νῆες Ἀχαιῶν ἡμάτιαι ὀρήκηθεν ἐπ' εὐρέα πόντον ἄγουσιν. Goettling's conjecture ἀκάματα is superfluous.—τιθεῖσι, see inf. v. 875. Il. xvi. 262. Aeschylus uses this form for τιθέασι, Ag. 451.

ἡμάτιαι σπεύδουσι, τιθείσιν τε κηρία λευκά,
οἱ δ' ἔντοσθε μένοντες ἐπηρεφείας κατὰ σίμβλους
ἀλλότριον κάματον σφετέρην ἐς γαστέρ' ἀμῶνται.
ὥς δ' αὐτως ἀνδρεσσι κακὸν θνητοῖσι γυναικα 600
Ζεὺς ὑψιβρεμέτης θῆκε, ξυνήονα ἔργων
ἀργαλέων· ἕτερον δὲ πόρεν κακὸν ἀντ' ἀγαθοῖο·
ὅς κε γάμον φεύγων καὶ μέρμερα ἔργα γυναικῶν
μὴ γῆμαι ἐθέλη, ὀλοδὸν δ' ἐπὶ γῆρας ἵκηται
χῆται γηροκόμοιο, ὃ δ' οὐ βίотου ἐπιδενῆς 605
ζῶει, ἀποφθιμένον δὲ διὰ κτῆσιν δατέονται
χηρωσταί· ὧ δ' αὖτε γάμου μετὰ μοῖρα γένηται.
κεδνὴν δ' ἔσχεν ἄκοιτιν ἀρηνυῖαν πραπίδεςσι.

601. *Φέργων* *Φαργαλέων* 603. *Φέργα* 604. *ὀλοδόν* 605. *ἐπιδεῖης*

598. *ἐπηρεμφείας* N. *ἐπῖρεφείας* L. 600. *ὥς αὐτως* N. *γυναικας*—
ξυνήονας vulg. 602. *δ' ἔπορε* N. 605. *βίотου τ' N.* 606. *ζῶη*—
διάζωῃ N. 608. *ἔσχε* L, Ald.

598. Hesych. *σίμβλοι· τὰ σμήνη, τὰ ἀγγεῖα τὰ τῶν μελισσῶν, ἐν οἷς τὰ κηρία συναγεται.*

599. *ἀμῶνται*, heap up, scrape together, *corradunt in ventrem.* Cf. Opp. 775. 7. 8.

601. *ξυνήονα*, 'taking part in grievous troubles,' i.e. causing them cares. See on v. 603, and for *ξυνήων*, 'a partner,' Pind. Pyth. iii. 48. Hesych. *ξυνήονες· κοινῶνοί.* This must be the sense, otherwise the comparison with the drones altogether fails, if we render it 'help-mates in their hard labours.' This would be a virtue; but the poet is speaking of women's vices. The meaning is determined by v. 595. Stobaeus, citing 600—9 (ἐθ' 15), gives *λευγαλέων* (602) and *ζῶην* (606).

602. *ἕτερον κακόν.* The making of the woman was κακὸν ἀντ' ἀγαθοῖο, v. 585; the second evil consists in the following dilemma: Either a man marries, or he does not. If he does not, strangers possess his wealth; if he does, though he may have a good wife, he may at the same time have, as a counterbalancing

evil, an insubordinate family, ἀταρτηρὸς γενέθλη. Schol. τοῦτό φησιν, οὔτε μὴ γήμας (l. ὅτι ὃ μὴ γήμας) ἕτερον ἔχει κακόν, τὸ μὴ γηροβοσκεῖσθαι. Ἡ οὕτως ἀγαθὸν τὸ μὴ γαμεῖν, ἀλλὰ κακὸν τὸ μὴ ἔχειν γηροβοσκούς καὶ κληρονόμους. The poet is weighing good against evil in both cases: (1) an unmarried man has not the expense of a wife and family, but then he has no one to care for him, and he leaves his property to strangers; (2) a married man may have a good wife but a bad offspring, and thus the good is counterbalanced by the evil. v. 607 seems to have been made up from the similar verse in Il. v. 158, *χηρωσταὶ δὲ διὰ κτῆσιν δατέονται.* On this word, containing the same root (χη) as *χῆτις*, *χῆρος*, and *heres*, see Curtius, Gr. Et. 200.

603. *μέρμερα Φέργα* is to be remarked, as compared with the undigammatized *ἔργων* in v. 595. In v. 601 one of the MSS. gives *γυναικα*—*ξυνήονα*, whence *ξυνήονα* has now been adopted as probably the true reading. Hesych. *γηροκόμος· γηροτρόφος.*

τῷ δέ τ' ἀπ' αἰῶνος κακὸν ἐσθλῷ ἀντιφερίζει
 ἔμμεναι· ὃς γὰρ τέτμη ἀταρτηροῖο γενέθλης, 610
 ζῶει ἐνὶ στήθεσσι·ν ἔχων ἀλίσστον ἀνίην
 θυμῷ καὶ κραδίῃ, καὶ ἀνήκεστον κακὸν ἐστίν.
 Ὡς οὐκ ἔστι Διὸς κλέψαι νόον οὐδὲ παρελθεῖν.
 οὐδὲ γὰρ Ἰαπετιονίδης ἀκάκητα Προμηθεὺς
 τοιό γ' ὑπεξήλυξε βαρὺν χόλον, ἀλλ' ὑπ' ἀνάγκης 615
 καὶ πολυῖδριν ἔοντα μέγας κατὰ δεσμός * ἔρκεν.

609. αἰῶνος

613. Διὸς

616. πολυῖδριν

609. τῷ δ' ἀπ' L, Ald. 610. τέμνη L. ὃν δεκε τέτμη Ald. ὃς δέ
 κε γήμη N. 614. Ἰαπετιονίδης N. 615. ἀνάγκη Ald. 616.
 μέγα N. ἔρύκει MSS.

609. ἀντιφερίζει, 'contends against,' 'matches.' In Opp. 210, a passage of doubtful genuineness, it has the same sense. The phrase ἀπ' αἰῶνος, for αἰεί, is not free from suspicion, though Homer has ἀπ' αἰῶνος νέος ὦλεο, Il. xxiv. 725, for ἀπὸ βίου, nor is ἔμμεναι in the next verse easily explained. Schoemann reads τῷ δὲ δι' αἰῶνος κ.τ.λ. Stobaeus, ending his quotation with ἀντιφερίζει, might seem to have not read in his copy the three concluding lines. The context seems to require εἰ γὰρ τέτμη κ.τ.λ. Flach and Schoemann read ἔμμενός with Wopkens, and mark ἀντιφερίζει with an *obelus*. Possibly, ὃς γήμας γὰρ τέτμη κ.τ.λ., one MS. giving ὃς δέ κε γήμη.

610. The word ἀταρτηρός does not occur elsewhere in Hesiod, though Homer once or twice uses it. Schol. σκληρᾶς, χαλεπῆς, ἀπὸ γενικῆς (?) γενεᾶς. Gloss. Barocc. 109, βλαβερᾶς.

Ibid. γενέθλης. If the poet had meant 'race' in the sense of 'woman-kind,' he would probably have avoided ambiguity by using γυναικός. But the troubles of an ungrateful offspring are clearly here meant. Euripides touchingly alludes to the same cross in life, Med. 1090—1104; and he has a very similar passage on happy and unhappy marriages, in Orest. 602—4.—τέτμη seems to govern a genitive in the sense of *τύχη*.

612. This verse is defended by

Goettling, who construes ἀλίσστον θυμῷ. Gaisford encloses it in brackets after Ruhnken, who thinks θυμῷ and κραδίῃ were glosses on στήθεσσι·ν, and ἀνήκεστον a gloss on the false reading ἀλίσστον for ἀλίσστον. (Hesych. ἀνήκεστον· ἀλίσστον.) It is possible that ἔσχεν should be read for ἐστίν.

613. ὥς οὐκ ἔστι. This reverts to the punishment of Prometheus described sup. v. 521. The sense is, 'Thus we see that no cunning is so clever as to escape punishment, if it involves disobedience to Zeus.' It is, as it were, the moral of the foregoing story. Compare Opp. 105, οὕτως οὔτι πη ἔστι Διὸς νόον ἐξαλέσθαι.

614. ἀκάκητα. Perhaps 'beneficent,' the Homeric epithet of Hermes (Il. xvi. 185. Od. xxiv. 10), and probably to be compared with a similar attribute of the same god, ἐριούνιος. The negative quality of doing no harm suggested the positive quality of doing good. But in the former sense only Darius is called ἀκακος in Aesch. Pers. 653.

616. πολυῖδριν. He is elsewhere called ποικίλος and αἰολόμητις, sup. v. 511. Horace terms him *callidus* Carn. ii. 18, 35. For the vulg. ἔρύκει Flach reads ἔρκεν, with Schoemann, and this seems necessary, as Prometheus was liberated by Hercules.

Ὀβριάρεω δ' ὡς πρῶτα πατὴρ ᾠδύσσατο θυμῷ
 Κόττω τ' ἠδὲ Γύη, δῆσε κρατερῷ ἐνὶ δεσμῷ,
 ἡγορέην ὑπέροπλον ἰγάγμενος ἠδὲ καὶ εἶδος
 καὶ μέγεθος· κατένασσε δ' ὑπὸ χθονὸς εὐρυοδείης· 620
 ἔνθ' οὔγ' ἄλγε' ἔχοντες ὑπὸ χθονὶ ναιετάοντες
 εἴατ' ἐπ' ἐσχατιῇ, μεγάλης ἐν πείρασι γαίης,
 δηθὰ μάλ', ἀχνύμενοι, κραδίη μέγα πένθος ἔχοντες,
 ἀλλὰ σφεας Κρονίδης τε καὶ ἀθάνατοι θεοὶ ἄλλοι

617. βριάρεω δ' ὡς τὰ πρῶτα LN, Ald. ᾠδύσσατο L, Ald. 619.
 ἀγόμενος N. 622. εἴτ' ἐπ'—μεγάλοις N. 623. μέγα om. N.

617 seqq. The contest between the Olympian gods and the Titans, or the change from the old to the new dynasty, is related at length.—Cottus, Briareus, and Gyes, were the hundred-handed giant sons of Gaia and Uranus, sup. v. 149. For their treatment of their father they had been threatened with punishment (sup. v. 209, 210), and the threat is now about to be executed, on the principle that an undutiful son (Cronus) will himself have an undutiful offspring (Zeus).—Ὀβριαρεὺς, another form of the name, is recognised in Etym. M. p. 346, 38, and indeed is sufficiently defended by the analogy of βριάω compared with ὕβριμος. Here the metre requires Ὀβριάρεως, while in v. 149 and 714 either form is admissible. It occurs also inf. v. 734, where the common reading, Κόττος τε καὶ ὁ Βριάρεως μέγα θυμος, though a manifest solecism, is retained by Gaisford. But here the MSS. give Βριάρεω δ' ὡς πρῶτα (so Van Lennep), or Βριάρεω δ' ὡς τὰ πρῶτα (Gaisford). L. Dindorf conjectured Ὀβριάρεω, which Goettling says is found in two MSS. To make Βριάρεω a spondee by *synizesis* is quite out of the question.—πατὴρ, viz. Uranus.—πρῶτα ᾠδύσσατο, 'when first he was enraged against them.' This corresponds to σφετέρῃ ἡχθοντο τοκῆϊ ἐξ ἀρχῆς, sup. v. 155. Homer has the form ᾠδύσσομαι more than once.—δῆσε, see v. 157.

619. ἀγόμενος, 'being awed at.' Compare ἀγάζεται, Opp. 333. The genuineness of this and the next verse

is doubtful. It does not appear that ἀγόμενος or ἀγᾶσθαι is elsewhere found; and the form looks like the coinage of a post-epic interpolator, on the model of the Homeric ἀγάασθε, ἡγάασθε, ἀγάασθαι, from ἀγαμαι. Again, ὑπὸ χθονὸς and ὑπὸ χθονί, in the same sense, should hardly stand in two consecutive verses. Thirdly, ἠδὲ καὶ εἶδος is a violation of the digamma; and lastly, ἡγορέης ὑπέροπλου occurred sup. v. 516. Dr. Flach's conjecture is very probable, ἀγαιόμενος ἰδὲ Φεῖδος.—κατένασσε, see Opp. 168. sup. v. 329.

622. ἐπ' ἐσχατιῇ, in the far west, where Atlas also was punished (sup. v. 517), and where the Hesperides abode, who seem in some way to have been associated with woe and gloom, since they were the daughters of Night, and sisters of Μῶμος and Ὀΐζις, v. 214—5. The west is also called πείρατα γαίης in v. 335 and 518. Even Tartarus itself was by some placed in the furthest parts of the west. Hence Hades is called Ἑσπερος θεός, Soph. Oed. R. 177. Compare inf. v. 729, 731, and 653, where ζόφος (connected with ζέφυρος) means the darkness of the sunless west. The Schol. explains ἐν πείρασι γαίης by ὑποκάτω τῆς γῆς.—The reading of the Emmanuel MS., μεγάλοις, is supported by v. 335, πείρασιν ἐν μεγάλοις.

623. This verse is regarded as spurious by Heyne. But, as Goettling remarks, we require the addition of δηθὰ μάλ', 'for a very long time,' because they were at length brought back to the light. We might indeed omit v. 622, and read ναιετάσκον in v. 621.

[οὓς τέκεν ἡΰκομος Ῥεῖα Κρόνου ἐν φιλότῃτι,] 625
 Γαίης φραδμοσύνησιν ἀνήγαγον ἐς φάος αὐτίς·
 αὐτὴ γάρ σφιν ἅπαντα διηνεκέως κατέλεξε,
 σὺν κείνοις νίκην τε καὶ ἀγλαὸν εὖχος ἀρέσθαι.
 δηρὸν γὰρ μάρναντο, πόνον θυμαλγέ' ἔχοντες,
 Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγένοντο, 630
 ἀντίον ἀλλήλοισι διὰ κρατερὰς ὑσμίνας·
 οἱ μὲν ἀφ' ὑψηλῆς Ὀθρυος Τιτῆνες ἀγανοὶ,
 οἱ δ' ἄρ' ἀπ' Οὐλύμποιο θεοὶ, δωτῆρες ἐάων,

626. φάφος 632. ἀγαφοί

628. κείνοισι L., Ald. 632. ὀρθύος N. 633. οἱ δ' ἄρ' ἐπ' N.
 δοτῆρες ἐάων N.

626. φραδμοσύνησιν, the oracular warnings, ἐννεσίησι sup. v. 491. Apollodor. i. 2, 1, μαχομένων δ' αὐτῶν ἐνιαυτοὺς δέκα, ἡ Γῆ τῷ Διὶ ἔχρησε τὴν νίκην, τοὺς καταταρταρωθέντας ἀν' ἑξῆ συμμάχους· ὁ δὲ τὴν φρουροῦσαν αὐτῶν τὰ δεσμὰ Κάμπην ἀποκτείνας ἔλυσε.

627. σφιν, viz. to the gods; whereas σφέας above means the imprisoned giants.—ἅπαντα διηνεκέως, had told them the whole matter in detail, viz. (to use the words of Aeschylus, referring to the same event, Prom. 220,) ὡς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερὸν χρεῖη, δόλω δὲ τοὺς ὑπερσχόντας κρατεῖν.—ἀρεσθαι, 'that they would win glory,'—an Homeric phrase. The aorist infinitive follows verbs of promising or hoping, by a kind of *prolepsis* peculiar to the Greek mind, when an expected act is contemplated as realised. Perhaps ἀρεῖσθαι. See Opp. 455.

629. δηρὸν γὰρ κ.τ.λ. For the other Titans (not the hundred-handed; compare 131 with 147) had long been contending with the Cronidae, or new Olympian powers. What the cause of the dispute was, Hesiod does not expressly say; but inf. v. 882, it is said to have been about their prerogatives, τιμάων κρίναντο. Aeschylus is more explicit, Prom. 207, ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου, στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο, οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας Κρόνον, ὡς Ζεὺς ἀνάσσει δῆθεν, οἱ δὲ

τοῦμπαλιν σπεύδοντες, ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν. It was on condition of assisting Zeus against the rest, that these three Titans, (the hundred-handed,) whose bodily strength surpassed theirs, were liberated. A similar legend (from the *ἱεροὶ λόγοι*) is recorded in Il. i. 401, where Thetis is said to have summoned Briareus to the aid of Zeus, whom the other gods were for putting in bondage. By the *Cronidae* are meant primarily Zeus and his brothers and sisters (sup. v. 453), with those of the elder gods whom he could win over to his cause, against the rest of the Titans headed by Cronus himself. Aeschylus (who perhaps had the Theogony in a much more perfect condition) says that Prometheus sided with Zeus, being unable to persuade the other Titans, Prom. 212. It is clear from v. 624—6 that the offspring of Rhea, viz. the elder gods, sided with Zeus; and in v. 883 it is stated that they agreed to confer the sovereignty on Zeus, whom Hesiod therefore does not represent as a *τύραννος* or usurper.

632. ἀγανοί. It is probable that this word is nearly a synonym of ἀγαθοί. As the *υ* appears to have represented *F*, we have ἀγαθ, ἀγαF, as variants of the root. (Curtius however, Gr. Et. 172, thinks the root γαυ, γαF, more nearly allied to γέγηθα and γαυδεο.)

οὓς τέκεν ἡΰκομος 'Ρεῖα Κρόνῳ εὐνηθείσα·
οἱ ῥα τότε' ἀλλήλοισι μάχην θυμαλγέ' ἔχοντες 635
συνεχέως ἐμάχοντο δέκα πλείους ἐνιαυτοὺς,
οὐδέ τις ἦν ἔριδος χαλεπῆς λύσις οὐδὲ τελευτὴ
οὐδετέροις, ἴσον δὲ τέλος τέτατο πτολέμοιο.
ἀλλ' ὅτε δὴ κείνοισι παρέσχεθεν ἄρμενα πάντα,
νέκταρ τ' ἀμβροσίην τε, τάπερ θεοὶ αὐτοὶ ἔδουσι, 640
πάντων ἐν στήθεσσι ἀέξετο θυμὸς ἀγῆνωρ.
ἥ ὥς νέκταρ δ' ἐπάσαντο καὶ ἀμβροσίην ἑρατεινῇν.
δὴ τότε τοῖς μετέειπε πατὴρ ἀνδρῶν τε θεῶν τε·
Κέκλυτέ μεν, Γαίης τε καὶ Οὐρανοῦ ἀγλαὰ τέκνα,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσι κελεύει. 645
ἦδη γὰρ μάλα δηρὸν ἐναντίοι ἀλλήλοισι
νίκης καὶ κράτεος πέρι μαρνάμεθ' ἡμάτα πάντα.
Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐκγεγόμεσθα.

638. *ἴσον*643. *μετέειπε*645. *ὥς φείπω* Flach

637. *ἦν* om. L, Ald. *τελευτήν* Ald. 638. *πολέμοιο* L.
639. *ἄρμενα* L. 641. *ἐνὶ στήθεσσι* N. *γι.* *πᾶσιν ἐνὶ στ.?*
642. *νέκταρ τ' N*, Ald.

631. Of this verse the same may be said as of 631. 648. 668, and indeed many others, that they are not improbably interpolated by rhapsodists. The present verse occurred as v. 625.

636. *πλείους*, full or solar years, as contrasted with the lunar; or the great cyclic years of 99 lunar months. See on Opp. 617. Van Lennep suggests that the poet may have alluded to the duration of the Trojan war.

638. This verse, which is unnecessary to the context, was perhaps made up from Il. xv. 413, *ὥς μὲν τῶν ἐπὶ Ἰσα μάχη τέτατο πτόλεμός τε*. It also occurs in Il. xii. 436. Both passages were indicated by Wolf.

639. *παρέσχεθεν*, viz. *Κρονίδης* in v. 624, the intervening passage (627-638) being virtually a parenthesis. The giants were there released from Tartarus

by Zeus, and now they are entertained by him. Hence *κείνοισι* refers to Briareus and his fellow-giants. Goettling would prefer *παρέσχεθον*, viz. *θεοὶ* in the next verse, or *νέκταρ τ' ἀμβροσίην τε*, so that *παρέσχεθεν* would be for *παρεσχέθησαν*. Neither of these is necessary, though Van Lennep is inclined to approve the latter, and Dr. Flach adopts it.

642. There is an appearance of tautology here, which may have resulted from two recensions being mixed together. Perhaps either 641-2 or 642-3 should be ejected, or only v. 642, in which case we must read *πάντων τ' ἐν στήθεσσι* κ.τ.λ. (So Dr. Flach edits.)

646. "Quod hic dicitur μάλα δηρὸν, supra v. 636 erat δέκα πλείους ἐνιαυτοὺς, et quod hic ἡμάτα πάντα, supra erat συνεχέως." Goettling.

ὕμεῖς δὲ μεγάλην τε βίην καὶ χεῖρας ἀάπτους
φαίνετε Τιτῆνεςσιν ἐναντίοι ἐν δαὶ λυγρῇ, 650
μνησάμενοι φιλότῃτος ἐνῆεος, ὅσσα παθόντες
ἐς φάος ἄψ ἀφίκεσθε δυσηλεγέος ἀπὸ δεσμοῦ
ἡμετέρας διὰ βουλὰς ὑπὸ ζόφου ἡερόεντος.

“Ὡς φάτο· τὸν δ’ ἐξαῦτις ἀμείβετο Κόττος ἀμύμων·
δαιμόνι, οὐκ ἀδάητα πιφάσκεαι· ἀλλὰ καὶ αὐτοὶ 655
ἴδμεν, ὃ τοι πέρι μὲν πρᾶπίδες, πέρι δ’ ἔστι νόημα,
ἀλκτῆρ δ’ ἀθανάτοισιν ἀρῆς γένεο κρυεροῖο.
ἄψορρον δ’ ἐξαῦτις ἀμειλίκτων ἀπὸ δεσμῶν
σῆσιν ἐπιφροσύνησιν ὑπὸ ζόφου ἡερόεντος
ἡλύθομεν, Κρόνου υἱὲ ἄναξ, ἀνάελπτα παθόντες. 660

649. ἀάπτους?

653. ἀερόεντος

656. Εἶδμεν

660. Φάναξ ἀνάελπτα

652. ὑπὸ δεσμοῦ LN, Ald. 655. πιφάσκεν N. 656. πρᾶπίδης
N. 657. γένεο N. 658. ὑπὸ δεσμῶν N. 658—9. Transposed
in L, Ald., which give σῆσι δ’ ἐπιφροσύνησιν ὑπὸ κ.τ.λ. 660.
ἡλύθαμεν N.

649. ἀάπτους. See v. 150. Opp. 148.

651. μνησάμενοι. Compare v. 503.—
ἐνῆης, ‘kind,’ ‘cordial,’ is an Homeric
word of very uncertain etymology.652. ἀπὸ δεσμοῦ. Many good copies
give ὑπὸ, ‘from under,’ as inf. v. 669.
For δυσηλεγῆς see Opp. 506.653. Gaisford marks this verse as
spurious, after Wolf, and he gives ἀπὸ
for ὑπὸ, but against the MSS. The
sense is rather weakened by omitting
this line;—‘remember, it was through
me that you returned from prison.’655. οὐκ ἀδάητα, ‘what is well known
to us,’ viz. ὅσα ἀγαθὰ ὑπὸ σοῦ ἐπάθομεν.—
πιφάσκομαι, identical with πιφαύσκομαι,
(πιφαF-σκω), contains the reduplicated
root φαF. Van Lennep gives πιφαύσκεαι
with three or four MSS. (The Emma-
nuel MS., according to my collation,
has πιφάσκεν, not πιφαύσκεο.)656. ὃ τοι Hermann for ὅτι.—πέρι, ad-
verbally, for περισσῶς, should be ac-
cented on the first syllable, as repre-
senting περίεσι.657. ἀρῆς, scil. βλάβης. Cf. Seut. II.
29. The meaning seems to be, that
Zeus had hitherto protected the othergods in the long war with the Titans.
For the masculine form κρυεροῖο Goett-
ling compares inf. v. 696, τοὺς δ’ ἄμφεπε
θερμὸς αὐτῇ. We might compare the
feminine ἀγανώτατον, sup. v. 408, but
that the verse may be of a later inser-
tion.658—9. The MSS. and edd. (with the
single exception of the Emmanuel MS.)
give these two verses in inverted order,
σῆς δ’ ὑποφραδμοσύνησιν ἀπὸ ζόφου ἡερό-
εντος “Ἀψορρον δ’ ἐξαῦτις κ.τ.λ. There
are various readings σῆσι δ’ ἐπιφροσύνη-
σιν, σῆς δ’ ἐπ., and ἄψορρον without the
δέ. The reading in the text is that of
Goettling and the MS. Emm. (N). Van
Lennep gives σῆσι δ’ ἐπιφροσύνησιν—
ἄψορρον ἐξαῦτις, remarking that this is
a better order of the words; ‘It was by
your thoughtfulness too that we re-
turned from the darkness of the prison.’
The hiatus however in ἄψορρον ἐξαῦτις
seems objectionable, even though δυση-
λεγέος ἀπὸ δεσμοῦ in v. 652 is not very
unlike it. Dr. Flach agrees with Van
Lennep, but excludes v. 658.660. ἀνάελπτα supplies an example
of ἀνά used as the full form of the pri-

τῷ καὶ νῦν ἀπενεῖ τε νόῳ καὶ ἐπίφρονι βουλῇ
 ῥυσόμεθα κράτος ὑμὸν ἐν αἰνῇ δηϊοτήτι
 μαρνάμενοι Τιτῆσιν ἀνὰ κρατερὰς ὑσμίνας.

Ὡς φάτ'· ἐπήνησαν δὲ θεοὶ, δωτῆρες ἐάων,
 μῦθον ἀκούσαντες· πολέμου δ' ἐλίλαίστο θυμὸς 665

μᾶλλον ἔτ' ἢ τοπάροιθε· μάχην δ' ἀμέγαρτον ἔγειραν

πάντες, θήλειαί τε καὶ ἄρσενες, ἥματι κείνῳ,
 Τιτῆνές τε θεοὶ καὶ ὅσοι Κρόνου ἐξεγείνοντο,

οὓς τε Ζεὺς Ἐρέβεσφιν ὑπὸ χθονὸς ἦκε φόῳσδε,
 δεινοὶ τε κρατεροὶ τε, βίην ὑπέροπλον ἔχοντες. 670

[τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὧμων αἴσσονται
 πᾶσιν ὁμῶς, κεφαλαὶ δὲ ἐκάστῳ πεντήκοντα
 ἐξ ὧμων ἐπέφυκον ἐπὶ στιβαροῖσι μέλεσιν.]
 οἱ *δ' ὅτε Τιτῆνεσσι κατέσταθεν ἐν δαὶ λυγρῇ

664. ἐάων?

669. φάσοσδε

672. Γεκάστω

664. ὡς φάτο. ἐπήνησαν δὲ N. qu. ἐπήνεσαν? ἐάων LN, Ald.
 666. μάχην τ' N. 669. ἐρέβεσφϊ N. οὔτε ζεὺς ἐρέβεσφϊν L. οὔτε
 Ζεὺς ἐρέβεσφιν Ald. φάος τε N. φάος δὲ L. φάως δε Ald.
 673. μέλεσσι N. οἱ τότε MSS.

vative ἀ, which merely means the reversal of some quality, as ἀνόμοιος is the converse of ὅμοιος.

661. ἀπενεῖ νόῳ, with steadfast resolve, with unflinching allegiance.

668. This verse occurred also at v. 630 and 648. Here it is not necessary, though it rather assists the syntax of the next verse.

669. Ἐρέβεσφιν *vulgo*, and so Van Lennep. Goettling, after L. Dindorf and some MSS. gives Ἐρέβεσφιν. In Il. ix. 572, Bekker edits ἔκλυεν ἐξ Ἐρέβεσφιν, and we may compare the common form στήθεσφι, which no one would write στήθευσφι. The old genitive was ἐρέβεσος, and thus the suffix is added to the crude form as in νεϊκεστήρα, Opp. 716, where see the note. It is to be observed that φι was not peculiar to the dative, but was commonly added to the genitive also; thus we have in Homer ἐκ πασσαλόφι κρέμασεν Od. viii. 67, ἀπ'

ἐσχαρόφι ib. vii. 169, ἀπὸ νευρήφι Il. xiii. 585, ἐξ εὐνήφι ib. xv. 580. In most cases this termination may be explained either in the instrumental or the local sense; e. g. ἐκ πασσαλόφι κρεμάσαι = ἐκκρεμάσαι πασσάλῳ, 'to hang up by a peg;' ἐξ εὐνήφι ἀνίστασθαι, 'to get up on one's bed in order to leave it.'

671—3. These three verses occurred before, v. 150—2, with ἀπλαστοὶ for πᾶσιν ὁμῶς. Gaisford and Flach enclose them in brackets after Wolf. Goettling and Van Lennep think them genuine here.

674. κατέσταθεν. Though a war is often said καθίστασθαι, e. g. Thuc. i. 1, init., the sense here seems rather to be, 'stood opposite to,' *ex adverso constituerunt*; and the dative thus depends on the implied notion of ἀντίοι. Van Lennep well compares Herc. Fur. 1168, ἐς πόλεμον ὑμῖν καὶ μάχην καθίσταται.

πέτρας ἡλιβάτους στιβαρῆς ἐν χερσὶν ἔχοντες, 675
 Τιτῆνες δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας
 προφρονέως, χειρῶν τε βίης θ' ἅμα ἔργον ἔφαινον
 ἀμφοτέροι, δεινὸν περιίαχε πόντος ἀπείρων,
 γῇ δὲ μέγ' ἐσμαράγησεν, ἐπέστενε δ' οὐρανὸς εὐρύς
 σειόμενος, πεδόθεν δ' ἐτινάσσετο μακρὸς Ὀλυμπος 680
 ῥιπῇ ὑπ' ἀθανάτων, ἔνοσις δ' ἵκανε βαρεῖα
 Τάρταρον ἡρόεντα, ποδῶν τ' αἰπεῖα ἰωῇ
 ἀσπέτου ἰωχμοῖο βολάων τε κρατερῶν.

677. *Φέργον*678. *δεινὸν περιΐαχε*682. *Φιωῇ*

675. *στιβαρὰς* LN, Ald. 677. *προφρονέων* N. 678. *δεινὸν δὲ*
περίαχε MSS. 682. *ποδῶν δ' αἰπεῖα τ' ἰωῇ* L, Ald. (gl. L, *φωνή*.)
ὁδὸν αἰτίατη κρατεῶν N. 683. *κρατεῶν* N. *ἀσπεύτου ἰωχμοῖο* N.

675. The best copies seem to give *στιβαρὰς*, and so the Schol., *μεγάλας, καθ' ὑπερβολὴν* (this referring to *ἡλιβάτους*), *στιβαρὰς, ἰσχυράς*. But inf. v. 692 we have *χειρὸς ἀπὸ στιβαρῆς*, and v. 715, *τρηκοσίας πέτρας στιβαρῶν ἀπὸ χειρῶν*. Of course, *πέτρας* is a greater hyperbole than *πέτρους* would have been, and especially with *ἡλιβάτους*, steep and inaccessible rocks. Photius, *ὁροτύπους, τοὺς γίγαντας· ὅτι ταῖς τῶν ὀρῶν κορυφαῖς ἔβαλλον*. Apollodorus also says (i. 6, 1), *ἡκόντιζον δὲ εἰς οὐρανὸν πέτρας καὶ δρῦς ἡμμένας*. The giant Polyphemos tore off and threw at Ulysses *κορυφὴν ὄρεος μεγάλοιο*, Od. ix. 481.

676. The resemblance of this verse to Il. xvi. 563 can hardly be accidental; *οἱ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας*. So also Il. xii. 415, *Ἀργεῖοι δ' ἐτέρωθεν ἐκαρτύναντο φάλαγγας*.

678. Van Lennep calls the vulgate reading *περίαχε* an Aeolic crasis for *περίαχε*, citing the authority of Choeroboscus in Etym. M. p. 92, 9. Certainly the elision of the *i* in *περί* is very rare, though we have *περιόχεται* inf. v. 733, if the reading is to be relied on. Guicetus conjectured *δεινὸν δ' ὑπερίαχε*. Generally, but not always, *ἰάχειν* takes the digamma. The present passage (674—8) seems to have been tampered with, perhaps by the insertion of the Homeric verse 676. In this case *προφρονέως* will

belong to *κατέσταθεν*. On the whole it seems most probable that for *οἱ δ' ὅτε Τιτῆνεςσι κατέσταθεν—δεινὸν περὶ Φίαχε* κ.τ.λ., the apodosis commencing with this verse. Otherwise we might read *δεινὸν περὶ δ' ἴαχε πόντος*, as sup. v. 69, *περὶ δ' ἴαχε γαῖα μέλαινα*. In Scut. H. 451, *ἀλλὰ μέγα ἰάχων*, there is certainly a digamma, and ib. 382 for *μεγάλ' ἴαχον* we might read *μέγα ἴαχον*.

679. *ἐσμαράγησεν*, crashed, viz. with the noise of the hurled rocks. Cf. inf. v. 693.

682. The common reading *ποδῶν αἰπεῖα τ' ἰωῇ*, or *ποδῶν δ' αἰπεῖα τ' ἰωῇ*, was corrected by Hermann. It is retained by Schoemann, who punctuates *Τάρταρον ἡρόεντα ποδῶν, αἰπεῖα τ' ἰωῇ*. But *ποδῶν* is thus quite out of its natural place. It is manifest that *ἰωῇ* here has the digamma, and that the *τ'* was inserted from ignorance of it. In Il. x. 139, *τὸν δ' αἶψα περὶ φρένας ἤλυθ' ἰωῇ*, the old reading was probably *ἤλυθε Φιωῇ*. Compare Il. iv. 276, *ὑπὸ Ζεφύροιο ἰωῆς*, and xvi. 127.—*ἰωχμοῖο*, a secondary genitive; 'the far-ascending noise of feet from the incessant pursuit and from the hard blows of the missiles.' The clause is exegetical of *ἐνοσις βαρεῖα*. The *i* in *ἰωχμὸς* is long, as in Scut. H. 154, *ἐν δὲ προΐωξις τε παλιῶξις τε τέτυκτο*.

ὥς ἄρ' ἐπ' ἀλλήλοισι ἴεσαν βέλεα στονόεντα.
 φωνὴ δ' ἀμφοτέρων ἵκετ' οὐρανὸν ἀστερόεντα 685
 κεκλομένων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
 οὐδ' ἄρ' ἔτι Ζεὺς ἴσχευ' ἐὼν μένος· ἀλλὰ νῦ τοῦγε
 εἴθαρ μὲν μένεος πλήντο φρένες, ἐκ δέ τε πᾶσαν
 φαῖνε βίην· ἄμυδις δ' ἄρ' ἀπ' οὐρανοῦ ἡδ' ἀπ' Ὀλύμπου
 ἀστράπτων ἔστειχε συνωχαδόν· οἱ δὲ κεραυνοὶ 690
 ἵκταρ ἅμα βροντῇ τε καὶ ἀστεροπῇ ποτέοντο
 χειρὸς ἅπο στιβαρῆς ἱερὴν φλόγα εἰλυφόωντες
 ταρφέες, ἀμφὶ δὲ γαῖα φερέσβιος ἐσμαράγizεν
 καιομένη, λάκε δ' ἀμφὶ πυρὶ μεγάλ' ἄσπετος ὕλη.
 ἕζεε δὲ χθὼν πᾶσα καὶ Ὀκεανοῖο ῥέεθρα, 695

687. ἴσχε Φεὼν

689. ἀπὸ Φορανοῦ?

692. Φειλυφόωντες

694. καΦομένη

695. ῥέεθρα

685. δ' ἵκετ' LN, Ald. 688. πλήντοι N. 690. συνωλαδὸν N.
 691. ἀστραπῇ π. N. ἀστεροπῇ εὖ π. L, Ald. 692. φλόγα θ' L,
 Ald. φλόγα εἰλ. N. 695. ἕζεσε N.

686. This is rather a weak verse, and perhaps spurious. It is excluded by Dr. Flach. The entire passage, describing the contest of the Titans, is in a more florid and descriptive style than Hesiod commonly adopts. It was the opinion of Heyne that a fragment from an ancient *Titanomachia* had been inserted here. Goettling regards 687—712 as the addition of a later writer, desirous to magnify the exploits of Zeus. It may be remarked that the article in οἱ δὲ κεραυνοί, v. 690, is hardly consistent with the early epic usage.

687. οὐκέτι ἴσχευ. "Significat poeta Jovem antea vim suam quasi cohibuisse, ut illam omnem exsereret in hac postrema bellum conficiente pugna." *Van Lennep*.

688. εἴθαρ, an epic form of εὐθύς.—πλήντο, a passive aorist of πλῆμι, πίπλημι. So *Scut.* II. 146, τοῦ καὶ δδόντων μὲν πλήτο στόμα.

690. συνωχαδόν, συνεχῶς, continuously. The termination is the same as in *περισταδόν*, and the long ω results

from *σύννοχος* being pronounced *σύννοκχος* after the Aeolic dialect, as we have ἐκ λόκχοιο sup. v. 178.

691. ἵκταρ, πλησίον, close to the enemy. "Ita ut pervenirent, ab ἵκω." *Van Lennep*.—Hesychius too derives it (*in v.*) from ἰκνεῖσθαι. ἀστεροπῇ ποτέοντο seems the most probable reading, and is preferred by *Van Lennep*. Goettling gives ἀστραπῇ εὖ ποτέοντο.

692. φλόγα. Most of the copies add θ', which may be compared with the false reading αἰπεῖα τ' ἰωῇ in v. 682, as resulting from the lost digamma. Compare *Φελικῶπις*, *Félices Boûs*, with our word *welkin*. In II. xi. 156, ὥς δ' ὅτε πῦρ αἰδῆλον ἐν ἀξύλῳ ἐμπέσῃ ὕλῃ, πάντῃ τ' εἰλυφὼν ἄνεμος φέρει, the context allows the omission of the τε. But in *Scut.* II. 275, τῇλε δ' ἀπ' αἰθομένων δαῖδων σέλας εἰλύφαζε, there is no digamma.—The whole description here, especially the boiling of the sea in v. 695, seems to have been written by one who had seen the effects of a torrent of lava falling into an adjoining bay.

πόντος τ' ἀτρύγετος· τοὺς δ' ἄμφεπε θερμὸς αὐτμῇ
 Τιτῆνας χθονίους, φλόξ δ' ἡέρα διαν ἵκανε
 ἄσπετος, ὅσσε δ' ἄμερδε καὶ ἰφθίμων περ ἑόντων
 αὐγὴ μαρμαίρουσα κεραυνοῦ τε στεροπῆς τε.
 καῦμα δὲ θεσπέσιον κάτεχεν Χάος· εἶσατο δ' ἅντα 700
 ὀφθαλμοῖσιν ἰδεῖν ἡδ' οὔασιν ὅσσαν ἀκοῦσαι
 αὐτῶς, ὥς ὅτε Γαῖα καὶ Οὐρανὸς εὐρὺς ὑπερθεν
 ἥπιλνατο· τοίος γάρ κε μέγιστος δοῦπος ὁρώρει
 [τῆς μὲν ἐρειπομένης, τοῦ δ' ὑψόθεν ἐξεριπόντος.
 τόσσος δοῦπος ἔγεντο θεῶν ἔριδι ξυνιόντων]. 705

700. χάφος

701. Φιδεῖν Φόσσαν

696. ἀμφείπετο L, Ald. 700. ἅντιςα N. 705. ἐπλειτο L
 (gl. ὑπῆρχε), Ald. ξυνιέντων N.

696. θερμὸς. For the masculine form see v. 657.

697. The epithet *χθονίους*, which should mean *ὑποχθονίους*, but is prematurely applied to the Titans not yet imprisoned by Zeus, makes it probable that this verse is interpolated. Van Lennep thinks it may mean that the Titans made the surface of the earth their battle-ground against the gods above, i.e. it may stand for *ἐπιχθονίους*.

700. εἶσατο, it appeared; viz. μάχη, or τὸ πρῶγμα. But the absence of the *F* throws doubt on the genuineness of the passage. So Od. v. 281, εἶσατο δ' ὥς ὅτε ῥινὸν ἐν ἡεροειδέϊ πόντῳ.—In the next verse perhaps ὅσσαν took the digamma. See on v. 10 sup.

702. ὥς ὅτε πῖλνατο. This should describe a real event, 'as when the earth and sky met,' or we should expect *πῖλνατο*, 'as when (i.e. as if) it should meet.' Again, τοίος μέγιστος δοῦπος seems a strange phrase, and one that does not well suit the τόσσος δοῦπος in v. 705. Perhaps therefore we should read ὥς ὅτε γαῖα—πῖλναι· ὅσσος γάρ κε μέγιστος κ.τ.λ., 'for as great a noise as would have been made by the fall of earth and sky, so great noise did arise from the gods meeting in conflict.' (This conjecture is adopted by Dr. Flach, but with οἶος and ὁράρει.) Per-

haps, after all, 701—5 are spurious verses, especially as it seems incredible that any ancient poet should have used *ἐρειπομένης* and *ἐξεριπόντος* in the same clause and so nearly in the same sense, 'the one falling in ruins, the other tumbling from on high.' (For the intransitive *ἐριπεῖν* see Scut. H. 421.) At all events, v. 705 seems a mere appropriation of an Homeric verse, Il. xx. 66, τόσσος ἄρα κτύπος ὥρτο θεῶν ἔριδι ξυνιόντων. Indeed the whole description there of the gods inciting Trojans and Achaeans to the contest, bears a close resemblance to the present. — Goettling's interpretation, with which he professes himself satisfied, is this:— "Chaos thought that it saw and heard the like sounds as when Gaea and Uranus embraced (cf. v. 133); for such a noise would have then occurred, had they fallen, as now arose from the gods in their conflict." It seems however difficult to extract any other meaning than this:— "And it seemed, to behold it closely with the eyes, and to hear the noise with one's ears, just as when earth and wide heaven from above approached each other." Possibly we should read τοίος γάρ τε μέγιστος δοῦπος ὁράρει, omitting the two next verses.

705. For ἔγεντο see sup. v. 199.

σὺν δ' ἄνεμοί *τ' ἔνοσίς τε κόνιν ἐσφαράγιζον
 ἱβροντήν τε στεροπήν τε καὶ αἰθαλόεντα κεραυνόν,
 κῆλα Διὸς μεγάλοιο, φέρον δ' ἰαχὴν τ' ἐνοπὴν τε
 ἐς μέσον ἀμφοτέρων, ὄτοβος δ' ἅπλητος ὁρώρει
 σμερδαλέης ἔριδος, κάρτος δ' ἀνεφαίνετο ἔργων, 710
 ἐκλίνθη δὲ μάχη· πρὶν δ' ἀλλήλοισι ἐπέχοντες
 ἐμμενέως ἐμάχοντο διὰ κρατερὰς ὑσμίνας.
 οἱ δ' ἄρ' ἐνὶ πρώτοισι μάχην δριμύειαν ἔγειραν
 Κόττος τε Βριαρέως τε Γύης τ' ἄατος πολέμοιο,
 οἳ ῥα τριηκοσίας πέτρας στιβαρῶν ἀπὸ χειρῶν 715
 πέμπον ἐπασσυντέρας, κατὰ δ' ἐσκίασαν βελέεσσι
 Τιτῆνας, καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυοδείης
 πέμψαν καὶ δεσμοῖσιν ἐν ἀργαλέοισιν ἔδησαν,

710. *ἔργων*714. *ἄφατος*

706. ἄνεμοι ἔνοσιν τε MSS. ἐσφράγιζον N. κόνιν L, Ald.
 710. κράτος δ'—ἔργων N. 718. ἐν om. L.

There is a variant *ἐπλετο*, which may be a corruption of *ἐπλητο*, a gloss on *πῖνατο* preceding, or of *ἐπλετο*, a gloss on *ἐγεντο*. Cf. sup. v. 193. II. viii. 63, *ἔταρ ἄσπίδες ὀμφαλόεσσαι ἐπληντ' ἀλλήλησι*.

706. *κόνιν τ'* Goettling and Van Lennep, with several MSS., for *κόνιν τ'* or *κόνιν θ' ἅμα*. The meaning of the vulgate, *σὺν δ' ἄνεμοι ἔνοσιν τε κ.τ.λ.*, is not clear;—‘together the winds brought with a mighty noise the earthquake and the dust.’ Here *σφαράγιζειν* seems an active form of *σφαραγέω*, ‘to crackle.’ Hesych. *ἐσφαράγιζον· ἐδόνουν· μετὰ ψόφου ἤχουν*. Flach and Schoemann read *σὺν δ' ἄνεμοί τ' ἔνοσίς τε κόνιν ἐσφαράγιζον*, omitting the next distich. Probably we should read thus; *βροντὴ δὲ στεροπή τε σὺν αἰθαλόεντι κεραυνῷ, κῆλα Διὸς μεγάλοιο, φέρον ἰαχὴν (ἱαχὴν, see v. 678) τ' ἐνοπὴν τε*.

710. This verse reads like a later insertion.

711. *πρὶν*, before this final manifestation of the power of Zeus (cf. v. 687), and before the strength of Briareus and

his brethren had been exerted. The subject to *ἐμάχοντο* is not *οἱ θεοί*, as Goettling supposes (for this would not allow of *ἀλλήλοισι* being added), but the combatants on both sides.

712. *ἐμμενέως*, ‘angrily.’ See Scut. II. 429. Others interpret, ‘perseveringly,’ ‘without intermission.’

714. *ἄατος*. On this doubtful word, where the second *a* is properly long, see Lexil. p. 3, and on Scut. H. 59. *Γύης* Goettling and Buttmann for *Γύγης*.

715. *πέτρας*, see sup. v. 675. By *κατεσκίασαν* the poet seems to mean *κατέκρυψαν, κατέχωσαν*.

716. *ἐσκίασαν*, cf. Virg. *Æn.* xii. 578, ‘obumbrant aethera telis,’ and II. xvii. 366—9.

718. *πέμψαν κ.τ.λ.* There is something weak in *πέμψαν καὶ ἔδησαν*, for the more usual *πέμψαντες*, and we should have expected the binding to precede the conveying away to prison. In v. 732, it is said that the imprisoned Titans cannot get out, not because they are chained in Tartarus, but because a

[νικήσαντες χερσὶν ὑπερθύμους περ ἑόντας,]
 τόσσον ἔνερθ' ὑπὸ γῆς, ὅσον οὐρανός ἐστ' ἀπὸ γαίης·
 ἴσον γάρ τ' ἀπὸ γῆς ἐς Τάρταρον ἡερόεντα. 721
 ἐννέα γὰρ νύκτας τε καὶ ἡμέατα χάλκεος ἄκμων
 οὐρανόθεν κατιῶν δεκάτῃ ἐς γαῖαν ἵκοιτο·
 ἐννέα δ' αὖ νύκτας τε καὶ ἡμέατα χάλκεος ἄκμων
 ἐκ γαίης κατιῶν δεκάτῃ [δ'] ἐς Τάρταρ' ἵκοιτο. 725
 τὸν πέρι χάλκεον ἔρκος ἐλήλαται ἀμφὶ δέ μιν νύξ

721. *Ἔισον*

722—4. *ἐννέα*

720. *ἔνερθ' αἰδης* L.N. 721 seqq. In N the verses are in this order; 722, 725, 721. But 721 is thus read, *τόσσον δ' αὖ ἀπὸ γαίης ἐς Τάρταρον ἡερόεντα.* 725. *δεκάτῃ δ' ἐς τάρταρον ἵκοιτο* L, Ald. δ' ἐς τάρταρον ἵκει N.

door is closed upon them. And v. 719 is so feeble a verse that it is probably an interpolation. (It is omitted by Flach.) One may suspect the original reading to have been *καὶ τοὺς μὲν ὑπὸ χθονὸς εὐρυδείης δῆσαντες δεσμοῖσιν ἐν ἀργαλείοισιν ἔπεψαν τόσσον ἔνερθ' ὑπὸ γῆς κ.τ.λ.* But it is remarkable that this last verse seems to have been adapted from II. viii. 16, *τόσσον ἔνερθ' Ἀΐδew ὅσον οὐρανὸς ἐστ' ἀπὸ γαίης.* Virgil copies but diversifies this description, *Aen. vi. 577, 'Tum Tartarus ipse Bis patet in praecipit tantum, tenditque sub umbras, Quantus ad aetherium caeli suspectus Olympum.'* From Homer or Hesiod Apollodorus took his statement, i. 1, 2, *τόπος δὲ οὗτος [Τάρταρος] ἐρεβώδης ἐστὶν ἐν' Αἰδου, τοσοῦτον ἀπὸ γῆς ἔχων διάστημα, ὅσον ἀπ' οὐρανοῦ γῆ.* Aeschylus also copied this passage, *Prom. 227, ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθῆς κευθμῶν καλύπτει τὸν παλαιγενῆ Κρόνον αὐτοῖσι συμμαχοῖσι.*

721—3. These verses are wanting in several MSS. Ruhnken, followed by Gaisford, condemned v. 721. Flach omits 722—5, with Schoemann, and the Paris MS. Thus *τὸν πέρι* in 726 refers to *Τάρταρον* in 721. In other MSS. 723—4 are omitted; and in the Emmanuel and some others the order is inverted or otherwise changed. The occurrence of *χάλκεος ἄκμων* twice seems

to have caused these disarrangements; or perhaps the two verses commencing with *ἐννέα* were at first transposed, or one of them omitted. The sense is, as the text now stands;—'The distance is equal between heaven and earth, and earth and Tartarus; for a mass of bronze would take nine days to fall through either space.' The idea of the *ἄκμων* probably originated in the actual fall of a mass of meteoric iron.

723. *δεκάτῃ δ'* Van Lennep, with many MSS. Goettling omits the *δε*, by which the sense is somewhat benefited at the expense of the metre. If *δε* be genuine, it is added as if *κατιοί* had preceded.

726—81. Here follows a long and minute description of Tartarus, its various parts, and the rebel powers confined therein. The conception and the language are alike fine, and they have the impress of a genuine antiquity in the main, though some verses may be interpolations. Hesiod's idea of Tartarus was nearly this:—A vast cavernous recess under the earth, extending indefinitely into Chaos, contained, as it were, an upper and a lower region. From the upper part of this dim abode, which was fenced round with a brazen wall, *χάλκεον ἔρκος*, v. 726, were seen, in the obscurity, and forming as it were the vault of the prison-house, the roots

τριστοιχεί κέχυται περὶ δειρήν· αὐτὰρ ὕπερθεν
 γῆς ρίζαι πεφύασι καὶ ἀτρυγέτοιο θαλάσσης.
 ἔνθα θεοὶ Τιτῆνες ὑπὸ ζόφῳ ἡρόεντι
 κεκρύφαται βουλῇσι Διὸς νεφεληγερέταο
 χώρῳ ἐν εὐρώεντι, πελώρης ἔσχατα γαίης.
 τοῖς οὐκ ἐξίτον ἔστι, πύλας δ' ἐπέθηκε Ποσειδέων

730

729. ἀφρόεντι

728. πεφύκασι LN, Ald. 730. διὸς μέγαλοιο ἔκρητι N. 731.
 πελώρης τ' N. 732. τοῖς οὐκ ἐξέπόντον ἔστι N.

of earth and sea. The highest part of this place is the δειρή, the entrance through earth, as food enters the body through the throat. But it is in the deepest and darkest spot, ὑπὸ ζόφῳ, v. 729, and perhaps in the region of the far west (sup. v. 622), that the rebel Titans are confined; the χάσμα μέγα of v. 740, from which there is no escape through the upper δειρή, because Poseidon has placed gates over the entrance. Virgil seems to allude to this lowest region, Aen. vi. 580, 'Hic genus antiquum Terrae, Titania pubes, Fulmine dejecti, fundo volvuntur in imo.' Milton borrowed hence the notion of the depth of hell, Parad. L. Bk. ii., "All unawares, fluttering his pinions vain, plumb down he drops Ten thousand fathoms deep."

727. τριστοιχεί, 'in three rows,' 'in a triple fold.' The notion of a triple wall, triple darkness, &c., is common in the poets, as is the multiple of three, nine. Cf. Georg. iv. 480, 'novies Styx interfusa coeret.' Aen. vi. 549, 'sub rupe sinistra Maenia lata videt, triplici circumdata muro.' Ovid, Fast. iii. 801, 'Hunc triplici muro lucis incluserat atris Parcarum monitu Styx violenta trium.'

728. πεφύκασι. This is a notable instance of that singular property of the epic perfect, the evanescence of the κ, and the shortening the long vowel before it, πέφυκα for πέφυκα. So τεθνηώς, τεθνεώς, τεθνεώς, for τεθνηκώς, τεθνάναι, for τεθνηκέναι, Aesch. Ag. 522, and so ἔστηώς (inf. v. 747), ἔστως, ἔστως, &c.

In φύνω indeed, the ν seems only accidentally long, as in λύνω and θύνω. for we have φύσις by the side of λύσις and θύσις. Homer has λύνω in Od. xxiii. 343, and even the Attic poets sometimes used φύειν and θύειν. The elimination of the κ is however a singular phenomenon. Like the digamma, it would seem in a certain sense to have been an arbitrary sound; and perhaps, as the forms commonly called *second* perfects are more common in the early epic, the κ did not originally form a part of the perfect termination. Dr. Donaldson's opinion on this matter will be found in p. 185 of his larger Greek Grammar.

731. χώρῳ ἐν εὐρώεντι. 'Per loca senta situ,' Virg. Aen. vi. 462. As ἔσχατα is rather unusual for κατὰ τὰ ἔσχατα, or adverbially for πορρωτάτω, we should perhaps read χώρων ἐς εὐρώεντα. Compare ἐπ' ἔσχατιν, v. 622. Gaisford, following Wolf, encloses this verse in brackets, and both Flach and Schoemann eject it. The passage seems to have been tampered with. The old reading may have been ἔνθα θεοὶ Τιτῆνες ὑπὸ ζόφῳ ἡρόεντι χώρῳ ἐν εὐρώεντι πελώρης ἔσχατα γαίης ναίουσιν βουλῇσι Διὸς νεφεληγερέταο, τῶν οὐκ ἐξίτον ἔστι, κ.τ.λ.

732. Ποσειδέων. To this god were attributed any mighty effects of nature in moving vast masses. The verbal ἐξίτον is remarkable, and perhaps ἀπαξ λεγόμενον. Aeschylus has ἔστι δ' οὐκ εὐέξοδον, Pers. 684.

χαλκείας, τοίχος δὲ ἥπεροίχεται ἀμφοτέρωθεν.
 ἔνθα Γύης Κόττος τε καὶ Ὀβριάρεως μεγάθυμος
 ναίουσιν, φύλακες πιστοὶ Διὸς αἰγιόχοιο. 735
 ἔνθα δὲ γῆς δυοφερῆς καὶ Ταρτάρου ἡερόεντος
 πόντου τ' ἀτρυγέτοιο καὶ οὐρανοῦ ἀστεροέντος
 ἐξείης πάντων πηγαὶ καὶ πείρατ' ἔασιν,
 ἀργαλέ', εὐρώεντα, τάτε στυγέουσι θεοὶ περ,
 χάσμα μέγ', οὐδέ κε πάντα τελεσφόρον εἰς ἐνιαυτὸν 740

736. ἀφερόντι

739. Φαργαλέ'

733. τεῖχος δὲ περίκειται N. τεῖχος δὲ περ οἴκεται L, Ald. 734.
 ὀβριάρεος N. ὀβριάρεως (or ὁ βρ.) L, Ald. 736—7. ἔνθα δὲ γῆς
 δυοφερῆς καὶ οὐρανοῦ α. N, omitting the intermediate words. 738.
 ἔασιν N, Ald. 740. πάντα om. N.

733, *περοίχεται* was conjectured by Hermann for the vulg. *περίκειται* δ'. It was afterwards restored by Goettling and Van Lennep from two or three copies, some others having *τεῖχος δὲ περ οἴκεται*, while the Emmanuel MS. has *τεῖχος δὲ περίκειται*. On the doubtful elision of the *i* in *περὶ* see v. 678. Perhaps *τοῖχος περὶ δ' οἴχεται*, though *οἴχεται* is hardly the right verb, and possibly *περιστάθῃ* should be restored, or *περιστίζει* (*περιστιχίζω*, Aesch. Ag. 1354). By *ἀμφοτέρωθεν* he means that the wall is continuously built from the gate on both sides of it.

734—5. On the form *Ὀβριάρεως*, which is found in one MS. and the Aldine for *ὁ Βριάρεως* (a solecism), see on v. 617. Van Lennep edits *ἔνθα Γύης, Κόττος καὶ Βριάρεως μεγάθυμος*. The MSS. as usual agree in *Γύης*.

735. *φύλακες πιστοὶ*. Cf. Aesch. Prom. 990, *ἡ πατρὶ φῦναι Ζηνὶ πιστὸν ἄγγελον*. The hundred-handed Giants had been released from their prison by Zeus, sup. v. 624, and are now appointed to the office of jailors over the conquered Titans. Apollodor. i. 2, 1, *οἱ δὲ τούτοις ὑπλισθέντες κρατοῦσι Τιτάνων, καὶ καθείρξαντες αὐτοὺς ἐν τῷ Ταρτάρῳ τοὺς ἑκατόγχευρας καθίστασαν φύλακας*. Schol. *δεῖ δὲ νοεῖν, ὅτι οὗτοι ἐκτὸς τοῦ τείχους ἐπιτηροῦσι τοὺς Τιτάνας, οὐδὲ ἐν τοῖς Τιτᾶσι δεῖ νοεῖν οἰκοῦντας τούτους*.

736—9. These lines seem merely to repeat in other words the description in v. 728. Indeed, v. 739 is borrowed directly from Il. xx. 65; and all these four verses are repeated inf. v. 807—10. It is possible indeed that from 736 to 745 is a varied account of Tartarus, added from another recension, and formerly standing in place of 721—9. The idea of *distance* would seem to have been differently described in these two recensions (or recitations of the early rhapsodists), by the *χάλκεος ἄκμων* in the one, and the year's journey from the entrance of Tartarus to the bottom (*οὐδας*) in the other. There is something abrupt in v. 740, where *χάσμα μέγ'* should be exegetical of some preceding word different from *πηγαὶ καὶ πείρατα*, and also in the omission of *τις* before *ἴκοιτο*.—How the 'sources of sea and sky' (which were thought to touch in their extreme limits) can be said to have their site in Tartarus, will be understood from the note on v. 726.

740. *τελεσφόρος ἐνιαυτός* is a complete or solar year, the same as *δέκα πλείους ἐνιαυτός*, sup. v. 636; or it may mean simply, 'for an entire and complete year,' viz. measured by the seasons in any general way. Here *πάντα* is not the nominative to *ἴκοιτο*, but for *ὅλον*. We must supply *τις*, the idea being, that the descent is so vast from the en-

οὐδας ἵκοιτ', εἰ πρῶτα πυλέων ἔντοσθε γένοιτο,
 ἀλλὰ κεν ἔνθα καὶ ἔνθα φέροι πρὸ θύελλα θυέλλη
 [ἀργαλή· δεινὸν τε καὶ ἀθανάτοισι θεοῖσι
 τοῦτο τέρας· καὶ νυκτὸς ἑρεμνῆς οἰκία δεινὰ
 ἕστηκεν νεφέλης κεκαλυμμένα κυανέησι.] 745

Τῶν πρόσθ' Ἰαπετοῖο πᾶϊς ἔχει οὐρανὸν εὐρὺν
 ἑστηώς, κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσιν,
 ἀστεμφέως, ὅθι Νύξ τε καὶ Ἡμέρη ἀσσον ἰοῦσαι

744. Φοικία

742. φέρει LN, Ald. 743. δεινὴ τε N. 744. ἑρεβενῆς N.
 746. τῶν πρὸς τ' Ald. 747. καὶ om. N. 748. ὅτι L. τε om.
 N. ἡμέρα τάσσον L, Ald.

trance of Tartarus to the bottom, that any one would be falling for a whole year, being driven to and fro, up and down, back and forward, by violent currents of wind. A storm is said *προφέρειν*, to carry any thing before it. Here the dative is superadded to signify 'storm upon storm.' Compare Opp. 579, 'ὥς τοι *προφέρει* μὲν ὁδοῦ, *προφέρει* δέ τε ἔργου. Π. vi. 345, ὡς μ' ὕφελ' ἡματι τῷ — οἷχεσθαι *προφέρουσα* κακὴ ἀνέμοιο θυέλλα. Od. xx. 63, ἐπειτὰ μ' ἀναπάξασα θύελλα οἷχοιτο *προφέρουσα* κατ' ἡερόεντα κέλευθα.

743—5. "Πι versus mire languent. Ineptissimum etiam est καὶ νυκτὸς ἑρεμνῆς οἰκία δεινὰ, quod cum sequentibus v. 746 seq. prorsus non cohaeret. Igitur seclusi utpote non profectos ab Hesiodo." Goettling. But, as Van Lennep observes, the position of the abode of night refers back to ἔνθα in v. 736, viz. in the extreme west. Nevertheless, v. 743 is like an interpolated verse, and it is not very clear to what τοῦτο τέρας exactly refers. These three verses may have been added to introduce the episode about Atlas, ὡς πρὸς ἑσπέρους τόπους ἕστηκεν, as Aeschylus said in Prom. 356. They are rejected by Flach. Schoemann supposes a lacuna of lost verses.

746. τῶν πρόσθε, προπαύσθε, in front of these abodes of night. Schol. πρὸ τῶν οἰκῶν, δηλονότι τῆς νυκτὸς. He adds, that there is an inconsistency in this ac-

count of Atlas. For how, he asks, could Atlas stand on the earth and support heaven, if heaven was so far from earth that a mass of iron would be nine days in falling? Accordingly Dr. Flach omits v. 747. The poet's notion doubtless was, that Atlas held up the sky near its junction with earth in the far west. It is not said, either here or sup. v. 517 seqq., that Atlas was confined in Tartarus, though he was in penal servitude. —The common reading is ἔχετ' οὐρανὸν εὐρὺν, which has been altered to ἔχει on Hermann's conjecture, and from one of Goettling's MSS. Neither the middle verb nor the elision of the final *ai* is usual. (See Opp. 702.) The active is defended by the nearly similar passage sup. 517—19, Ἄτλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης, where v. 747 occurs as v. 519. Van Lennep thinks ἔχεται may be defended by Π. xxi. 531, but there ἔχετε is the imperative.

748. ὅθι, in the place where, οὐ, viz. in the west. This locality is expressed by a singular metaphor (derived, probably, from the change of night-watches), 'Where Night and Day approaching (viz. when going in opposite directions), greet each other as they pass the mighty threshold,' or as Night steps upon the earth and Day sinks or descends beneath it. Schol. ἡ νύξ καὶ ἡ ἡμέρα χωρίζομεναι ἀπ' ἀλλήλων προσαγορεύουσιν ἀπαντῶσαι ἀλλήλας. Compare Od. x.

ἀλλήλας προσέειπον, ἀμειβόμεναι μέγαν οὐδὸν,
 χάλκεον. ἡ μὲν ἔσω *κατεβήσεται, ἡ δὲ θύραζε 750
 ἔρχεται, οὐδέ ποτ' ἀμφοτέρας δόμος ἐντὸς ἑέργει,
 ἀλλ' αἰεὶ ἐτέρη γε δόμων ἔκτοσθεν ἐοῦσα
 γαῖαν ἐπιστρέφεται, ἡ δ' αὖ δόμον ἐντὸς ἐοῦσα
 μίμνει τὴν αὐτῆς ὥρην ὁδοῦ, ἔστ' ἂν ἵκηται·
 ἡ μὲν ἐπιχθονίοισι φάος πολυδερκὲς ἔχουσα, 755
 ἡ δ' Ὕπνον μετὰ χερσὶ, κασίγνητον Θανάτοιο,
 [Νῦξ ὄλοη, νεφέλη κεκαλυμμένη ἡεροειδεῖ.
 *Ενθα δὲ Νυκτὸς παῖδες ἐρεμνῆς οἰκί' ἔχουσιν,
 *Ὕπνος καὶ Θάνατος, δεινοὶ θεοί· οὐδέ ποτ' αὐτοὺς
 *Ἡέλιος φαέθων ἐπιδέρκεται ἀκτίνεσσιν 760

749. προσέειπον 751. ἑέργει 757. ἀφεροφειδεῖ 758. Φοικία

749. ἀλλήλοισι N. 750. καταβήσεται MSS. 754. τῆς αὐτῆς L.
 τὴν αὐτῆς N, Ald. 755. ἐπιχθονίησι N. 758. ἐρετμαῖς N.

82, ὅθι ποιμένα ποιμὴν ἡπύει εἰσελάων, ὁ δὲ τ' ἐξελάων ὑπακούει.—There is a variant ἀμφὶς ἐοῦσαι, but it has less authority and gives an inferior sense. For ἡμέρη there are variants ἡμέραι and ἡμέρα. The plural was first written on account of ἰοῦσαι, and then the final I was mistaken for T, giving the Aldine τᾶσσον, and leaving ἡμέρα.

749. μέγαν οὐδὸν. The idea is that of steps leading to a vast portal, through which guards pass to keep watch outside. For the expression cf. Theoc. ii. 104, ἄρτι θύρας ὑπὲρ οὐδὸν ἀμειβόμενον ποδὶ κούφῳ. Aesch. Cho. 562, εἰ δ' οὖν ἀμείψω βαλὼν ἔρκειον πυλῶν. Ibid. 952, τάχα δὲ παντελὴς χρόνος ἀμείψεται πρόθυρα δωμάτων.

750. καταβήσεται, 'descensura est,' is a less probable sense than κατεβήσεται (the epic aorist), *descendere solet*. Day retires, as it were, into the subterranean palace of night, and then Night leaves her own abode, comes upon the earth from the western door, and leaves it by a similar door in the east at the moment when Day reappears at that door.

754. αὐτῆς does not agree with ὁδοῦ, as if for τῆς αὐτῆς (see on Scut. H. 35), but stands for the emphatic ἐαυτῆς, which is not an epic form; 'she awaits her own time for the journey, until it shall have arrived.'

755—7. These lines are enclosed in brackets by Gaisford and Flach after Heyne and Wolf. It seems more likely that v. 757—61 in part belonged to a different recension, or were the interpolations of rhapsodists, especially as v. 760 is read in Od. xi. 16, and the feeble line that follows seems modified from ibid. 17, 18; οὐθ' ὅπῳτ' ἂν στείλῃσι πρὸς οὐρανὸν ἀστερόεντα, οὐθ' ὅτ' ἂν ἄψ ἐπὶ γαῖαν ἂν οὐρανόθεν προτράπηται. It may be added, that *Ὕπνος κασίγνητος Θανάτοιο, 'consanguineous leti sopor,' Aen. vi. 278, occurs also in Il. xiv. 231. See sup. v. 212. It is not improbable that the original passage contained only v. 754 followed by 758 and 762 seqq., the names not having been specified, but only the attributes of Sleep and Death described. Flach has ejected 759—61.

οὐρανὸν εἰσανιὼν οὐδ' οὐρανιόθεν καταβαίνων.]
 τῶν ἕτερος μὲν γῆν τε καὶ εὐρέα νῶτα θαλάσσης
 ἥσυχος ἀνστρέφεται καὶ μέλιχος ἀνθρώποισι,
 τοῦ δὲ σιδηρῆ μὲν κραδίη, χάλκεον δέ οἱ ἦτορ
 νηλεὲς ἐν στήθεσσιν· ἔχει δ' ὅν πρῶτα λάβησιν 765
 ἀνθρώπων· ἐχθρὸς δὲ καὶ ἀθανάτοισι θεοῖσιν.

Ἔνθα θεοῦ χθονίου πρόσθεν δόμοι ἡχήμεντες,
 [ἰφθίμου τ' Ἀΐδεω καὶ ἐπαινῆς Περσεφονείης,]
 ἐστᾶσιν, δεινὸς δὲ κύων προπάροιθε φυλάσσει,
 νηλεὲς, τέχνην δὲ κακὴν ἔχει· ἐς μὲν ἰόντας 770
 σαίνει ὁμῶς οὐρῇ τε καὶ οὐασιν ἀμφοτέροισιν,
 ἐξελθεῖν δ' οὐκ αὖτις ἐᾷ· πάλιν, ἀλλὰ δοκεύων
 ἐσθίει ὃν κε λάβησιν πυλέων ἔκτοσθεν ἰόντα
 [ἰφθίμου τ' Ἀΐδεω καὶ ἐπαινῆς Περσεφονείης.]

Ἔνθα δὲ ναιετάει στυγερὴ θεὸς ἀθανάτοισι, 775

764. *Foi*

768. 774. Ἀΐδεω

764. *σιδηρῇ Ald.* 768. *ἐπαινεῖς N.* 771. *οὐρανῇ τε N.*
 774. *om. N. αἰδαο L, Ald.*

763. *ἥσυχος καὶ μέλιχος.* On this principle Latona, the goddess of Night, is called *ἡπιος καὶ μέλιχος*, sup. v. 406.

767. *πρόσθεν*, in front of the abode of Sleep and Death is the dwelling of Hades and Proserpine. Compare *τῶν πρόσθε* in v. 746. One can hardly doubt that the next verse has been interpolated from Od. x. 534. xi. 47. Wolf supposed it to have been a marginal comment on *θεοῦ χθονίου*. It occurs again, at least in the majority of MSS., as v. 774.—On *ἐπαινῆς*, which Buttmann would write *ἐπ' αἰνῆς*, see the Lexilogus in v.

770. The syntax appears to be, *τοὺς μὲν εἰσιόντας σαίνει*, though perhaps *σαίνειν ἐς τινα* may be defended.—*ἀμφοτέροις*, viz. both ears on every one of his fifty or hundred heads; for there is a discrepancy in this respect with v. 312 sup.

772. *ἐξελθεῖν.* The Schol. cites Aesch. Pers. 684—6, *οἰκτρῶς καλεῖσθ' ἐμ', ἔστι δ' οὐκ ἐξέσοδον.*

774. Omitted in many copies, and certainly needless in this place. Cf. v. 768.

775. *ἔνθα*, in continuation of v. 758 and 767, viz. near the abode of night.—*θυγάτηρ πρεσβυτάτη*, the eldest as well as most venerated, *προφερεστάτη ἀπασέων*, sup. v. 361.—*κλυτὰ δώματα*, perhaps 'sounding halls,' like *δόμοι ἡχήμεντες*, sup. v. 767, *κλυτὸς Ὀκεανὸς* v. 274. Cf. *κλυτὰ δώματα ναίειν* in v. 303. As an epithet to *persons* (inf. 927. 956), it may rather mean 'renowned.'—This episode about *Styx* is of considerable interest, and evidently of great antiquity. Derived from a root meaning 'to shudder,' it was held to be the one infernal power of which the celestial gods stood in dread, and the majesty of which they dared not violate. This special prerogative had been conferred on *Styx* sup. v. 397—9. Hesiod's conception of it seems to have been rather vague; it rose from a cavern beneath the earth (having its ultimate source,

δεινὴ Στύξ, θυγάτηρ Ἀψορρόου Ὠκεανοῖο
 πρεσβυάτη. νόσφιν δὲ θεῶν κλυτὰ δώματα ναίει
 μακρῇσιν πέτρησι κατηρεφέ· ἀμφὶ δὲ πάντη
 κίοσιν ἀργυρέοισι πρὸς οὐρανὸν ἐστήρικται.
 παῦρα δὲ Θαύμαντος θυγάτηρ πόδας ὠκέα Ἴρις 780
 ἀγγελίης πωλεῖται ἐπ' εὐρέα νῶτα θαλάσσης,
 ὁππότε ἔρις καὶ νεῖκος ἐν ἀθανάτοισιν ὄρηται.
 καὶ ῥ' ὅστις ψεύδεται Ὀλύμπια δώματ' ἐχόντων,
 Ζεὺς δέ τε Ἴριν ἔπεμψε θεῶν μέγαν ὄρκον ἐνείκαι

776. ἀψορρέου

780. Ἴρις

784. Ἴριν

781. ἀγέλην N. ἀγγελίης L, Ald.

like all other rivers, from Oceanus), but appeared on the surface of the earth falling from a rock (v. 792). In later times, at least, the Styx was thought to flow into Lake Avernus. But there was a spring so called in Arcadia, Pausan. viii. chap. 18.

779. κίοσιν. The notion seems borrowed from a grotto having white stalagmites that formed supporting pillars to the roof. — πρὸς οὐρανὸν perhaps means, 'reaching upwards to the base or foundation of heaven,' viz. in Tartarus, sup. v. 737. Cf. Eur. Bacch. 1082, πρὸς οὐρανὸν καὶ γαῖαν ἐστήριξε φῶς σεμνοῦ πυρός. Schol. τοῦτο καθ' ὑπερβολήν, οὐ γὰρ ἄχρις οὐρανοῦ οἱ κίονες ἐκ Ταρτάρου. There is a confusion between the subterranean abode of a goddess, and the subterranean cave of a deep-seated spring.

780—2. Gaisford and Flach reject these lines after Wolf and Heyne, who condemn also v. 783. To remove them however would be a great detriment to the sense. 'But seldom does Iris go to and fro (from Heaven to Tartarus and back) with a message over the wide surface of the sea, (namely,) when strife and dispute shall have arisen among the immortals; and whoever (i.e. whenever any one) of those dwelling in Olympus shall speak falsely, then

truly does Zeus send Iris to bring, as a mighty oath for the gods, from afar in a golden flagon the much-celebrated water.' There is nothing obscure here but the use of Ζεὺς δέ τε for Ζεὺς δὴ τοι (Ζεὺς τότε Flach) in v. 784.

781. The MSS. vary between ἀγγελίη, ἀγγελίης, ἀγγελίην. This is a difficult Homeric word, for which the reader should refer to Buttmann's discussion in the Lexilogus (in v.). He shows that many of the grammarians believed in a nominative ὁ ἀγγελίης. Between the genitive and the cognate accusative it is difficult to decide. We find in Homer, II. iii. 206, ἥδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεὺς σέυ' ἑνεκ' ἀγγελίης. In xiii. 252, ἥ τέ τευ ἀγγελίης μετ' ἐμ' ἤλυθε; ib. xv. 640, ἀγγελίης οἴχνεσκε. But in xi. 140, ἀγγελίην ἐλθόντα occurs. Goettling attempts to explain the genitive as in πρήσσειν ὁδοῦ, θεῖν πεδίον, &c. Van Lennep adopts the reading ἀγγελίη, the thing being used for the person.

783. Flach reads with Gerhard καὶ ῥ' ὅτε τις ψ. Van Lennep assents to Goettling's explanation of the syntax, καὶ ὁπότε τις ψεύδεται, ὅστις ποτ' ἐστίν.

784. μέγαν ὄρκον. The water itself is so called, because ὄρκος properly means any object to swear by. See on v. 400.

τηλόθεν ἐν χρυσῇ προχώω, πολυνύμνον ὕδωρ, 785
 ψυχρὸν, ὃ τ' ἐκ πέτρης καταλείβεται ἡλιβάτοιο
 ὑψηλῆς· πολλὸν δέ θ' ὑπὸ χθονὸς εὐρυοδείης
 ἐξ ἱεροῦ ποταμοῖο ῥέει διὰ νύκτα μέλαιναν
 Ὠκεανοῖο κέρας· δεκάτη δ' ἐπὶ μοῖρα δέδασται.
 ἐννέα μὲν περὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης 790
 δίνης ἀργυρέης εἰλιγμένος εἰς ἄλλα πίπτει,
 ἥ δὲ μὲν ἐκ πέτρης προρέει μέγα πῆμα θεοῖσιν.

788. ῥέει 790. ἐννέα 791. εἰλιγμένος 792. προρέει

785. πολυνύμνον N. 786. πέτρας N. 787. πολλὸν δ'
 ὑπὸ L, Ald. 788. ποταμοῦ N. 791. εἰλιγμένα N. 792.
 προρῥέει N.

785. "πολυνύμνος dicitur Styx quod multa est in ore poetarum." Goettling. Schol. ὀνομαστὸν, τίμιον, ἢ ἐνδοξόν, ἢ πολλάκις ὑπὸ πολλῶν ὀνομαζόμενον, διὰ τοὺς ὄρκους. So the cave of Typhoeus in Cilicia is called πολυνύμνον, Pind. Pyth. i. 17.

786. ψυχρὸν. This probably alludes to the physical meaning of Styx. See on v. 775.—καταλείβεται, as Homer calls it τὸ κατεϊβόμενον Στυγὸς ὕδωρ, Od. v. 185. Il. xv. 37.

789. κέρας, a branch, ἀπορρώξ. Thuc. i. 110, τριήρεις διάδοχοι πλέουσai ἐς Αἴγυπτον ἔσχον κατὰ τὸ Μενόδησιον κέρας. Van Lennep well compares Apoll. Rhod. iv. 1282, where the Ister is called ὑπατον κέρας Ὠκεανοῖο.—δεκάτη μοῖρα, a tenth share of the water of Oceanus is allotted to Styx, which therefore πολλὸν ῥέει, v. 787—8.

790. ἐννέα, viz. κέρατα, the accusative after εἰλιγμένος, the subject of which is Ὠκεανός. Translate:—"nine indeed (out of ten) channels ocean conveys in zig-zag courses with clear eddies round the earth and the broad expanse of the sea, and (so at last) falls into the brine; but this one (viz. the Styx, or tenth portion) flows from a rock, a great harm to the gods.' The passage is difficult, but is capable of a better and simpler meaning than that given by some interpreters. By περὶ γῆν κ.τ.λ. the subterranean courses of

the rivers appear to be meant, as described in Georg. iv. 366, 'Omnia sub magna labentia flumina terra Spectabat diversa locis, Phasimque Lycumque,' &c. These rivers, like the Styx itself, ultimately appear on earth and fall into the inner seas, viz. the Mediterranean or Pontus. The Schol. has this comment:—πολὺν δὲ ὑπὸ τὴν γῆν διὰ τοῦ Ὠκεανοῦ λαθραῖως παρέρχεται τὸ ὕδωρ τῆς Στυγὸς, καὶ οὗτος. (There is some corruption here. He adds,) ἔστι δὲ τὸ ἐκεῖ ὕδωρ τῆς Στυγὸς τὸ δέκατον μέρος τοῦ Ὠκεανοῦ ὕδατος, ὡς ἔχειν τὸ λοιπὸν ὕδωρ τοῦ Ὠκεανοῦ μοῖρας ἐννέα, τὸ δὲ τῆς Στυγὸς μίαν. The superstitious dread of the Styx (a stream cascading from a rock in Arcadia) arose from its being in a solitary and weird-looking place, and also from the water disappearing in a 'swallow,' which was supposed to conduct it to the underworld.—As for εἰλιγμένος, (for which the Emmanuel MS. has εἰλιγμένα,) Hesiod used it also of the tortuous course of the Cephissus, frag. cci., καί τε δι' Ὀρχομενοῦ εἰλιγμένος εἰσι δράκων ὤσι. (The sister stream Ilissus might seem to be derived from this very verb.) Euripides used the same participle in the *Theseus* (frag. 385, 7) to describe the letter Σ, τρίτον δὲ βόστρυχός τις ὡς εἰλιγμένος.

792. μέγα πῆμα. See on v. 400.

ὅς κεν τὴν ἐπίορκον ἀπολείψας ἐπομόσση
 ἀθανάτων, οἳ ἔχουσι κάρη νιφόμεντος Ὀλύμπου,
 κεῖται νηῦτμος τετελεσμένον εἰς ἐνιαυτὸν, 795
 οὐδέ ποτ' ἀμβροσίης καὶ νέκταρος ἔρχεται ἄσπον
 βρώσιος, ἀλλὰ τε κεῖται ἀνάπνευστος καὶ ἄνανδος
 στρωτοῖς ἐν λεχέεσσι, κακὸν δ' ἐπὶ κῶμα καλύπτει.
 αὐτὰρ ἐπὴν νοῦσον τελέσῃ μέγαν εἰς ἐνιαυτὸν,
 ἄλλος δ' ἐξ ἄλλου δέχεται χαλεπώτερος ἄθλος· 800
 εἰνάετες δὲ θεῶν ἀπομείρεται αἰὲν ἐόντων,
 οὐδέ ποτ' ἐς βουλὴν ἐπιμίσγεται οὐδ' ἐπὶ δαίτας
 ἐννέα πάντ' ἔτα· δεκάτῳ δ' ἐπιμίσγεται αὔτις
 εἰρέας ἀθανάτων, οἳ Ὀλύμπια δώματ' ἔχουσι.

801. εἰνάφετες

803. ἐννέφα πάντα φέτα

804. φείρας?

793. τὸν—ἐπομώσει N. ἀπολείψας LN, Ald.
 Ald. 797. βρόσιος L. 799. νοῦ σου N.
 L. χαλεπώτατος Ald. χαλεπώτερος N.

795. νήποτμος L,
 800. χαλαιπώτατος

793. ἀπολείψας, 'having taken up this water as a libation.' Cf. v. 785.—ἐπίορκον, perhaps agreeing with τὴν, 'in witness of an oath.' Otherwise, we must understand ἐπίορκον ὅρκον ἐπομόσση. Perhaps too the poet intended ἐπομνύναι ἀθανάτων, 'to swear by the immortals,' to be taken together like ἐπώνυμος or ἐπωνομασμένος τινός. See Opp. 194.

795. νηῦτμος, 'breathless,' from αὐτμή. Schol. γρ. νηῦτοτμος, a variant which probably gave rise to νήποτμος, found in the Aldine and others.

797. ἀλλὰ τε. Perhaps ἀλλ' ὅγε. But see sup. on v. 3. Goettling is certainly wrong in saying "Huic τε v. 798 respondet δὲ in κακὸν δέ."—ἀνάπνευστος can only be explained by ἀνὰ having the negative sense of a (see on ἀνάεπτα, v. 660, and cf. ἀνάεδνον (ἀνέειδον), II. ix. 146). But ἀναπνεῖν means 'to respire,' hence ἀμπνευστος might mean 'having drawn breath,' and ἀνάμπνευστος 'breathless.' Either this form of the word should be restored, or Hermann's ἄμ' ἀμπνευστος.

798. κῶμα, 'a trance,' 'a lethargy.'

This word is used in II. xiv. 359. Od. xviii. 201.

799. The μέγας ἐνιαυτός is either the same as the τετελεσμένος or τελεσφόρος ἐνιαυτός, sup. v. 740, 'a full year,' or, as Goettling thinks, not a single year, but a cycle of eight years (ἐνναετηρίς) is meant.—νοῦσον τελέσῃ, sc. διατελέσῃ εἰς ἐνιαυτὸν καρτερῶν, πάσχων. The common phrase τελευτᾶν ἔς τι explains this syntax.

801. ἀπομείρεται. See on Opp. 578. Van Lennep prefers the form ἀπαμείρεται with several MSS. here, and the Cod. Gale in the former place.—Between ἐνάετες and the Homeric form εἰνάετες the MSS. vary. Van Lennep prefers the former, which is the common reading, comparing ἐνναετήρῳ in Opp. 436. There may have been a primitive form ἐνφέα by the side of ἐννέφα.

802. The full construction perhaps is, οὐδὲ ἐς βουλὴν ἰὼν ἐπιμίσγεται τοῖς βουλευούσιν. Van Lennep well compares II. xviii. 215, στή δ' ἐπὶ τάφρῳ ἰὼν ἀπὸ τέλχεος, οὐδ' ἐς Ἀχαιοὺς μίσγετο.

804. εἰρέας, the conversations, λέσχας.

τοῖον ἄρ' ὄρκον ἔθεντο θεοὶ Στυγὸς ἄφθιτον ὕδωρ, 805
[ὠγύγιον, τό θ' ἴησι καταστυφέλου διὰ χώρου.]

[Ἔνθα δὲ γῆς δνοφερῆς καὶ Ταρτάρου ἡερόεντος
πόντου τ' ἀτρυγέτοιο καὶ οὐρανοῦ ἀστερόεντος
ἐξείης πάντων πηγαὶ καὶ πείρατ' ἔασιν,
ἀργαλέ', εὐρώεντα, τάτε στυγέουσι θεοὶ περ.] 810
ἐνθα δὲ μαρμάραι τε πύλαι καὶ χάλκεος οὐδὸς,
ἀστεμφής, ῥίξῃσι διηνεκέεσσιν ἀρηρῶς,
αὐτοφυής· πρόσθεν δὲ θεῶν ἔκτοσθεν ἀπάντων

807. ἀφερόεντος

810. Φαργαλέα

806. τὸ δ'—κατασταφελῶ N.
λαῖνος οὐδὸς L.

812. ἀστεμφῆς L.

809. ἔασσιν N, Ald.

811.

See on *εἰρεῦσαι*, sup. v. 38. Homer uses *εἴρειν* and *εἶρα* (II. xviii. 531), Hesiod *εἰρέω* and *εἶρέα*. Ruhnken remarks that the form *εἶρέα* is not mentioned by any of the old lexicographers, and would read *εἶραις*.

805. *ἔθεντο θεοί*. Zeus appointed this honour as a special prerogative of Styx, sup. v. 400; but here the gods are said to have adopted it for themselves.

806. Perhaps this verse is an addition; it is ejected by Flach also. The epithet *ὠγύγιον* seems to mean 'dark' (see on Aesch. Eum. 989). As the Thebans had their Ὠγύγιοι πύλαι, it may have been a Boeotic word, and so employed by Hesiod. But the Styx is strangely said *ἵνα ὕδωρ διὰ χώρου*. Probably we must supply *ῥέουσα*, and suppose the epithet to refer to *ἐκ πέτρης* in v. 786. The more common word applied to rocks is *στυφλός*, which combines the two notions of 'hard' and 'dry.' Cf. Aesch. Prom. 767. Soph. Antig. 250. Hesych. *καταστυφέλου· καταζήρουν*. Id. *κατάστυφλον· καταζήρουν· καὶ ἡμεῖς δὲ τὰς ἀνεργάστους χώρας καὶ σκληρὰς Στυφλὰς καλοῦμεν*.

807—10. These four lines have already occurred at v. 736, and their recurrence here is an evidence of disjointed portions of this poem having been variously put together. Gaisford, Flach, and Goettling, after Wolf, en-

close in brackets from 807 to 819. The frequent use of the commencement *ἐνθα* δὲ or *ἐνθα* (e. g. 729, 731, 736, 758, 767, 775, 807, 811) facilitated the repetition of similar descriptive passages. Assuming only 807—10 to be wrongly added in this place, *ἐνθα* δὲ in v. 811 must refer to the gates placed over Tartarus by Poseidon, v. 733, which were there called *χάλκεια*, but are here *μαρμάραι*, meaning perhaps simply 'bright.' Photius, *μαρμαρέην· λαμπράν*. Cf. II. xiv. 273, *ἄλλα μαρμαρέην* and xvii. 594, *αἰγίδα μαρμαρέην*. *Ibid.* viii. 15, *ἐνθα σιδήρεια τε πύλαι καὶ χάλκεος οὐδός*.

812. *ἀστεμφής*, firm, immoveable, *ἀκίνητος*, sup. v. 748. II. iii. 219.—*ῥίξῃσι*, deeply infixed or implanted in the earth with natural and not artificial foundations. Cf. Oed. Col. 1590, *τὸν καταρράκτην ὅδον χαλκοῖς βάθροισι γῆθεν ἐριζώμενον*. This line closely resembles II. xii. 134, *δρῦες—ῥίξῃσιν μεγάλασι διηνεκέεσσ' ἀραρυῖαι*.

813. *πρόσθεν*. This appears to coincide with *ἐνθα* in v. 734. Van Lennep explains, "Non ante sed ultra illud limen." But there is no reason why *πρόσθε* should have a different sense here and in 746, 767, viz. *in front* of the gates. Here however not the rebel Titans, but the hundred-handed giants, their keepers, were posted as sentinels. There is less difficulty in *πέρην χάεος*,

Τιτῆνες ναίουσι πέρην Χάεος ζοφεροῖο.

αὐτὰρ ἔρισμαράγοιο Διὸς κλειτοὶ ἐπίκουροι 815

δῶματα ναιετάουσιν ἐπ' Ὀκεανοῖο θεμέθλοισ,

Κόττος τ' ἡδὲ Γύης· Βριάρεών γε μὲν ἦν ἔοντα

γαμβρὸν ἔδν ποίησε βαρύκτυπος Ἐννοσίγαιος,

δῶκε δὲ Κυμοπόλειαν ὀπυίειν, θυγατέρα ἦν.

Αὐτὰρ ἐπεὶ Τιτῆνας ἀπ' οὐρανοῦ ἐξέλασε Ζεὺς, 820

ὀπλότατον τέκε παῖδα Τυφώεα Γαῖα πελώρη

Ταρτάρου ἐν φιλότῃ διὰ χρυσέην Ἀφροδίτην.

οὐ χεῖρες μὲν ἔασιν ἐπ' ἰσχύϊ ἔργματ' ἔχουσαι,

814. χάεος

815. Δ, Φὸς

818. ἔφόν

819. σφῆν (σφήν)

823. ἔργματ'

814. μένουσι N.

815. κλειτοὶ τ' L.

819. ὀπυίει N.

820.

ἐξ οὐρανοῦ ἐξέλασχε N.

821. τυφῶεα N.

823. ἔασσιν Ald.

which means in the part of Tartarus across the great gulf, and furthest removed from the celestial gods. The guards or sentinels dwell close to the upper entrance of Tartarus, and therefore near to the πόντου πηγαί (v. 738) and ὠκεανοῖο θεμέθλα, the under parts, as it were, seen from below, of sea and earth.

817. γε μὲν, 'but,' i.e. there are two out of three who continue to keep guard over the Titans, sup. 735. From the contiguity of their habitation to Oceanus, we may suppose that Poseidon selected the favoured one for his son-in-law. K. O. Müller observes (Hist. Gr. Lit. p. 91) that Poseidon and Briareus seem to have had in some countries a common worship. Thus Briareus is said to be called Αἰγαίων by mortal men, Il. i. 404, and Αἰγαίων is also a name of Poseidon (Hesych. ἐνάλιος θεός). Sup. 626 it was said that Briareus Cottus and Gyges had been released from bondage for their services to Zeus; here they seem transferred to some happy land, some μακάρων νῆσος. To this Pindar alludes, Pyth. iv. 291, λῦσε δὲ Ζεὺς ἀφθίτους Τιτῆνας.

819. ἦν evidently takes both the σ and the φ, or in other words, the aspirated digamma. The metre requires σφῆν or

σφήν. So Scut. H. 59, αὐτὸν καὶ πατέρα ὄν Ἀρη. Il. xiii. 376, ὁ δ' ὑπέσχετο θυγατέρα ἦν, and Od. xix. 400, θυγατὲρ ἦς. Od. ix. 461, ὡς εἰπὼν τὸν κρῖν ἀνδ' εἰο πέμπε θύραζε. The ἐ in ἔδν is from another form, Φδν for σΦδν, or Φδόν.

820. Hesiod continues his account of the Titanic race, and the doom which they received from the victorious Zeus. This Typhoeus, the god of volcanoes and earthquakes (see v. 306—7), was born after the expulsion of the Titans from heaven, and became a second and hardly less formidable adversary of Zeus. Müller (Hist. Gr. Lit. p. 91) calls this episode "an after-piece to the battle of the Titans." Goettling thinks that it should follow v. 452, and so conclude the first part of the Theogony. Compare Apollodor. i. 6, 3, ὡς δὲ ἐκράτησαν οἱ θεοὶ τῶν Γιγάντων, Γῇ μᾶλλον χολωθεῖσα μίγνυνται Ταρτάρῳ, καὶ γεννᾷ Τυφῶνα ἐν Κιλικίᾳ, μεμιγμένῃν ἔχοντα φύσιν ἀνδρὸς καὶ θηρίου. Aeschylus calls the monster γηγενής, as born from Earth, Prom. 359. Pindar, Pyth. i. 25, mentions it as κείνο ἔρπετον.

823. ἐπ' ἰσχύϊ. Van Lennep explains this, 'for strength;' 'whose hands are engaged in actions to show his strength.' Hesych. ἔργματα· πράγματα. Perhaps he took it to mean 'whose hands were

καὶ πόδες ἀκάματοι κρατεροῦ θεοῦ· ἐκ δέ οἱ ὤμων
 ἦν ἑκατὸν κεφαλαὶ ὄφιος, δεινοῖο δράκοντος, 825
 γλώσσησι δνοφερῇσι λελειχμόςτος, ἐκ δέ οἱ ὄσσων
 θεσπεσίης κεφαλῇσιν ὑπ' ὀφρύσι πῦρ ἀμάρυσσε.
 [πασέων δ' ἐκ κεφαλέων πῦρ καίετο δερκομένοιο,]
 φωναὶ δ' ἐν πάσῃσιν ἔσαν δεινῆς κεφαλῇσι
 παντοίην ὅπ' ἰεῖσαι, ἀθέσφατον. ἄλλοτε μὲν γὰρ 830
 φθέγγονθ' ὥστε θεοῖσι συνιέμεν, ἄλλοτε δ' αὐτε

824—6. *Foi*828. *κάφετο*

825. κρατεροῖο *N*. 826. λελειχμόςτος *N*. λελειχμόςτος (?) *L*. (*grl.*
λείχοντος.) λελειχμότες *Ald*. οὐδέ οἱ ὄσσων *N*. 828. δ' *om. N*.
 πασῶν δ' *L*. πασσῶν δ' *Ald*. 830. ἰεῖσαι *MSS*.

strong in action.' But the phrase is difficult to explain. It may mean, 'besides,' 'over and above,' his strength; having both power and the desire to exert it. So *sup. v. 153*, ἰσχύς δ' ἀπλητος κρατερῇ μεγάλῃ ἐπὶ εἶδει. Also *v. 146*, βίη—ἐπὶ ἔργοις. *Aesch. Theb. 549*, χεῖρ ὁρᾷ τὸ δράσιμον. *Flach* reads οὐ χεῖρες μὲν ἄφαπτοι ἐπ' ἰσχύϊ Φέργματ' ἔχουσαι, *Schoemann* having proposed ἀφαπτοι for ἔασιν.

825. On ἦν for ἦσαν (or ἔσαν) see *v. 321*. *Aristophanes* seems to copy this passage, *Pac. 756*, ἑκατὸν δὲ κύκλῳ κεφαλαὶ κολάκων οἰμωξομένων ἐλιχμῶντο Περὶ τὴν κεφαλὴν. *Apollodor. i. 6, 3*, χεῖρας δὲ εἶχε (*Τυφῶν*), τὴν μὲν ἐπὶ τὴν ἐσπέραν ἐκτεινομένην, τὴν δὲ ἐπὶ τὰς ἀνατολάς· ἐκ τούτων δὲ ἐξεῖχον ἑκατὸν κεφαλαὶ δρακόντων,—πῦρ δὲ ἐδέρκετο τοῖς ὕμμασι.

826. The masculine *λελειχμόςτες*, the reading of most copies, and as such retained by *Goettling* and *Van Lennep* (who however gives *λελιχμόςτες*), is capable of defence, since *κεφαλαὶ ὀφίων* is virtually the same as ὄφεις. Compare *sup. v. 591—3*, φῦλα γυναικῶν—σύμφοροι. *Gaisford* edits *λελειχμόςτος*, with two or three *MSS*. The anomalous perfect *λέλειχμα* or *λέλιχμα* must be referred to *λείχω*, *λεχμῶν*, *λίχμημι*, though the regular form would be *λέλειχα*. See on *Scut. II. v. 235*, and *Buttm. Lexil. p. 517*, note. Perhaps *λελειχμόςτες* is

the result of two readings, *λελιχμόςτες* and *λελειχότες*. *Curtius, Gr. Et. 483*, says, "it would be possible to bring forward the Hesiodic *λελειχμόςτες* and derive its *μ* from *F*." Perhaps it is a rhapsodist's coinage from *λίχμω* = *λιχμῶν*.—ἐκ δέ οἱ κ.τ.λ., 'And from the eyes in his monstrous heads under the eyebrows fire flashed.'

828. This verse is thought by *Wolf* and others to have belonged to another recension, in place of the two preceding. It is enclosed in brackets by *Gaisford* and *Goettling*, ejected by *Flach*.

830. The vulgate *ἰεῖσαι* seems incapable of defence, while the *π* before the aspirate has some analogy in the *Aeolic ὕφεις*. One or two *MSS*. only give ὕφ' ἰεῖσαι.

831. *θεοῖσι* should properly have been *θεοῖς*. The dative is difficult to explain. Perhaps it is a confused construction for *φθέγγοντο ὥστε συνετοὺς εἶναι θεοῖς*. *Van Lennep* would supply *ἐξεῖναι*, "ut diis (liceret) intelligere." The various sounds here described, and compared to the noises made by animals, are to be referred to the earthquake-rumblings and other strange sounds which commonly precede eruptions. These sounds are called 'intelligible to the gods,' either because they were not intelligible to others, or because they knew that rebellion and hostility were intended.

ταύρου ἐριβρύχεω, μένος ἀσχέτου, ἴσσαν ἀγαύρου,
 ἄλλοτε δ' αὖτε λέοντος ἀναιδέα θυμὸν ἔχοντος,
 ἄλλοτε δ' αὖ σκυλάκεσσιν εἰκότα, θαύματ' ἀκοῦσαι,
 ἄλλοτε δ' αὖ ροίζεσχ', ὑπὸ δ' ἦχεεν οὔρεα μακρά. 835
 καὶ νύ κεν ἔπλετο ἔργον ἀμήχανον ἡματι κείνῳ,
 καὶ κεν ὄγε θνητοῖσι καὶ ἀθανάτοισιν ἄναξεν,
 εἰ μὴ ἄρ' ὄξ' ὅς' ὀνόησε πατὴρ ἀνδρῶν τε θεῶν τε.
 σκληρὸν δ' ἐβρόντησε καὶ ὄμβριμον, ἀμφὶ δὲ γαῖα
 σμερδαλέον κονάβησε καὶ οὐρανὸς εὐρύς ὑπερθεν, 840
 πόντος τ' Ὀκεανοῦ τε ῥοαὶ καὶ τάρταρα γαίης.
 ποσσὶ δ' ὑπ' ἀθανάτοισι μέγας πελεμίζεται' Ὀλυμπος
 ὀρνυμένοιο ἄνακτος· ἐπεστενάχιζε δὲ γαῖα.
 καῦμα δ' ὑπ' ἀμφοτέρων κάτεχεν ἰοειδέα πόντον

834. Φεφοικότα θάφματα
 843. Φάνακτος

836. Φέργον 837. Φάναξεν
 844. κάφμα Φιοφειδέα.

832. ἐριβρόχεω μένος ἄσχετον L. ἄσχετον N. 834. om. N.
 835. ροίζασχ' L, Ald. ροίζεσχ' N. 837. ὄδε N. 839. σκληρόν τ' N.
 ὄμβριμον N. γαῖαν N. 840. οὐρανὸν ἐγγύς N. 842. πολεμίζεται' N.
 843. ὑπεστονάχιζε N. 844. ἀμφοτερήνων N.

832. ταύρου, viz. φωναί ἦσαν, v. 829. But εἰκότα in v. 834 depends again on φθέγγοντο. Aeschylus, who has rather closely copied this passage in Prom. 360 seqq., says nothing about a tauriform shape;—

ἀντίστη θεοῖς
 σμερδναῖσι γαμφηλαῖσι συρίζων φόνον·
 ἐξ ὀμμάτων δ' ἥστραπτε γοργωπὸν
 σέλας,
 ὥς τὴν Διὸς τυραννίδ' ἐκπέρσων βίᾳ.

But Ovid, also alluding to this passage, Fast. iii. 799, describes the monster as half serpent, half bull-shaped; 'Matre satus Terra, monstrum mirabile, taurus Parte sui serpens posteriore fuit.' Hesiod, indeed, only says that his voice was like that of a bull. But ὄσσα is not the right word, and moreover it should be Φόσσα. Perhaps ὄσσε δ' ἀγαύρου, torva tuentis.

835. Most copies give ροίζασχ', which would imply a present tense in —ᾶω or

—ᾶζω. See Scut. H. 480. Goettling gives ροίζεσχ' with the Emmanuel MS. (which omits v. 834). Some copies have ροίζος ἔσχ' or ἔχε. Properly, ροίζέω is 'to whizz,' 'to rustle,' 'to hiss.' But Hesiod seems to have used ροίζω. Perhaps, ἄλλοτε δ' αὖ ροίζω ὑπὸ Φήχεεν οὔρεα μακρά, or ὑπὸ Φήχεε δ' κ.τ.λ.—On three consecutive verses beginning with the same word, see Opp. 5.

836. ἔργον ἀμήχανον, viz. the attainment of the sovereignty. The preceding narrative implies that Typhoeus sent out threatening sounds against Zeus. Goettling thinks this verse belonged to another recension in place of v. 837.

843. ἐπεστενάχιζε, 'adgemenbat,' Van Lennep. Goettling reads ὑπεστενάχιζε, the reading of the Emmanuel MS. being ὑπεστονάχιζε.

844. ὑπ' ἀμφοτέρων, from the lightning of Zeus and the fire (v. 827) from Typhoeus. Schol. ὑπὸ τοῦ Διὸς καὶ τῶν

βροντῆς τε στεροπῆς τε, πυρός τ' ἀπὸ τοῦ πελώρου, 845
 πρηστήρων ἀνέμων τε κεραυνοῦ τε φλεγέθουτος.
 ἔξε δὲ χθὼν πᾶσα καὶ οὐρανὸς ἡδὲ θάλασσα·
 ὅτε δ' ἄρ' ἀμφ' ἀκτὰς περὶ τ' ἀμφί τε κύματα μακρὰ
 ῥιπῇ ὕπ' ἀθαιάτῳ, ἔνοσις δ' ἄσβεστος ὁρώρει
 [τρέσσει Ἀΐδης, ἐνέροισι καταφθιμένοισιν ἀνάσσει, 850
 Τιτῆνες θ' ὑποταρτάριοι, Κρόνον ἀμφὶς ἔοντες,
 ἀσβέστου κελάδοιο καὶ αἰνῆς δηϊότητος.]

850. Ἀΐδης φανάσσει

845. πυρός τ' N. πυρὸς L, Ald. 847. ἔξε πυρὶ N. 848. ἀμφὶ
 κύματα L. 850. τρέσσει δ' αἰτῆς N. τρέσσει δ' αἶδης L, Ald.
 851. Τιτῆνες δ' N. κρόνου L (gl. περὶ τὸν κρόνον), Ald.

κεφαλῶν τοῦ Τυφωέως, τοῦ μὲν διὰ τὰς βροντὰς, τοῦ δὲ διὰ τὰ πνεύματα. In fact, the next verse is exegetical of this. It is surprising therefore that Goettling should explain ὕπ' ἀμφοτέρων of both the earth and Olympus placed on it. The reading of MS. Emm. (N) ἀμφοτερήνων, seems to indicate a confusion between ἀμφοτέρῃ (viz. βροντῇ τε στεροπῇ τε) and ἀμφοτέρων.—Unless in the next verse we should read ἄπο, βροντῆς, &c. are the genitives after καῦμα.

846. If this verse be genuine, and not another ancient reading of the preceding, the πρηστήρες ἀνεμοὶ mean the gushing and bursting winds, which the ancients supposed to be the cause of earthquakes. Hesych. πρηστήρ· σφοδρὸς ἀνεμος. Cf. πρημαιοῦσας θυέλλας, Ar. Nub. 336. The τε added by Gaisford and Van Lennep after πρηστήρων has but little MS. authority. The latter critic takes πρηστήρων to mean 'blasting and burning flames.' We may remark on the whole of this description, that it accurately describes, though in somewhat symbolic language, some ancient volcanic eruption. We have the rumblings, the fire bursting out of the sea, the great earthquake wave, the liquified lava, the explosion of confined gases. This account however is so mixed up with the mythical notions of the bolts of Zeus and the fire of the monster, that

the poet seems unconscious that he is describing any real natural phenomenon. It is an interesting question, whether this should be referred to the earliest recorded eruption of Etna (see Thuc. iii. 116), which is Goettling's opinion, or to the outbreak of some other volcanic mountain, now extinct (perhaps Typhaonium, near Olympus, Scut. II. 32), as Van Lennep suggests.

850—2. These verses are probably an interpolation. They are rejected by Flach. Wolf remarked that in this place alone there is mention of Cronus being imprisoned with the Titans. This however may be due to the loss of some portion of the Theogony, for Aeschylus expressly says that Cronus and his allies were thrust down into Tartarus (Prom. 227). But the present passage is patched up from Il. xiv. 274—9, οἱ ἐνερθε θεοὶ Κρόνον ἀμφὶς ἔοντες,—θεοὺς δ' ὀνόμηνεν ἅπαντας τοὺς ὑποταρτάρους, οἱ Τιτῆνες καλέονται. The δὲ seems wanted as a connecting particle in 850, and yet it violates the metre, unless with Muetzell and Van Lennep we prefer τρέει θ' Ἀΐδης, a reading given in one of the late grammarians. (Compare for the synizesis Opp. 5.) Again the genitives in v. 852 can only depend on ἔνεκα understood. Hermann thought that both this verse and 846 were only variants of 844—5.—The reading of some copies, Κρόνου

Ζεὺς δ', ἐπεὶ οὖν κόρθυνεν ἐὼν μένος, εἴλετο δ' ὄπλα,
 βροντὴν τε στεροπὴν τε καὶ αἰθαλόεντα κεραυνὸν,
 πληῆξεν ἀπ' Οὐλύμποιο ἐπάλμενος· ἀμφὶ δὲ πάσας 855
 ἔπρεσε θεσπεσίας κεφαλὰς δεινοῖο πελώρου.
 αὐτὰρ ἐπεὶ δὴ μιν δάμασε πληγῇσιν ἰμάτ' αὖτις,
 ἥριπε γυιωθεὶς, στενάχιζε δὲ γαῖα πελώρη·
 φλόξ δὲ κεραυνωθέντος ἀπέσσυτο τοῖο ἄνακτος
 οὔρεος ἐν βήσσησιν αἰδνῆς, παιπαλοέσσης, 860
 πληγέντος· πολλὴ δὲ πελώρη καίετο γαῖα

853. κόρθυνε Φεὼν 855. οὐλύμπου ἐπιάλμενος? 859. Φάνακτος
 860. αἰδνῆς 861. κάϊετο

853. κέρθυνεν ἐὼν μένος εἴκετο δ' ὄπλον N. 856. ἔπρεσε N.
 ἔπρεε L, Ald. 858. γυρωσθεὶς N. ἐστέναξε δὲ L. 859. σοῖο
 N. 860. πεπαλοέσσης N.

ἀμφὶς, 'apart from Cronus,' arose from no mention having been made of Cronus being imprisoned.

853. *κόρθυνεν*, had raised to the highest point; had exerted his full strength; ἐξῆρεν, ὑψωσεν, συνήγειρεν. Cf. II. ix. 6, ἀμυδὶς δέ τε κύμα κελαϊνὸν Κορθύεται. Scut. H. 148, κορύσσουσα κλόνον ἀνδρῶν.

855. For the *hiatus* see sup. v. 399.

856. *ἔπρεσε*, he seared, scorched. A remarkable form for *ἔπρησε*, of which it is called an Aeolic abbreviation. Undoubtedly, in Hesiod's time the *η* had not the power of long *ε*. Still, whether *ε* or *η*, *ο* or *ω*, was used in writing a word, the metrical sound was in all probability the same, as far as pronunciation was concerned.—*θεσπεσίας*, cf. v. 827.

857. *ἰμάσας*. Cf. II. ii. 782, ὅτε τ' ἀμφὶ Τυφώϊ γαῖαν ἰμάσση εἰν Ἀρίμοις.

858. *γυιωθεὶς*, 'maimed.' II. viii. 402, γυιώσω μὲν σφῶν ὑφ' ἄρμασιν ὠκέας ἵππους. But, if this verb is from *γυῖα*, 'limbs,' the only intelligible form is *ἀπογυῖῶσαι*, 'to un-limb' (as it were), and so 'to weaken.' Like ὄχα in the formula ὄχ' ἄριστος, this must be due to the clipping of some rhapsodist. Aeschylus alludes again to this passage, Prom. 370, ἐφεψάλωθη καὶ ἐβροντήθη σθένος, καὶ νῦν ἀχρεῖον καὶ παράδορον

δέμας κείται.—On *ἥριπε*, intransitive, see Scut. H. 421—3.

859. *τοῖο ἄνακτος*. Compare *τοῖο πελώρου*, v. 845, where the demonstrative rather than the article is meant. The construction is, *κεραυνωθέντος (αὐτοῦ) φλόξ ἀπέσσυτο ἄνακτος*, sc. Διὸς, ἐν βήσσησιν οὔρεος πληγέντος κεραυνῶ.—Flach doubts if this is admissible, and reads *τοῖο πελώρου*, to which there is the strong objection that the same word would terminate three out of four consecutive verses. In the next line he reads Ἀἰτνῆς (i. e. Αἰτνῆς) for αἰδνῆς. The epithet is open to suspicion, as of a later age. Apollonius Rhodius uses it twice, i. 389, and iv. 1697. The root is *αἰδ*, *αἰδ*ῖο, 'unseen,' with the termination as in *παίδνός, κυδνός*. Gaisford says that this and the preceding verse, which are quite unnecessary to the context, are wanting in one MS. And *οὔρεος ἐν βήσσησι* occurs again at v. 865.—By *καίετο* the burning of the wood is meant, and the melting of the earth (into lava) is described as consequent on it, just as below the fire of the charcoal furnace and the melting of the tin or iron are adduced in comparison. Lucret. v. 1251, 'flammeus ardor Horribili sonitu sylvas exederat alteis Ab radiceibus, et terram percoxerat igni.'

ἀτμῇ θεσπεσίῃ καὶ ἐτήκετο, κασσίτερος ὥς
 τέχνη ὑπ' αἰζήων ὑπὸ τ' εὐτρήτου χοάνοιο
 θαλφθεῖς, ἡὲ σίδηρος, ὅπερ κρατερώτατός ἐστιν,
 οὐρεὸς ἐν βήσσησι δαμαζόμενος πυρὶ κηλέῳ 865
 [τήκεται ἐν χθονὶ δῖῃ ὑφ' Ἥφαίστου παλάμῃσιν.]
 ὥς ἄρα τήκετο γαῖα σέλα πυρὸς αἰθομένοιο.
 ῥῖψε δέ μιν θυμῷ ἀκαχὼν ἐς Τάρταρον εὐρύν.
 Ἐκ δὲ Τυφώεος ἐστ' ἀνέμων μένος ὕγρον ἀέντων,
 νόσφι Νότου Βορέω τε, καὶ Ἀργέστω Ζεφύρου τε. 870

869. ἀέντων

862. αὐτμῇ LN. θεσπεσία καὶ ἐκαέτο N. 864. καρτερότατος N.
 865. κηλαίῳ N. 866. δῖῃ ρ' N. ὑπ' Ald. ὑφ' LN. 867. σέλαϊ N.
 870. Ζεφύρον τε N. Ζεφύροιο L, Ald.

863. ὑπ' L. Dindorf for ὑπ'. On αἰζήος, 'stalwart,' see Opp. 441. This passage, if we were sure of its belonging to the age of Hesiod, would be an interesting testimony to the melting of metals by the means of bellows and furnaces. Compare Hom. Il. xviii. 470, where the forge of Hephaestus is similarly described; φῦσαι δ' ἐν χοάνοισιν ἐέικοσι πάσαι ἐφύσων, παντοίην εὐπρηστον αὐτμὴν ἐξανιέσαι. Apoll. Rhod. iii. 1299; —ὥς δ' ὅτ' ἐν τρητοῖσιν ἔθρινοι χοάνοισι φῦσαι χαλκῆων ὅτε μὲν τ' ἀναμορμύρουσι πῦρ ὁλόον πιμπρᾶσαι, ὅτ' αὖ λήγουσιν αὐτμῆς.

865. δαμαζόμενος. So Euripides, speaking of Necessity, Alcest. 980, says, Καὶ τὸν ἐν Χαλύβοις δαμάζειν σὺ βία σῖδαρον.

866. ἐν χθονί, 'on the earth,' i. e. by flowing upon it.—δῖῃ is a mere poetical epithet. But the genuineness of this line seems doubtful. It is inconsistent to speak of the παλάμαι, the art of Hephaestus, just after the τέχνη αἰζήων. Flach also objects it.

867. This verse is condemned as spurious by Ruhnken, with the assent of Heyne. Goettling regards the following as still more suspicious, and Flach condemns it.—For σέλα we should perhaps read σέλαι, which is found in one or two copies. We have δέπαι in Od. x. 316,

δέπαι in xv. 149, σέλαϊ in Il. xvii. 739. —ἀκαχὼν Goettling for ἀκάχων. It is hard to say whether this is a reduplicated participle of ἄχω, or a reduplicated root ἄχ, forming a present ἀκάχω, ἀκάχημι, whence ἀκαχήμενος, sup. v. 99, which some regard as a perfect, ἀκαχημένος.

868. κρατερώτατος, 'most stubborn,' 'hardest to smelt.' Cf. Soph. Ant. 474, τὸν ἐγκρατέστατον σίδηρον ὅπτην ἐκ πυρὸς περισκελῇ, where the meaning is doubtful between 'the hardest kind of iron,' and 'iron the hardest of all metals.'

870. Ἀργέστω. See on v. 379. This form of the genitive is for Ἀργεστῶ. Compare λεὼς, νεὼς, with λαὸς, ναὸς, &c., and Πηληϊαδῶ Il. i. 1. The poet here excepts the four cardinal winds, which in that passage were made the children of Ἥως and Ἄστραῖος, but attributes the inconstant gales, so dangerous to mariners, to Typhoeus, himself a ὕβριστῆς ἄνεμος, sup. v. 307. By a similar notion of the sudden eruption of gales, Virgil described them as pent up in the cave of Aeolus, Aen. i. 52. The common reading, ἀργέστω Ζεφύροιο, resulted from the opinion that ἀργέστης was an epithet of the bright or clear west wind.

οἷ γε μὲν ἐκ θεόφιν γενεῇ, θνητοῖς μέγ' ὄνειαρ.
 αἱ δ' ἄλλαι μὰψ αὔραι ἐπιπνεῖουσιν θάλασσαν.
 αἱ δ' ἦτοι πίπτουσιν ἐς ἡεροειδέα πόντον,
 πῆμα μέγα θνητοῖσι, κακῇ θύουσιν ἀέλλη·
 ἄλλοτε δ' ἄλλαι ἄεισι, διασκιδνᾶσί τε νῆας, 875
 ναύτας τε φθείρουσι· κακοῦ δ' οὐ γίγνεται ἀλκή
 ἀνδράσιν οἳ κείνησι συνάντωνται κατὰ πόντον·
 αἱ δ' αὖ καὶ κατὰ γαίαν ἀπείριτον ἴανθεμόεσσαν
 ἔργ' ἐρατὰ φθείρουσι χαμαιγενέων ἀνθρώπων,
 πιμπλεῦσαι κόνιός [τε] καὶ ἀργαλέου κολοσυρτοῦ. 880
 Αὐτὰρ ἐπεὶ ῥα πόινον μάκαρες θεοὶ ἐξετέλεσσαν,

872. ἐπιπνέουσιν 873. ἀφεροφειδέα 874. ἀέλλη 875. ἀφεισι
 879. Φέργ' 880. κόνιος καὶ Φαργαλέου

871. γενεῇ L, Ald. θεόσφιν γενεῇ N. 872. om. N. 873.
 αἱ δὴ τοι N. ἐς om. N. 874. θύουσιν θνέλλη N. 875. αἴεισι N.
 ἄησι L, Ald. διακίδνασι N. 877. κείνησι συναντῶνται N. κείνοισι
 συναντῶτες L, Ald. 878. αἱ δ' αὖτε κατὰ Ald. 879. ἔργον
 ἔραστον N. 880. πιμπλήσαι L, Ald. 881. πόνων N.

871. οἷ γε μὲν. 'But they are an offspring from the gods, a great benefit to mortals.'

872. There is a variant recognised by Hesychius and found in the majority of the copies, μαψαῦραι, which is retained by Flach and Schoemann. Hesychius explains it by μάταιοι ἀνεμοί, but neither as a substantive nor as an adjective is it formed according to analogy. Schol. μαψαῦραι· κενὰ καὶ μάταια πνοαί· οἶον Καϊκίας, Θρακίας. Goettling takes μὰψ αὔραι together, comparing μέγ' ἀνακτι in v. 486. But it is better to construe μὰψ ἐπιπνεῖουσιν, where μὰψ is εἰκῇ, by no fixed law. In the Emmanuel MS. (N.) this verse is omitted.

874. θύουσιν. See v. 848. Opp. 619, δὴ τότε παντοίων ἀνέμων θύουσιν ἀῆται. The ἦτοι is answered by αἱ δ' αὖ in v. 878; 'either they fall on the sea and destroy ships, or (at other times) they damage the farm-produce by clouds of sand and rubbish.'

875. ἄεισι (or αἴεισι) is found in two or three MSS. and in Etymol. M. p. 22, 12, for the vulg. ἄησι. If the reading be

right, it is an Aeolic contraction for ἄεντι (ἀέασι). Compare εἰσι, ἔασι, ἔντι, for ἔσ-εντι, by the change of ν into α, or the non-pronunciation of σ. In v. 597 τιθεῖσι is for τίθεντι, and the same plural form occurs Il. xvi. 261. Od. ii. 125. προΐεσι in Il. xi. 270. So διασκιδνᾶσι is for διασκιδνᾶντι—ἄασι. Cf. Il. v. 524, μένος Βορέας καὶ ἄλλων ζαχρηῶν ἀνέμων, οἷ τε νέφεα σκιδέντα πνοῆσιν λιγυρῆσι διασκιδνᾶσιν ἄεντες.

877. συναντῶσιν Gaisford, with most of the copies. Others give συναντῶνται, συναντῶντες, κείνοισι.

878. Apparently, we should read ἡνεμόεσσαν, since the poet is speaking of open highlands exposed to the wind. It is remarkable that Hesychius has ἀνθεμόεσσα· ὑψηλῇ (ὑψηλὰ cod.), ἔνθη ἔχουσα, which points to two distinct readings, probably of this very passage.

880. πιμπλεῦσαι. A rare form from πιμπλέω. If genuine, πιμπλημι, πιμπλέω, are analogous to τίθημι, τιθέω. See on Opp. 301, where πιμπλήσι is the subjunctive for πιμπλή.

Τιτήνεσσι δὲ τιμάνων κρίναντο βίηφι,
 δὴ ῥα τότ' ὤτρυνον βασιλευμένῃ δὲ ἀνάσσειν
 Γαίης φραδμοσύνησιν Ὀλύμπιον εὐρύοπα Ζῆν
 ἀθανάτων· ὁ δὲ τοῖσιν ἐν διεδάσσατο τιμάς. 885

Ζεὺς δὲ θεῶν βασιλεὺς πρῶτην ἄλοχον θέτο Μῆτιν
 πλείωστα θεῶν εἰδυῖαν ἰδὲ θνητῶν ἀνθρώπων.
 ἀλλ' ὅτε δὴ ῥ' ἤμελλε θεὰν γλαυκῶπιν Ἀθήνην

883. *Φανάσσειν*887. *Φειδυῖαν*

882. *τιτῆνες δ' αὖ Ν.* 884. *Ὀλύμπιον αἰεὶ ζῆνα Ν.* *ζῆν' L, Ald.*
 886. *μήτην Ν.* 887. *ἠδὲ Ν.* *καὶ L, Ald.* 888. *ῥα ἔμελλε Ν.*

882. *κρίναντο*, 'had their dispute about their prerogatives (i. e. about the sovereignty) decided by force of arms.' See on v. 535. The poet now reverts to the history of the Cronidae after the conquest of the Titans and Typhoeus. On the singular incoherency of this part of the narrative, see Col. Mure, *Hist. Gr. Lit.* p. 414.

884. Either Ζῆν or Ζεὺν seems a better reading than the vulg. Ζῆν', with an elision. Cf. II. xiv. 265, ἥ φῆς ὡς Τρώεσσιν ἀρηξέμεν εὐρύοπα Ζῆν; In both these verses however the elision is allowable by a vowel beginning the next.

885. *διεδάσσατο*, distributed amongst them their respective prerogatives. Cf. 537. Aesch. Eum. 697, παλαιὰς διανομὰς καταφθίσας. Ibid. 397, τιμὰς γε μὲν δὴ τὰς ἐμὰς πέυσει τάχα. Primarily, this middle aorist meant 'to have distributed by the agency of others,' as δάσασθαι elsewhere means, to take for one's share. Cf. sup. v. 112, ὥς τ' ἄφενος δάσσαντο, καὶ ὡς τιμὰς διέλοντο. Ibid. v. 71—4, εὐ δὲ ἕκαστα ἀθανάτοισι διέταξεν ὁμῶς καὶ ἐπέφραδε τιμὰς. Aeschylus refers to this passage, Prom. 236, ὅπως τάχιστα τὸν πατρώον ἐς θρόνον καθέστω, εὐθὺς δαίμοσιν νέμει γέρα ἄλλοισιν ἄλλα, καὶ διστοιχίζετο ἀρχήν. According to Apollodorus, i. 2, 1, Zeus was not chosen King of heaven, but obtained that position by lot.

886. The singular legend about Zeus swallowing his own wife Metis, whom he had persuaded to assume a dimi-

nutive form, is called by Goettling "antiquissima ac simplicissima." Zeus thus obtained the double end of carrying about within himself an internal counsellor, and of preventing the birth of a son who the oracle had predicted would prove stronger than himself. Sir G. W. Cox remarks on this (*Mythology and Folklore*, p. 71), "The Hesiodic Theogony, it is true, assigns Metis, another name denoting wisdom, as a mother to Athene; but this story is reconciled with the other myth by saying that by the counsel of Ouranos and Gaia, Zeus swallowed Metis before her child was born." Schol. λέγεται ὅτι ἡ Μῆτις τοιαύτην εἶχε δύναμιν, ὥστε μεταβάλλειν εἰς ὅποιον ἔαν ἐβούλετο. Πλανήσας οὖν αὐτὴν ὁ Ζεὺς, καὶ πικρὰν (l. μικρὰν) ποιήσας, κατέπιεν. Apollodor. i. 3, 6, μίγνυται δὲ Ζεὺς Μῆτιδι, μεταβαλλούσῃ εἰς πολλὰς ἰδέας, ὑπὲρ τοῦ μὴ συνελθεῖν, καὶ αὐτὴν γενομένην ἐγκυον καταπίνει φθάσας, ἐπεὶ περ ἔλεγε (ἐλέχθη;) γεννήσειν παῖδα, μετὰ τὴν μέλλουσαν ἐξ αὐτῆς γενέσθαι κόρην, ὡς οὐρανοῦ δυναστῆς γενήσεται.

888. A variant δὴ ῥα ἔμελλε is preserved by Galen, De Hippocr. et Plat. Dogm. iii. p. 273, and it is adopted from three or four MSS. by Van Lennep. But in v. 898 the metre requires ἤμελλεν. Hesiod says nothing here about the subsequent birth of Athena out of the head of Zeus, but relates it inf. 924. Apollodorus gives this as an appendage to the story of Metis.

τέξεσθαι, τότ' ἔπειτα δόλῳ φρένας ἔξαπατήσας
 αἰμυλίοισι λόγοισιν ἐὼν ἐγκάτθετο νηδὺν 890
 Γαίης φραδμοσύνησι, καὶ Οὐρανοῦ ἀστερόεντος.
 τῶς γάρ οἱ φρασάτην, ἵνα μὴ βασιληΐδα τιμὴν
 ἄλλος ἔχῃ Διὸς ἀντὶ θεῶν αἰιγενετάων.
 ἐκ γὰρ τῆς εἵμαρτο περίφρονα τέκνα γενέσθαι
 πρώτην μὲν κούρην γλαυκώπιδα Τριτογένειαν 895
 ἴσον ἔχουσιν πατρὶ μένος καὶ ἐπίφρονα βουλήν·
 αὐτὰρ ἔπειτ' ἄρα παῖδα θεῶν βασιλῆα καὶ ἀνδρῶν
 ἡμελλεν τέξεσθαι, ὑπέρβιον ἦτορ ἔχοντα·
 ἀλλ' ἄρα μιν Ζεὺς πρόσθεν ἐὼν ἐγκάτθετο νηδύν,
 ὥς οἱ συμφράσσαιτο θεὰ ἀγαθὸν τε κακὸν τε. 900

890. λόγοισι *Feñv*892. *For*893. *Διδὸς*896. *Ἴσον*899. πρόσθε *Feñv*

889. τέξασθαι *Ald.* τόξασθαι *L.* δολοφρένας *Ald.* 890. ἐσκάτθετο
L., Ald. ἐκάτθετο *θυμὸν* (γρ. νηδύν) *N.* 892. γάρ ῥ' οἱ *L.* 893.
 ἔχοι *N.* 895. μὲν γὰρ *L., Ald.* 898. ἡμελε *N.* 900. οἱ
 φράσσαιτο *L., Ald.* οἱ φράσατο *N.*

890. ἐγκάτθετο. See on v. 487. Here also there is a variant ἐσκάτθετο.

892. τῶς, viz. οὕτω ποιεῖν, καταπίνειν τὴν Μητρίν, ἵνα μὴ κ.τ.λ., to prevent any other having the sovereignty over the gods in place of Zeus; viz. to prevent a stronger son being born to supersede him.

894. περίφρονα. This is used in an ambiguous sense, as became an oracle; viz. in reference to Pallas, *overbearing* (ὑπέρβιον, v. 898), in reference to the son to be born next. Aeschylus uses περίφρων in this latter sense, *Suppl.* 737, περίφρονες δ' ἄγαν ἀνιέρω μένει μεμαργαμένοι. The oracle of Gaia (see v. 626) had foretold that the progeny of Metis should partake of their mother's sagacity. Hence Pallas had the attribute of wisdom, *Aesch. Eum.* 812. In the Prometheus, v. 785 seqq., it is predicted that if Zeus married Thetis he would have a son to supplant him,—ἡ τέξεταί γε παῖδα φέρτερον πατρός. In neither case is it declared who this son is to be, if born at all.

900. The common reading of this

verse, ὥς δὴ οἱ φράσσαιτο, gives no meaning, since φράσειε is required in place of the middle. We might indeed read φράσσειε, but the reading preserved by Galen (*ut sup.*), where this verse follows v. 890, ὥς δ' οἱ συμφράσσαιτο κ.τ.λ., gives an easy sense: Zeus swallowed Metis that she might suggest to him both good and evil. Schoemann, *com. crit.* p. 67, would transpose 900 to follow 887. Compare *sup.* v. 471, μῆτιν συμφράσσασθαι. *Il.* ix. 374, οὐδὲ τί οἱ βουλὰς συμφράσσομαι οὐδὲ μὲν ἔργον. *Ibid.* i. 537, οὐδὲ μιν Ἥρῃ ἡγνοίησεν ἰδοῦσ', ὅτι οἱ συμφράσσατο βουλὰς. The δ' in Galen's citation suggests two variants, ὥς δὴ and ὥς οἱ συμφράσσαιτο, afterwards combined into ὥς δ' οἱ and ὥς δὴ οἱ φράσσαιτο. Goettling retains this last; but his explanation is not tenable:—"devoravit Jupiter Metidem, nequis praeter sese deus saperet, i. e. ut sibi cognosceret bonum et malum, non ut sibi diceret." Guisford encloses the verse in brackets, with Wolf and Heyne; Flach also condemns it.

Δεύτερον ἡγάγετο λιπαρὴν Θέμιν, ἣ τέκεν Ὠρας,
 Εὐνομίην τε Δίκην τε καὶ Εἰρήνην τε θαλυῖαν,
 αἵτ' ἔργ' ὠρέουσιν καταθητοῖσι βροτοῖσι,
 Μοίρας θ', ἧς πλείστην τιμὴν πόρε μητίετα Ζεὺς,
 [Κλωθὴ τε Λάχεσιν τε καὶ Ἄτροπον, αἵτε διδοῦσι 905
 θνητοῖς ἀνθρώποισιν ἔχειν ἀγαθόν τε κακόν τε.]

Τρεῖς δέ οἱ Εὐρυνόμη Χάριτας τέκε καλλιπαρήους,
 [Ὠκεανοῦ κούρη, πολυήρατον εἶδος ἔχουσα,]

903. αἱ Εἶργ'

907. Φοι

902. δίκην καὶ Ν. 903. ὠρέουσιν Ν. ὠραῖοιςι L (gl.
 φυλάσσουσι), Ald. 905. Κλωθὴ καὶ Ν. 908. κούρην Ν.

903. ὠρέουσιν, 'care for,' φυλάσσουσι, ἐποπτεύουσιν. Most copies give ὠραῖοιςι, Stobaeus (Flor. ix. p. 110) ὠρέουσιν. By ἔργα the farms are meant, as sup. v. 879, which flourish under peace and good government, and bring forth the produce of the seasons, τὰ ὠραῖα. The fondness of the Greeks for etymologies would account for the disregard of the aspirate in connecting ὠρέειν with ὠρα. So sup. v. 209, Τιτῆνες is derived from τιταίνειν. But it is more likely that the verb is from ὠρος = οὔρος, i. e. φύλαξ. Compare πυλωρός, στασιωρός, κηπωρός, and κηπουρός. Hesychius, ὠρέειν· φυλάσσειν. Id. ὠρέειν· τὸ τῶν ἀγρίων νομῶν καὶ ἐθνῶν ἐπιμελεῖσθαι. Like the Fates, the Graces, the Gorgons, the Phorciades, the Hesperides, and a great many others, both male and female, the triple association is seen in Eunomia, Dikē, and Eirene. On the same principle the Muses make a multiple of three, and elsewhere we have six; see on v. 134. The Hours (seasons) were three in conformity with the most ancient division of the year into spring, summer, and winter. Pindar, Ol. xiii. 6—10, makes the same goddesses the daughters of Themis:—*ἐν τᾷ γὰρ Εὐνομία ναιεῖ, κασίγνηταί τε, βάθρον πολλῶν ἀσφαλές, Δίκα καὶ δμότηρος Εἰράνα, ταμίαι ἀνδράσι πλούτου, χρύσσαι παῖδες εὐβούλου Θέμιτος.* Though he does not immediately mention the Horae in connexion, he adds in

v. 21, πολλὰ δ' ἐν καρδίαις ἀνδρῶν ἔβαλον ὦραι πολυάνθεμοι ἀρχαῖα σοφίσματα.

905—6. Nearly the same two verses occurred before, v. 217—8. Gaisford, after Wolf, encloses them in brackets, and also v. 904. In one or the other place, if not in both, they are probably interpolations. Flach retains them here, but rejects them in the former passage. Here the Fates are made the daughters of Themis, while before they were called the daughters of night. Apollodor. i. 3, 1, ἐκ Θέμιδος τῆς Οὐρανοῦ γεννᾷ (Ζεὺς) θυγατέρας Ὠρας, Εἰρήνην, Εὐνομίαν, Δίκην· Μοίρας, Κλωθᾷ, Λάχεσιν, Ἄτροπον.—ἐξ Εὐρυνόμης δὲ τῆς Ὠκεανοῦ Χάριτας, Ἀγλαΐην, Εὐφροσύνην, Θάλειαν.

907. Εὐρυνόμη. See sup. v. 358. The mention of the Graces, whose worship was so celebrated at Orchomenus, was to be expected from the Ascræan Bard, though he speaks of them very briefly. Pausan. ix. 35, 1, 'Ἡσιόδος δὲ ἐν Θεογονίᾳ (προσιέσθω δὲ, ὅτῳ φίλον, τὴν Θεογονίαν), ἐν γοῦν τῇ ποιήσει ταύτῃ τὰς Χαρῖτας φησιν εἶναι Διὸς τε καὶ Εὐρυνόμης, καὶ σφισιν ὀνόματα Εὐφροσύνην τε καὶ Ἀγλαΐαν τε εἶναι καὶ Θάλειαν. They were, as their names severally imply, the goddesses of hospitality and festivity: hence they were said (sup. v. 64) οἰκία ἔχειν ἐν θαλίαις, if that passage be rightly read.

908. εἶδος. Here the digamma is not observed. Cf. sup. 153. 259. 619, where we similarly have ἡδὲ καὶ εἶδος. Probably these verses are later additions.

Ἀγλαΐην τε καὶ Εὐφροσύνην Θαλίην τ' ἐρατεινήν·
τῶν καὶ ἀπὸ βλεφάρων ἔρος εἵβετο δερκομενάων 910
λυσιμελῆς· καλὸν δέ θ' ὑπ' ὀφρύσι δερκιώονται.

Αὐτὰρ ὁ Δήμητρος πολυφόρβης ἐς λέχος ἦλθεν,
ἣ τέκε Περσεφόνην λευκώλενον, ἣν Ἀἰδωνεὺς
ἥρπασεν ἥς παρὰ μητρός· ἔδωκε δὲ μητίετα Ζεὺς.

Μνημοσύνης δ' ἐξ αὐτῆς ἐράσσατο καλλικόμοιο, 915
ἐξ ἥς οἱ Μοῦσαι χρυσάμπυκες ἐξεγένοντο
ἐννέα, τῇσι ἄδον θαλῖαι καὶ τέρψις ἀοιδῆς.

Λητῶ δ' Ἀπόλλωνα καὶ Ἄρτεμιν ἰοχέαιραν,
ἱμερόεντα γόνον περὶ πάντων Οὐρανιῶνων,

913. Ἀφιδωνεύς

914. Φῆς

916. Φοι

917. ἐννέα Φάδον

918. ἰοχέαιραν

909. τε om. LN, Ald.

910. εἵβεται LN, Ald.

911. δ' ὑπ' N.

δ' θ' ὑπ' L, Ald.

916. αἱ Μοῦσαι L, Ald. οἱ N.

917. ἀειδῆς N.

ἀοιδῆς Ald.

911. δερκιᾶσθαι appears to be ἀπαξ λεγόμενον, and it sounds like a tautology after the preceding δερκομενάων. We have ἔρος λυσιμελῆς sup. v. 121, and it is possible that this verse also is due to the rhapsodists. It is to be observed however that sup. v. 61, Ἰμερος is associated with the Graces. Flach reads δερκιῶντο, with Schoemann, cf. 268.

912. πολυφόρβης. This is an unusual form for πολυφόρβου, and we might be tempted to suggest πολυφορβέος. Homer however, Il. ix. 568, has πολλὰ δὲ καὶ γαῖαν πολυφόρβην χερσὶν ἀλοῖα. See on Opp. 704, and on Aesch. Eum. 758.

913. Περσεφόνην. This goddess, with the variants Φερρέφαττα and the Latin *Proserpina*, has the same origin as Πέρσης, the Titanic name for the sun, sup. v. 377. Compare the Persian name *Pharasmañes*, and possibly φάρος, 'a beacon,' has the same root, meaning 'Light.' As Perses was the light above the earth, so Περσεφόνη (or Περσεφάνη?) was the light below the earth, viz. when the moon is hid from mortals, and visits the regions of Tartarus.—Ἀἰδωνεύς, a form of the name used in Il. v. 190. xx. 61. Aesch. Pers. 651. Gaisford com-

pares Hymn. ad Cerer. 2, ἣν Ἀἰδωνεὺς ἥρπασεν, δῶκεν δὲ βαρύκτυπος εὐρύσπα Ζεὺς. He also thinks this passage is taken "ex antiquissimo carmine," and the opinion is repeated by Goettling. But much of what next follows has rather the impress of a later age than Hesiod, e. g. the mention of *nine* Muses, though this occurs in Od. xxiv. 60, a passage of very doubtful date. Indeed, the whole narrative or list (from v. 886) of the successive wives of Zeus may have formed an episode in the *Κατάλογος γυναικῶν*. The arrangement of verses in triplets is rather remarkable, though not as any evidence of date.

916. χρυσάμπυκες, wearing a golden frontal, Hesych. χρυσόδεσμοι. Goettling appears to be mistaken in referring this to the top-knot, which was sometimes kept together with a golden ornament (Il. xvii. 52). The birth of the Muses from Zeus and Mnemosyne had already been stated at v. 53, a passage of doubtful authenticity.—For οἱ most copies give αἱ.—Mnemosyne, goddess of memory, is symbolically the mother of the Muses, viz. of literature, Aesch. Prom. 469.

γείνατ' ἐν αἰγιόχοιο Διὸς φιλότῃτι μιγείσα. 920

Λοισθοτάτην δ' Ἥρην θαλερὴν ποιήσατ' ἄκουιν.

ἧ δ' Ἥβην καὶ Ἄρῃα καὶ Εἰλείθυιαν ἔτικτε
μιχθεῖσ' ἐν φιλότῃτι θεῶν βασιλῇι καὶ ἀνδρῶν.

Αὐτὸς δ' ἐκ κεφαλῆς γλανκώπιδα Τριτογένειαν,
δεινὴν, ἐγρεκύδοιμον, ἀγέστρατον, ἀτρυτώτην, 925
πότνιαν, ἣ κέλαδοί τε ἄδον πόλεμοί τε μάχαι τε.

Ἥρῃ δ' Ἥφαιστον κλυτὸν οὐ φιλότῃτι μιγείσα
γείνατο, καὶ ζαμείνησε καὶ ἥρισε ᾧ παρακοίτῃ.
ἐκ πάντων τέχνησι κεκασμένον Οὐρανιώνων.

Ἐκ δ' Ἀμφιτρίτης καὶ ἔρικτύπου Ἐννοσιγαίου 930

920. Διὸς

926. Φάδον

928. Ἡφ

920. ἄρ' ἐν φ. διὸς μέγαλοιο N. 922. ἥβην ἄρῃα L, Ald.
925. ἀγροκύνδοιμον LN, Ald. 928. ἥρισε L. 929. κεκαυμένον N.

920. The common reading is γείνατ' ἄρ', where the ἄρα is an otiose particle. As the Emmanuel MS. gives ἐν φιλότῃτι Διὸς μέγαλοιο, the ἐν has now been substituted for ἄρ'. Compare inf. v. 923. 941.

921. Λοισθοτάτην is perhaps not elsewhere found as a superlative. We have λοῖσθος in Il. xxiii. 536, and Eur. Hel. 1597. But Hesiod's account here differs from Homer's, though the latter also makes Ares born from Hera, Il. v. 893 and 896, where Zeus says to Ares, ἐκ γὰρ ἐμεῦ γένος ἔσσι, ἐμοὶ δέ σε γείνατο μήτηρ.

924. ἐκ κεφαλῆς. See sup. on v. 888. Hence perhaps Aeschylus derived his statement that Pallas was born without a mother, Eum. 635. 706. Flach, with MS. Med., reads γλανκώπιδα γείνατ' Ἀθήνην. Schoemann inclines (p. 67) to transpose 924—6 to follow 899; 'Zeus swallowed Metis, but gave birth to Athens from his own head,' i. e. the dawn springs from the forehead of the sky.

927. οὐ μιγείσα. This statement seems to belong to a later mythology. The earlier accounts (as Il. i. 572) make Zeus the father and Hera the mother of

Hephaestus. Apollodorus agrees with Hesiod, i. 3, 5, Ἥρα δὲ χωρὶς εὐνῆς ἐγέννησεν Ἥφαιστον, but he adds, ὥς δὲ Ὅμηρος λέγει, καὶ τοῦτον ἐκ Διὸς ἐγέννησε. Ovid. Fast. v. 230 seqq., represents Mars as born from Juno without Zeus; and this may be a variation of the present legend. Like Hera, Hephaestus was a Pelasgic god, as is shown by his worship in Pelasgic Lemnos, and as being, like the Cyclopes, a worker in metallurgy. Modern research however tends to connect these uncouth beings with Semitic legends.

928. ζαμείνησε, was enraged with, or had quarrelled with her husband. This verb ζαμενεῖν seems ἅπαξ λεγόμενον. The sense is not clear; for Zeus should rather have been jealous of Hera, than the converse. Perhaps we should read γείναθ', ὃ καὶ ζαμείνησε καὶ ἥρισεν ἧ παρακοίτῃ, 'for which he was angry with his spouse.' So Scut. II. 14, σὺν αἰδοίῃ παρακοίτῃ.—The parenthetical clause, as the passage now stands, is inelegant. Probably either the following verse is spurious, or it should be transposed before this. A long passage, evidently a different recension of the present, is cited by Ruhnkens from Galen, De Hip-

Τρίτων εὐρυβίης γένετο μέγας, ὅστε θαλάσσης
 πυθμέν' ἔχων παρὰ μητρὶ φίλῃ καὶ πατρὶ ἄνακτι
 ναίει χρύσεια δῶ, δεινὸς θεός. αὐτὰρ Ἄρηϊ
 ῥινότορῳ Κυθέρεια φόβον καὶ Δείμον ἔτικτε
 δεινούς, οἳτ' ἀνδρῶν πυκινὰς κλονέουσι φάλαγγας 935
 ἐν πολέμῳ κρνέοντι σὺν Ἄρηϊ πτολιπόρθῳ.
 Ἄρμονίν θ', ἣν Κάδμος ὑπέρθυμος θέτ' ἄκοιτιν.

Ζηνὶ δ' ἄρ' Ἀτλαντὶς Μαίῃ τέκε κύδιμον Ἑρμῆν,
 κήρυκ' ἀθανάτων, ἱερὸν λέχος εἰσαναβᾶσα.
 Καδμείῃ δ' ἄρα οἱ Σεμέλῃ τέκε φαίδιμον υἱὸν 940
 μιχθεῖς ἐν φιλότῃ Διώνυσον πολυγηθέα,
 ἀθάνατον θνητῇ· νῦν δ' ἀμφότεροι θεοὶ εἰσιν.
 Ἀλκμήνῃ δ' ἄρ' ἔτικτε βῖνῃ Ἑρακληεῖν

932. *Φάνακτι*940. *Foi*

939. *εἰσαναβούσα* N.
 942. *θνητὸν* N.

941. *διόνυσον* LN. *διόνυσσον* Ald.

pocr. et Platon. Dogm. iii. p. 273. The commencement runs thus, and is certainly less abrupt and more intelligible than the text as we now have it:—Ἐκ ταύτης ἔριδος (f. ἔριδος δ') ἣ μὲν τέκε φαίδιμον υἱόν, ἣφαιστον τέχνησιν, ἄνευ Διὸς αἰγίοχοιο, Ἐκ πάντων παλάμῃσι κεκασμένον Οὐρανόων. What follows in Galen is a different version of the legend of Zeus swallowing Metis, and of the birth of Pallas.

931. *Τρίτων*. This god is not mentioned by Homer, but he is so by Herodotus, iv. 179, and Pindar, Pyth. iv. 49. Later poets, as Moschus, Id. ii. 123, made a plurality of Tritons, the assessors of Poseidon. For the connexion of Triton, Amphitrite, and Tritogeneia, with the Vedic god Trita, see "Mythology and Folk-lore," p. 71.

933. *χρύσεια δῶ*. Here alone δῶ is used for the plural δώματα. The place meant is Aegæe, as the commentators remark, from Il. xiii. 21, Αἰγὰς, ἐνθα τέ οἱ κλυτὰ δώματα βένθεσι λίμνῃς, χρύσεια μαρμαίροντα τετενύχεται.

934. *ῥινότορῳ*, an Homeric epithet, Il. xxi. 392, 'shield-piercing.' Φόβος καὶ

Δεῖμος are the assessors of Ares in Scut. Here. 195. 463. Schol. φόβος ἐστὶν ἡ φυγὴ, φέβω γὰρ τὸ διώκω· δεῖμος δὲ οὐχ ἡ φυγὴ, ἀλλ' ὁ ἐκ δειλίας ἐνίοις ἐπιγινώμενος δεσμός.

938. Goettling contends that Μαίῃ is a doubtful form for Μαῖα or Μαιάς. We may compare δῖη τε Μενίππη, sup. v. 260, if the text be right.

942. Perhaps a spurious verse. Flach rejects it, with the two following. Nothing is here said of the death of Semele by lightning, and the enclosure of the infant Dionysus in the thigh of Zeus, as related by Euripides in the Bacchæ, and Apollodorus, iii. 4, 3. Homer, Il. xiv. 317 seqq., enumerates Semele and Alcmæna among other wives of Zeus. Here only and in Il. vi. 132 is Dionysus mentioned, but twice also in the Odyssey.—πολυγηθέα is here used as χάρμα βροτοῖσιν Il. xiv. 325. Cf. Opp. 614, δῶρα Διωνύσου πολυγηθέος.

943. The Schol. has an obscure remark on this verse:—σημειωτέον, ὅτι δύο συλλαβῶν ἀποκοπαὶ εἰσιν· ἀθετοῦνται ἐφεξῆς στίχοι ἐννέα. τοὺς γὰρ ἐξ ἀμφοτέρων θεῶν γενεαλογεῖν αὐτῷ πρόκειται.

μιχθεῖς' ἐν φιλότῃ Διὸς νεφεληγερέταο.

Ἀγλαΐην δ' Ὀφαιστος ἀγακλυτὸς ἀμφιγυῖεις 945

ὀπλοτάτην Χαρίτων θαλερὴν ποιήσατ' ἄκοιτιν.

χρυσοκόμης δὲ Διώνυσος ξανθὴν Ἀριάδην,

κούρην Μίνως, θαλερὴν ποιήσατ' ἄκοιτιν.

τὴν δέ οἱ ἀθάνατον καὶ ἀγήρω θῆκε Κρονίῳ.

Ἦβην δ' Ἀλκμήνης καλλισφύρου ἄλκιμος υἱὸς, 950

ἷς Ἡρακλῆος, τελέσας στονόεντας ἀέθλους,

παῖδα Διὸς μεγάλοιο καὶ Ἥρης χρυσοπεδίλου,

αἰδοίην θέτ' ἄκοιτιν ἐν Οὐλύμπῳ νιφόεντι,

ὄλβιος, ὃς μέγα ἔργον ἐν ἀθανάτοισιν ἀνύσας

ναίει ἀπήμαντος καὶ ἀγήραος ἡματα πάντα. 955

Ἡελίῳ δ' ἀκάμαντι τέκε κλυτὸς Ὠκεανίη

Περσηῆς Κίρκην τε καὶ Αἰήτην βασιλῆα.

944. Διὸς

949. Φοι

951. Φις

954. Φέργον

946. θαλερὴ π. ἄκοιτιν Ald. 947. χρυσοκόμη N. διόνυσος L.
διόνυσος Ald. 948. μίνωνος N. 953. ὀλύμπῳ L, Ald.
955. ἀγήρως N. 956. ὠκεανίη N. 957. αἰήτην N.

Van Lennep with some probability refers ἀποκοπαὶ κ.τ.λ. to δῶ for δώματα in v. 933. If this be right, the nine rejected verses may have been 936—944. But Schoemann, p. 68, thinks ἐννέα (θ') a transcriber's mistake for δύο (β'), and that the distich 943—4 was alone condemned. Goettling supposes a reference to the common elisions in δ' ἔρ' (v. 938), and reads ἐπτά for ἐννέα, viz. 938—944. In rejecting nine consecutive verses from v. 943 inclusive, the Schol. gives as a reason that "the poet is at present concerned in giving the pedigree of those who were born from both Zeus and Hera." Accordingly at v. 952 we come upon the mention of παῖδα Διὸς καὶ Ἥρης, though this does not allow of the two preceding verses being left out. We conjecture, therefore, that the nine verses which were rejected (viz. by some grammarians) were v. 942—950, and that in v. 951 the reading was Ἦβην δ' Ἡρακλῆος κ.τ.λ.

945. Ἀγλαΐην. Compare Il. xviii. 382, τὴν δὲ ἶδε προμολοῦσα Χάρις λιπαροκρήδεμνος Καλὴ, τὴν ὤπνιε περίκλυτος ἀμφιγυῖεις. But in Od. viii. 267—70, Aphrodite is the wife of Hephaestus.

948. A redundant and perhaps interpolated verse. Ariadne is mentioned in Od. xi. 321—5, in connexion with both Theseus and Dionysus.

952. This verse occurs in Od. xi. 604, where Bekker omits it as interpolated from this passage; αὐτὸς δὲ (Ἡρακλῆς) μετ' ἀθανάτοισι θεοῖσι τέρπεται ἐν θαλῆς καὶ ἔχει καλλίσφορον Ἦβην, παῖδα Διὸς μεγάλοιο κ.τ.λ.

951. ἐν ἀθανάτοισιν. Perhaps ἐν ἀνθρώποισιν, or ἐν θνητοῖσιν. Otherwise, with Goettling, we must construe μέγα ἐν ἀθανάτοισιν, 'great in the sight of the gods,' rather than ναίει ἐν ἀθανάτοισιν. With ναίει we may supply αὐτοῦ ἐν Ὀλύμπῳ.

955. Hesych. ἀπήμαντος· ἀβλαβής.

957. Περσηῆς. See sup. v. 356. As

Αἰήτης δ' υἱὸς φαεσιμβρότου Ἑλίοιο
 κούρην Ὠκεανοῖο τελέεντος ποταμοῖο
 γῆμε θεῶν βουλήσιν Ἰδυίαν καλλιπάρηον. 960
 ἣ δέ νύ οἱ Μῆδειαν εὖσφυρον ἐν φιλότῃ
 γείναθ' ὑποδμηθεῖσα διὰ χρυσέην Ἀφροδίτην.

Ῥαεῖς μὲν νῦν χαίρετ' Ὀλύμπια δώματ' ἔχοντες,
 [νῆσοί τ' ἥπειροί τε καὶ ἄλμυρὸς ἔνδοθι πόντος.]
 νῦν δὲ θεάων φύλον αἰείσατε, ἡδυνέπειαι 965

Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο,
 ὅσσαι δὴ θνητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι
 ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα.

Δημήτηρ μὲν Πλούτον ἐγείνατο, δία θεάων,
 Ἰασίῳ ἥρωϊ μιγεῖσ' ἔρατῃ φιλότῃ 970

960. *Ἰδυίαν* 961. *Ῥαεῖς* 965. *ἡδυνέπειαι* 966. *Διὸς*
 968. *ἐπιείκελα*

958. αἰήτης δ' αὖ υἱὸς φαεσίμβροτον N. 960. γῆμαι N. εἰδυίαν
 LN, Ald. 961. ἣ δ' οἱ N. ἣ δέ οἱ L, Ald. 963. μὲν οὖν N.
 964. ἄλμυροὶ Ald. 967. ὅσαι L. παρ' om. N. 968. γείνοντο
 LN, Ald.

an enchantress, Circe has the same mother as the goddess Hecate, who presided over poisons and baleful drugs, Eur. Ion 1050. In Od. x. 136 she is called the αὐτοκασιγνήτη of Aetes, and daughter of the sun and an Oceanid nymph Perse. This clearly illustrates the meaning of *Perses*. The union of the sun with one of the *Oceanides* refers to the apparent rise and setting of the sun over the sea. From this passage to the end (excepting however v. 963, and adding to it αὐτὰρ ἐγὼν ὑμέων τε καὶ ἄλλης μνήσομαι δόιδης) Flach supposes that a compiler has been at work, and he rejects the list of the ἡμίθεοι, the offspring of mortal by an immortal, as taken from some other epic. If it is the work of Hesiod at all, it is perhaps the commencement of another poem, a Ἡρωογονία, as Wolf and others have supposed. There followed (see v. 1021) a corresponding list of heroines (the same perhaps as those of the Μεγάλαι Ἥοιαι

attributed to Hesiod), as a counterpart to the verses now concluding the Theogony; and that list seems to have included the heroes born from gods and mortal women,—“a far more frequent occurrence in Greek mythology,” says Müller, Hist. Gr. Lit. p. 93.

960. Ἰδυίαν, the knowing one, has reference to Medea's skill in incantations.

963. Both this and the next verse are considered spurious by Wolf. Goettling condemns only the latter, remarking that the plural ἥπειροι appears to belong to the later epic. Sophocles indeed uses it, Trach. v. 100, δισσαῖσιν ἥπειροις κλιθεῖς. Van Lennep thinks it hardly defensible here without supposing the loss of some verses. He cites from Dionys. Perieg. 1181, ὑμεῖς δ' ἥπειροί τε καὶ εἰν ἅλι χαίρετε. νῆσοι.

970. Ἰασίῳ. An unusual form for Ἰασίῳ. Goettling thinks the former is a contraction of the latter; but it is easier to suppose the poet adopted a

νειῶ ἐνι τριπόλῳ Κρήτης ἐν πίοιι δῆμῳ,
 ἐσθλὸν, ὃς εἶς' ἐπὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης
 ἵπασαν· τῷ δὲ τυχόντι καὶ οὐ κ' ἐς χεῖρας ἵκηται,
 τὸν δ' ἀφνειὸν ἔθηκε, πολὺν τέ οἱ ὤπαπεν ὄλβον.

Κάδμω δ' Ἀρμονίῃ, θυγάτηρ χρυσεῆς Ἀφροδίτης,
 Ἰνῶ καὶ Σεμέλῃν καὶ Ἀγαυὴν καλλιπάρηον, 976
 Αὐτονόην θ', ἣν γῆμεν Ἀρισταῖος βαθυχαίτης,
 γείνατο καὶ Πολύδωρον ἔϋστεφάνῳ ἐνὶ Θήβῃ.

971. νειῶ (νεffῶ)

974. Foi

976. Ἀγαffην

971. κρήτης ἐνὶ N.
 977. αὐτονόμην θ' N.

972. γῆν καὶ LN, Ald.

974. ὤπασαν N.

nominative Ἰάσιος. This story of Demeter in the wheat-field is perhaps but another version of Selene and Endymion. The symbolical meaning may be, that corn is produced by a union of the male and female powers representing Earth. For Ἰάσιος is possibly connected with ἰα, αἶα, Ἰωλκος, perhaps Ἰώ. The story was clearly of Cretan origin. Probably it formed one of the secret instructions at the Eleusinian mysteries. Cf. Theoc. iii. 50 (where Endymion is mentioned together with Iasion); ζαλωτὸς μὲν ἐμὶν ὁ τὸν ἄντροπον ὕπνον ἰαῶν Ἐνδυμίων· ζαλὼ δὲ, φίλα γύναι, Ἰασίωνα, ὅς τὸσσων ἐκύρησεν, ὅς' οὐ πευσεῖσθε, βέβαλοι. Hom. Od. v. 125, ὥς δ' ὁπότ' Ἰασίωι ἐϋπλόκαμος Δημήτηρ, ᾧ θυμῷ εἴξασα, μίγῃ φιλότῃ καὶ εὐνῇ Νειῶ ἐνὶ τριπόλῳ, οὐδὲ δὴν ἦεν ἄπυστος Ζεὺς, ὅς μιν κατέπεφνε βαλὼν ἀργῇτι κεραυνῷ. Apollodor. iii. 12, 1, Ἠλέκτρας δὲ τῆς Ἀτλαντος καὶ Διὸς Ἰασίων καὶ Δάρδανος ἐγένοντο· Ἰασίω μὲν οὖν ἐρασθεὶς Δήμητρος καὶ θέλων καταισχύσαι τὴν θεὸν, κεραυνουῖται.—For νειὸς see Opp. 456. Hom. Il. xviii. 541, ἐν δ' ἐτίθει νειὸν μαλακῇν, πείραν ἔρουραν, εὐρεῖαν τρίπολον.

972—3. Something is wrong in the syntax of these lines, especially in πᾶσαν referring to γῆν, and τῷ τυχόντι τοῖς ὅς ὤπασεν, with several words respectively intervening. For πᾶσαν Goettling would read τυφλὸς, Hermann, with much greater probability, πᾶσιν,—‘he

comes to all, but enriches only him who gets wealth into his hands.’ This is adopted by Flach. Two or three MSS. are said to give ἐσθλός. We might read thus; πᾶσαν ὃς εἶς' ἐπὶ γῆν τε καὶ εὐρέα νῶτα θαλάσσης, Ἐσθλὸς τῷ τε τυχόντι καὶ οὐ κ' ἐς χεῖρας ἵκηται. Τὸν δ' ἀφνειὸν ἔθηκε κ.τ.λ. That Πλούτος is said to confer ἄφενος and ὄλβος presents no difficulty. Cf. Opp. 637, οὐκ ἄφενος φεύγων οὐδὲ πλούτῳ τε καὶ ὄλβῳ. Properly ἀφνειὸς means rich in landed property; but cf. Od. i. 165, ἀφνειότεροι χρυσοῖο τε ἐσθῆτός τε.

975. Κάδμω. Cf. sup. v. 937, Ἀρμονίην θ', ἣν Κάδμος ὑπέρθυμος θέτ' ἀκοῖτιν. As the name Κάδμος (root καδ or kas) may, to the Greek ear, have suggested order and arrangement, so Harmonia, ‘fitness of things,’ is symbolically his wife. She is the daughter of Aphrodite, because love engenders Harmony. Aeschylus, Prom. 560, οὕπως τὰν Διὸς Ἀρμονίαν θνατῶν παρεξίασι βουλαί. Suppl. 1024, δέδοται δ' Ἀρμονία μοῖρ' Ἀφροδίτας.

976. Compare Pind. Pyth. ix. 104. Hom. Od. v. 333, Κάδμου θυγάτηρ καλλίσφυρος Ἰνῶ. Theoc. xxvi. 1, Ἰνῶ καὶ αὐτονόα χαλὰ μαλοπάρηος Ἀγαυά. Eur. Bacch. 1227, καὶ τὸν μὲν Ἀκταίων' Ἀριστεά ποτὲ τεκούσσαν εἶδον Αὐτονόην. Apollodor. iii. 4, 3, Γίνονται δὲ Κάδμω θυγατέρες μὲν Αὐτονόη, Ἰνῶ, Σεμέλῃ, Ἀγαυῇ, παῖς δὲ Πολύδωρος.

[Κούρη δ' Ὀκεανοῦ, Χρυσάορι καρτεροθύμῳ
 μιχθεῖς ἐν φιλότῃτι πολυχρύσῳ Ἀφροδίτῃ, 980
 Καλλιρύῃ τέκε παῖδα βροτῶν κάρτιστον ἀπάντων.
 Γηρυνεά, τὸν κτείνει βίῃ Ἡρακληεῖν
 βοῶν ἔνεκ' εἰλιπόδων ἀμφιρρύτῳ εἰν Ἐρυθείῃ.]
 Τιθωνῷ δ' Ἥως τέκε Μέμνονα χαλκοκορυστὴν,
 Αἰθιοπῶν βασιλῆα, καὶ Ἡμαθίωνα ἄνακτα. 985
 αὐτὰρ τοι Κεφάλῳ φιτύσατο φαίδιμον νίδν,

983. ἐν Ἐρυθείῃ?

984. ἀφῶς

985. Φάνακτα

979. κούρη τ' N. ὠκεανοῖο LN, Ald. 980. πολυχρύσῳ Ἀφροδίτῃ
 LN, Ald. Vulg. πολυχρύσου Ἀφροδίτης. 981. κάλλιστον LN, Ald.
 982. γηρυνεῖα LN. 983. εἰν om. L, Ald. ἀμφιρρύτῳ εὐρυθείῃ Ald.
 986. φιτύσσατο N. φυτήσατο, L, Ald.

979—83. This passage has been adapted here from v. 287 sup., as Wolf and others have perceived. For the genitive (π. Ἀφροδίτης) the dative has been restored from the Aldine and good MSS. Cf. διὰ χρυσέην Ἀφροδίτην v. 1005. Wolf rightly objected to the phrase ἐν φιλότῃτι Ἀφροδίτης, and also threw a doubt on Geryon being called βροτῶν κάρτιστον, since he was rather a monster than a man. It may be added, that the synzesis in βοῶν is very unusual, and that εἰλιπόδων should take the digamma. The old reading may have been ἔνεκα Φειλιπόδων, the descriptive epithet being used in place of the noun; see *Erg.* 524, 571. Goettling would read βῶν, comparing βοῦ for βοδς in Soph. Frag. 277. This verse is clearly a clumsy variant of v. 290 sup., βουσι παρ' εἰλιπόδεσσι περιρρύτῳ εἰν Ἐρυθείῃ.

985. Αἰθιοπῶν. Some eastern and dark-skinned nation is meant, and not the true Ethiopians of the south. For Memnon is called 'son of the morning,' i. e. of the East; and the ancient idea of Ethiopia was that it extended from the extreme east to the extreme west, as is clear from Od. i. 23—4.—Ἡμαθίωνα may mean 'King of the Sandy deserts,' e. g. of Assyria and Arabia, or it may be for Ἡμάτιος, 'the Son of the

Day,' like Memnon himself. Apollodor. iii. 2, 4, Τιθωνὸν μὲν οὖν Ἥως ἀρπάσασα δι' ἔρωτα, εἰς Αἰθιοπίαν κομίζει, κακεῖ συνελθοῦσα γεννᾷ παῖδας Ἡμαθίωνα καὶ Μέμνονα. Ibid. ii. 5, 11, παριὼν δὲ Ἀραβίαν (Ἡρακλῆς) κτείνει παῖδα Τιθωνοῦ. Memnon is only once mentioned in Homer, Od. xi. 522, but is alluded to in iv. 88. Homer knew the legend about Tithonus marrying the goddess of day; cf. Il. xi. 1. Od. v. 1. It seems to symbolise the departing day being closely allied to the next succeeding day. There is a very beautiful passage on Tithonus and Aurora in Propert. iii. 15, 7—18.

986. Κεφάλῳ. This second paramour of the goddess was also caught up in the clouds. Eur. Hipp. 455, ἴσασιν ὥς ἀνῆρπασέν ποτε ἡ καλλιφεγγὴς Κεφάλον ἐς θεοῦς "Εως ἔρωτος οὐνεκ". There seems to have been a slightly different version of this story, which is obviously a solar myth (Cox, Mythology and Folk-lore, p. 22). Apollodor. iii. 14, 3, "Ερσης δὲ καὶ Ἑρμοῦ Κεφάλος· οὗ ἔρασθεῖσα Ἥως ἥρπασε· καὶ μιγείσα ἐν Συρίᾳ παῖδα ἐγέννησε Τιθωνόν, οὗ παῖς ἐγένετο Φαέθων. From a passage in Pausanias, i. § 3, where, after mentioning the rape of Cephalus, and his being made ναοφύλαξ, the writer adds ταῦτα ἄλλοι τε καὶ Ἡσίοδος εἴρηκεν ἐν ἔπεσι

ἴφθιμον Φαέθοντα, θεοῖς ἐπιείκελον ἄνδρα.
 τὸν ῥά νέον τέρεν ἄνθος ἔχοντ' ἐρικυδέος ἥβης
 παῖδ' ἀταλὰ φρονέοντα φιλομειδῆς Ἀφροδίτη
 ὦρτ' ἀνερειψαμένη, καί μιν ζαθέοις ἐνὶ νηοῖς 990
 νηοπόλον νύχιον ποιήσατο, δαίμονα διόν.

Κούρην δ' Αἰήταο διοτρεφέος βασιλῆος
 Αἰσονίδης βουλῇσι θεῶν αἰεγενετῶν
 ἦγε παρ' Αἰήτεω, τελέσας στοιρόεντας ἀέθλους.
 τοὺς πολλοὺς ἐπέτελλε μέγας βασιλεὺς ὑπερήνωρ 995

987. ἐπιείκελον

988. νέον

989. ἀταλα N. ἀπαλά L, Ald. φιλομειδῆς N, Ald. 990.
 ἀναρειψαμένη N. ἀναρῖρειψαμένη L, Ald. 992. αἰήτας N.
 994. αἰήτας N.

τοῖς ἐς γυναῖκας, Wolf drew the probable inference that this concluding part of the Theogony was made up by a late hand from the *Γυναικῶν κατάλογος*. The fact is, the later rhapsodists united in one poem the Theogony and the *Ἡοῖαι*, and perhaps other works of the like kind attributed to Hesiod; and so a difficulty arose in later times as to where one poem ended and another commenced.—*φιλύσατο*, for *ἐγένετο*, is perhaps a post-critic use. Hesych. *φιλύσατο· ἐγέννησεν*.

988. νέον—ἔχοντα, for ἀρτίως, unless νέον be rather for νέον ὄντα.—ἀταλὰ has been restored by Wolf, Gaisford, and others from several MSS. for ἀπαλά. Cf. II. xviii. 567, *παρθενικαὶ δὲ καὶ ἡθεοὶ ἀταλὰ φρονέοντες*. Aesch. Pers. 539, *ἀταλαῖς χερσὶ καλύπτρας κατερεϊκόμεναι* (al. *ἀπαλαῖς*).

990. ἀνερειψαμένη, 'having caught up in the clouds.' Cf. Od. xx. 77, *τόφρα δὲ τὰς κούρας ἄρπυιαι ἀνερῖψαντο*.—*νύχιον*, Schol. *τουτέστιν ἀφανῆ, λαθραῖον*. Ἀρχίλοχος δὲ (f. Ἀρίσταρχος δὲ) γράφει, *Μύχιον οἶον ἐν τῷ μυχῶ, τῷ ἀδύτῳ, προφαίνουσα τῇ Κύπρῳ*. On the confusion of these two words see Opp. 523. Goettling shows from Hyginus ii. 42, that Phaethon was regarded as another name of *Φωσφόρος*, the planet Venus; and that Aphrodite is hence connected with the legend.—The phrase *δαίμων*

δαίμων, for a demigod, is unusual, but not inappropriate. He was *δαίμων* as being more than a mortal, and became *δαίμων* by being enrolled among the gods.

994. ἦγε, more usually *ἡγάγετο*, but see v. 998. Scut. II. 274, where conversely *ἡγοντο* is used for *ἦγον*. The idiom *γαμεῖν ἐκ* or *παρά τινος* is also common to the Attic. Medea appears here to be enumerated among the goddesses who were married to mortals, because she was granddaughter of the sun. (Cf. sup. v. 956—61.) Medea is probably only a name of Juno, ἡ *μηδομένη θεά*, the worship of whom under that name came from Pontus. Her son *Medeus* is the male form of the same name, and both are ultimately referable to the nearly universal Asiatic worship of Sun and Moon. Moreover, Medeus is the eponym hero of the Medes, as Perseus is of the Persians (Aesch. Pers. 148). Indeed this is indicated by Medea's descent from the Sun. Van Lennep remarks that Pelias is mentioned in Od. xi. 253, and Aetæas in Od. xii. 70, but Medea nowhere in Homer.

995. Hesych. *ὑπερήνωρ· εὐψυχος, ἀνδρείος, ὑβριστής, ὑπερήφανος, παράνομος*. The next line seems clearly an interpolation. It is redundant, if *ὑπερήνωρ* means 'overbearing,' and contradictory, if it means 'brave.'

[ὑβριστῆς Πελὶς καὶ ἀτάσθαλος, ὁμβριμοεργός].
 τοὺς τελέσας ἐς Ἴωλκὸν ἀφίκετο, πολλὰ μογήσας,
 ὠκείης ἐπὶ νηὸς ἄγων ἐλικώπιδα κούρην
 Αἰσονίδης, καὶ μιν θαλερὴν ποιήσατ' ἄκοιτιν.
 καὶ ῥ' ἤγε δμηθεῖς ὑπ' Ἰήσωνι ποιμένι λαῶν 1000
 Μήδειον τέκε παῖδα, τὸν οὔρεσιν ἔτρεφε Χείρων
 Φιλλυρίδης· μεγάλου δὲ Διὸς νόος ἐξετελεῖτο.

Αὐτὰρ Νηρῆος κοῦραι, ἄλίοιο γέροντος,
 ἥτοι μὲν Φῶκον Ψαμάθῃ τέκε δῖα θεάων
 Αἰακοῦ ἐν φιλότῃ διὰ χρυσέην Ἀφροδίτην, 1005
 Πηλεΐδῃ δὲ δμηθεῖσα θεὰ Θέτις ἀργυρόπεζα
 γείνατ' Ἀχιλλῆα ῥηξήνορα, θυμολέοντα.

Αἰνείαν δ' ἄρ' ἔτικτεν ἑϋστέφανος Κυθήρεια
 Ἀγχίσῃ ἥρωϊ μιγείσ' ἐρατῇ φιλότῃ
 Ἰδῆς ἐν κορυφῇσι πολυπτύχου, ὕληέσσης. 1010
 Κίρκῃ δ', Ἑλείου θυγάτηρ Ὑπεριονίδαο,

996. ὁμβριμόεργος 997. Ἰαφωλκὸν ἀφίκετο? 998. Φελικώπιδα

1003. νηρηίδες L, Ald. 1004. δὲ τέκε N. 1006. πηλεΐδῃ
 θεὰ δμηθεῖσα θέτις N. 1011. ἡελίοιο N.

999. θαλερὴν—ἄκοιτιν. See vv. 921.
 946. 948.

1001. Μήδειον. According to Apollodorus, i. 9, 28, Medea had two sons by Jason, Mermorus and Pheres. Euripides in the *Medea* always speaks of her children in the plural.

Ibid. Χείρων. One of the so-called Hesiodic poems was entitled *Χείρωνος ὑποθήκαι*, 'Chiron's Lessons,' or *Χείρωνος παρανέσεις*, on which see Müller, *Hist. Gr. Lit.* p. 86. Pausan. ix. 31, 4. This passage looks like an effort to link on that poem to the present (see sup. on v. 986). Chiron is called the son of Philyra, Philyrides, by Ovid, *Fast.* v. 383. Virg. *Georg.* iii. 550. Pind. *Pyth.* iii. 1; ix. 30.

1003. Νηρῆος. Aldus and a few of the copies give *Νηρηίδες*. Perhaps *Νηρηίδες* should be restored. It occurs

in Pindar, *Nem.* iv. 65, and elsewhere, and is probably the true reading in Eur. *Iph. T.* 428.—Ψαμάθῃ, cf. Eur. *Hel.* 6, 8s (sc. Πρωτεύς) τῶν κατ' οἶδμα παρθένων μίαν γαμῆΐ Ψαμάθην, ἐπειδὴ λέκτρ' ἀφῆκεν Αἰακοῦ. Pind. *Nem.* v. 12, βία Φώκου κρέοντος, ὃ τὰς θεοῦ, ὃν Ψαμάθεια τίκτ' ἐπὶ ῥηγμῖνι πόντου. Apollodor. iii. 12, 6, μίγνυνται δὲ αὖθις Αἰακὸς Ψαμάθῃ τῇ Νηρῆως εἰς φύκην (φώκην?) ἡλλαγμένη διὰ τὸ μὴ βούλεσθαι συνελθεῖν, καὶ τεκνοῦ παῖδα Φῶκον.

1008. Αἰνείαν. Cf. *Il.* ii. 819, Δαρδανίων αὖτ' ἦρχεν εἰς πάϊς Ἀγχίσαιο Αἰνείας, τὸν ὑπ' Ἀγχίσῃ τέκε δὲ Ἀφροδίτῃ Ἰδῆς ἐν κυνηοῖσι θεὰ βροτῶ εὐνηθεῖσα. *Ib.* v. 311, ἀναξ ἀνδρῶν Αἰνείας, — ὑπ' Ἀγχίσῃ τέκε Βουκολέοντι — Διὸς θυγάτηρ Ἀφροδίτην.

1011. Ὑπεριονίδαο. See sup. v. 371.

γείνατ' Ὀδυσσῆος ταλασίφρονος ἐν φιλότῃ
 Ἄγριον ἥδ' Ἀτίνον ἀμύμονά τε κρατερόν τε,
 [Τηλέγονόν τε ἔτικτε διὰ χρυσέην Ἀφροδίτην.]
 οἱ δ' ἦτοι μάλα τῆλε μυχῶ νήσων ἱεράων 1015
 πᾶσιν Τυρσηνοῖσιν ἀγακλειτοῖσιν ἀνασσον.

1016. *Φάνασσον*

1014. om. L, Ald.
 ἀγακλυτοῖσιν LN, Ald.

1015. οἷ δὴ τοι N. μῦχῶν N.

1016.

1013. Ἄγριον. Of this *Agrius* nothing whatever is recorded; but he is here taken as the eponym hero of the Graeci, Agraei, or Graeci. From a passage in Lydus de Mensibus (i. 4, p. 7, ed. Bekker), Goettling infers that he must have read Γραῖκόν τ' ἥδ' Ἀτίνον, and this seems an inevitable conclusion from his words:—τοσοῦτων οὖν ἐπιξεναθέντων τῆς Ἰταλίας, ὥσπερ εἰδείχθη, Ἀτίνους μὲν τοὺς ἐπιχωριάζοντας, Γραικοὺς δὲ τοὺς ἐλληνίζοντας ἐκάλουν, ἀπὸ Ἀτίνου τοῦ ἄρτι ἡμῖν βηθέντος καὶ Γραίκου, τῶν ἀδελφῶν, ὥς φησιν Ἡσίοδος· Ἄγριον ἥδ' Ἀτίνον (Γραῖκόν τ' ἥδ' Ἀτίνον, Goettling). That by *Graeci* Lydus meant Italian Greece, or Magna Graecia, is pretty clear. Photius, Ραικοῦς· οἱ βάρβαροι τοὺς Ἑλληνας· Σοφοκλῆς τῇ λέξει κέχρηται. Hesychius, Ραῖκος· Ἑλλην· Ρωμαῖοι δὲ τὸ γ' προσθέντες Γραῖκόν φασιν. Some of the old commentators seem to have construed ἥδ' ἄγριον Ἀτίνον, the epithet perhaps referring to Latinus being the son of Faunus (Virg. Aen. vii. 47). Ovid makes him the son of Sylvius (Fast. iv. 43), and in Aen. xii. 161, Virgil speaks of Sol as the grandfather of Latinus, wherein he would seem to have had in view the pedigree here recorded. What the Schol. meant, or what reading he was explaining, is not clear;—Ἄγριον δὲ τὸν ἀμύμονα Ἀτίνον. One point is obvious, that *Latinus*, a purely Italian hero, would not have been mentioned in a poem of the age of Hesiod. He may have been spoken of in the Cyclic poems, like Telegonus, or at least, inserted in them by later rhapsodists; but at all events it is clear that the names and events here recorded are subsequent to and

founded on the Odyssey. Here there is apparent a design to connect the Roman with the Greek ethnology, which is indicative of a rather late era.

1014. This verse is wanting in at least two MSS., and it appears, if even from the objectionable *hiatus*, to be spurious. We might however read Τηλέγονον δ' ἄρ' ἔτικτε. Most copies give δ' ἔτεκε or δ' ἔτικτε. Wolf proposes δέ γ' ἔτικτε. This hero was said to have founded Tusculum and Praeneste. Hence Horace, Carm. iii. 25, 8, 'Telegoni juga parricidae.' Ovid, Fast. iii. 92, 'Factaque Telegoni maenia celsa manu.'

1015. μυχῶ νήσων. So Gaisford, Goettling, Flach, and Van Lennep, with several MSS. The rest give μυχῶν εἰσω. By the 'sacred islands' the writer probably meant Sicily in particular, where the sacred oxen of the sun were bred (Od. xii. 128), but also Italy and its adjacent islands, of the geography of which it is likely that he knew little enough. So far, indeed, we have an indication of a rather early poet. Who were meant by the Τυρσηνοί, it is not easy to determine. They seem to be regarded here as a race of wider prevalence than the Pelasgic people bordering on Euboea. Probably all are included in the term who colonised the islands and strips of the Italian continent along the western sea-coast; perhaps even all the Italian nations taken collectively. See Dr. Donaldson's Ethnographical Map of Ancient Italy in *Varronianus* (ed. 2).

1016. Homer mentions no progeny of Ulysses and Calypso. As that nymph showed her paramour how to build a ship by which he might reach home

Ναυσίθοον δ' Ὀδυσῆϊ Καλυψὼ δῖα θεάων
γείνατο Ναυσίνοόν τε μιγείσ' ἔρατῇ φιλότῃτι.

Λύται μὲν θνητοῖσι παρ' ἀνδράσιν εὐνηθεῖσαι
ἀθάναται γείναντο θεοῖς ἐπιείκελα τέκνα. 1020
νῦν δὲ γυναικῶν φῦλον αἰείσατε, ἡδυέπειαι
Μοῦσαι Ὀλυμπιάδες, κοῦραι Διὸς αἰγιόχοιο.

1020. ἐπιείκελα

1021. Ἡδυέπειαι

1022. Διὸς

1020. γείνατο L, Ald.

(Od. 228 seqq.), it was reasonable to represent the sons as skilled in the same craft, as their names imply.

1019—22. The four concluding verses are to be regarded as added by some one who wished to make the Hesiodic *Κατάλογος γυναικῶν* a continuous poem with the Theogony. They are wholly omitted in two MSS.; and the two last are wanting in three others of Goettling's MSS. Van Lennep asks, "Quid-

ni poeta ipse sic transitum paraverit?" But he exhibits throughout a belief in the genuineness and integrity of the Theogony that seems scarcely borne out by the present state of the text. Dr. Flach regards as spurious the whole conclusion of the poem from v. 941, which accordingly he prints in smaller type, excepting only 945-6, 956-7, and 963-4.

APPENDIX A.

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DR. PEARSON

ON SOME POINTS IN THE HISTORY OF ASTRONOMY.

DR. PEARSON read a paper on some passages from the classics, one from Hesiod, and three from Ovid, which he considered might be fairly tested by Modern Astronomy. Admitting, as is often averred, that many allusions of this nature in the classics are either inaccurate or wrong, some he thought might still be found to have the stamp of truth about them.

On the one hand, it is certain that in Greece the phenomena of the heavens had from the earliest times many thoughtful and attentive observers. In the time of Hesiod, which may be perhaps best assumed to have been about the middle of the eighth century B.C., the rising or setting of the stars seems to have been the recognised guide in distinguishing the successive seasons of the year: the Metonic cycle, now known under the title of the *Golden Numbers*, was discovered as early as the time of Socrates; and the ordinary authorities, such as the article *Astronomia* in the Dictionary of Antiquities, show how much interest the subject attracted down to the period of Ptolemy and Hipparchus. On the other hand, it must be allowed that the references we can actually find in classical authors are often vague or rhetorical; and that, probably excepting Hesiod, those whose writings we refer to wrote on second-hand authority. It may be therefore fully admitted that the question requires to be investigated with much caution.

The first reference was to Hesiod (*Op. et Di.* 564—7), as being the most distinct passage in that author's writing, although there are others which deserve consideration as *data* in Practical Astronomy: these lines, Dr. Pearson said, he thought deserved the best attention, as the whole character of the work in which they occur is most genuine and natural, nor is it easy to study it without the impression that the author was himself dependent, as a practical agriculturist, on the facts that he recites.

The passage itself runs thus :

Εὐτ' ἂν δ' ἐξήκοντα μετὰ τροπὰς ἡελίοιο
 Χειμέρι' ἐκτελέσῃ Ζεὺς ἡματα, δὴ ῥα τότ' ἀστήρ
 Ἄρκτουρος προλιπὼν ἱερὸν ῥόον Ὠκεανοῖο
 Πρῶτον παμφαίνων ἐπιτέλλεται ἄκροκνέφαιος.

From this we learn that, sixty days after the winter solstice, Arcturus rose during twilight in the evening. Arcturus' position for Jan. 1, 1875, is given in the *Nautical Almanac* as R.A. 14 h. 9 m. 55 s., Dec. $19^{\circ} 50' 22\frac{1}{2}''$ N. If we convert these *data* into Latitude and Longitude, reduce the star's longitude by about $36^{\circ} 10'$, which at the annual rate of $50'' \cdot 1$ for *precession* will bring us to about 730 B.C., and reconvert the star's new *longitude* and *latitude* into R.A. and Dec., we shall find that the position of the star in the early part of the eighth century B.C., which may be fairly taken to represent the era of Hesiod, was something about 12 h. 6 m. R.A. and $33^{\circ} 30'$ North Dec. On Feb. 19 at that time, in Lat. $38\frac{1}{2}^{\circ}$ N., about the situation of Ascrea and Helicon, the Sun would set about 5.40 p.m., while Arcturus would rise above the horizon about 5.57 p.m., a relative position of the two luminaries which fairly answers to the words of the poet. And while investigating the position of the star, Dr. Pearson said he found he had unintentionally explained, as he believed, the epithet "late-setting," applied to Arcturus in Hom. *Od.* E' 272. Arcturus at that epoch would first have been visible at the time of its morning setting about May 15, and would set June 1 at 3.30 a.m., July 1 at 1.32 a.m., Aug. 1 at 11.30 p.m.* During the early summer therefore, when the Greek seaman or agriculturist was often spending the nights out of doors, the late time at which this brilliant star would set must have been quite unmistakable, and Ulysses is naturally described as keeping his eye fixed on it, as carefully as he kept the Bear on his left, to determine his voyage eastwards.

In order to satisfy criticism, the series of computations by which this result is obtained are given: the computations will be omitted in two of the subsequent examples, but any one who

* A star's rising or setting is about 4 m. earlier each successive day.

will employ the same formulæ will find that the results given are approximately accurate. It is probable that theoretical astronomers may be able to suggest better or more precise methods of obtaining the required results, but those employed have the advantage of being quite simple, and are anyhow approximately correct. The calculation of Arcturus' place for the era of Ovid is also given, as it naturally accompanies that for the time of Hesiod.

The formulæ employed are those given in *Loomis's Astronomy*, and are the following:

(1) To reduce R.A. and Dec. to Long. (L) and Lat. (l).

Let A be a subsidiary angle: ω the inclination of the ecliptic,

$$\begin{aligned}\tan A &= \sin \text{R.A.} \cot \text{Dec.}, \\ \tan L &= \sin (A + \omega) \tan \text{R.A.} \operatorname{cosec} A, \\ \tan l &= \sin L \cot (A + \omega).\end{aligned}$$

(2) To perform the reverse process:

L' being the new Long. due to change from precession, A' the subsidiary angle,

$$\begin{aligned}\tan A' &= \sin L' \cot l, \\ \tan \text{R.A.} &= \sin (A' - \omega) \tan L' \operatorname{cosec} A', \\ \tan \text{Dec.} &= \sin \text{R.A.} \cot (A' - \omega).\end{aligned}$$

We apply these formulæ to find the place of Arcturus about the era of Hesiod.

Taking the mean position of the star as given above: then

$$\begin{aligned}\sin \text{R.A.} &= 9.7299685 \quad (-) \\ \cot \text{Dec.} &= 10.4427302 \quad (+).\end{aligned}$$

$$10.1726987 \quad (-) = \tan 303^\circ 53' 49'' = \tan A,$$

and $(A + \omega)$ consequently $= 327^\circ 23' 49''$, making ω somewhat freely $= 23\frac{1}{2}^\circ$.

Again, we have

$$\begin{aligned}\sin (A + \omega) &= 9.7314403 \quad (-) \\ \tan \text{R.A.} &= 9.8038388 \quad (+) \\ \operatorname{cosec} A &= 10.0808999 \quad (-)\end{aligned}$$

$$9.6161790 \quad (+) = \tan 202^\circ 27' 5'' = \tan L.$$

Also

$$\sin L = 9.5819490 (-)$$

$$\cot (A + \omega) = 10.1940903 (-)$$

$$9.7760393 (+) = \tan 30^\circ 50' 28'' = \tan l.$$

The next step is, taking the amount of annual precession, it is owned somewhat boldly, at $50''.1$, to estimate its amount first for 1900 years to bring it to 27 B.C. about the era of Ovid, and again for 700 years, to bring it to that of Hesiod. The first amount is about $26^\circ 26' 30''$, and the second about $9^\circ 44' 30''$, which will bring us to $176^\circ 0' 35''$ as the Long. in the time of Ovid, and $166^\circ 16' 5''$ in that of Hesiod. As it is certain that the inclination of the ecliptic has not changed more than $20'$ to $30'$, within the periods in question, we may safely deal with the Latitude of the star as stationary in the interval. Consequently, L , L' being the Longitude of the star in the time of Hesiod and of Ovid: l its latitude in both: $L = 166^\circ 16' 5''$, $L' = 176^\circ 0' 35''$, $l = 30^\circ 50' 28''$, and on these data we proceed to compute its R.A. and Dec., and from these the times of the star's rising and setting at these two epochs.

$\sin L$	9.3754437 (+)	$\sin L'$	8.8422274 (+)
$\cot l$	10.2230607 (+)	$\cot L$	10.2230607 (+)
$\tan a$	9.5994044 (+)	$\tan a'$	9.0661881 (+)
a	$201^\circ 40' 51''$	a'	$186^\circ 38' 34\frac{1}{2}''$
ω	23 50 0	ω	23 45 0
$(a - \omega)$...	177 50 51	$(a' - \omega)$...	162 53 $34\frac{1}{2}$
$\sin (a - \omega)$...	8.5747184 (+)	$\sin (a' - \omega)$...	9.4685814 (+)
$\tan L$	9.3880381 (-)	$\tan L'$	8.8435834 (-)
$\operatorname{cosec} a$	10.4324609 (-)	$\operatorname{cosec} a'$	10.9367372 (-)
$\tan \text{R.A.}$	8.3952174 (+)	$\tan \text{R.A.}$	9.2489020 (+)
$\therefore \text{R.A.} = 12 \text{ h. } 5 \text{ m. } 42 \text{ s.}$		$\text{R.A.} = 12 \text{ h. } 40 \text{ m. } 14 \text{ s.}$	
$\sin \text{R.A.}$	8.3956475 (-)	$\sin \text{R.A.}$	9.2421704 (-)
$\cot (a - \omega)$...	11.4249751 (-)	$\cot (a - \omega)$...	10.5117660 (-)
$\tan \text{Dec.}$	9.8206226 (+)	$\tan \text{Dec.}$	9.7539364 (+)
$\text{N. Dec.} \dots$	$33^\circ 29' 25''$	$\text{N. Dec.} =$	$29^\circ 34' 24''$.

We thus ascertain the position of the star in the time of Hesiod and in that of Ovid, to have been: for that of Hesiod, R.A. 12 h. 5 m. 42 s. N. Dec. $33^{\circ} 29' 25''$; for that of Ovid, R.A. 12 h. 40 m. 14 s. N. Dec. $29^{\circ} 34' 24''$.

The next step is to compute the hour angle of the star, first for its true rising in the Latitude of Bœotia, about $38\frac{1}{2}^{\circ}$ N., secondly for its true setting in the Latitude of Rome, about 42° N., and also the Local mean time at the same moment.

In Bœotia				At Rome			
since $\cos \text{H.A.} = -\tan \text{Dec.} \tan \text{lat.}$							
$\tan \text{Dec.}$	=	9.8206228		$\tan \text{Dec.}$	...	9.7539380	
$\tan \text{lat.}$	=	9.9006052		$\tan \text{lat.}$	...	9.9544374	
$\cos \text{H.A.}$		9.721228.	(-)	$\cos \text{H.A.}$		9.7083754	(-)
		h. m. s.				h. m. s.	
	=	8 7 1		H.A.	=	8 2 54	
R.A.		12 5 42				12 40 14	
		3 58 41				20 43 8	
S.T. Feb. 19		22 0 0		S.T. May 26		4 15 8	
Time of Arc-				Time of Arc-		16 28 0	
turus rising	5 58 41 p.m.			turus setting	(= 4 28 a.m.)		
Local mean				for May 26			
time of Sun-				S.T. June 6		4 58 8	
set on the				Time of Arc-		15 45 0	
same day ...	5 39 0 p.m.			turus setting	(= 3 45 a.m.)		
				for June 6			

As soon therefore as the daylight had sufficiently diminished for the star to be visible, it would actually have just risen.

The Sun rises at Rome on May 26 about 4.35 a.m., on June 6 about 4.30 a.m. According to Ovid, the star's morning setting was first visible on May 26, or, as he states later on, on June 6. If we consider him to have consulted two different authorities, one of which gave the true, the other the visible setting of the star, no reasonable exception can be taken to the value of his statements. The expressions the poet uses point to the time when the star's setting first occurred before sunrise; this for

theoretical astronomers would actually have taken place about May 26, and for practical observers about June 6, the star setting on the first-named day at 4.28 a.m., on the second at 3.45 a.m.

Again in the *Fasti* of Ovid, I. 654, II. 76, we are told that *Lyra*, or *Vega*, was last visible when setting in the evening, about Feb. 1. "Ubi est hodie, quae *Lyra* fulsit heri?" Employing again the method of calculation indicated above, we find on that day at Rome the Sun would set about 5.10 p.m., and *Lyra* about 5.44. As the days at that time of the year are rapidly lengthening, while the star would set earlier every day, it is obvious that the date assigned for the last appearance of the latter is nearly exact.

Ovid makes however a remark about *Capella* which seems really erroneous. He says (*Fasti* v. 113) that she rises on May 1st, *i.e.* is then first visible in the morning. But at the time when he lived she would, according to the mode of computation used in the previous examples, have risen about 3.0 a.m., while the Sun would not have risen until after 5.0. We have a similar apparent mistake in Pliny and Columella, nearly contemporaries, who flourished in the latter half of the first century A.D. They fix *Arcturus*' rising for the 23rd or 21st of February; whereas on those days the Sun would set at Rome about 5.35 p.m., while the star would not pass the horizon in their time before 6.30 p.m. They seem to have copied from *Hesiod* without any thought.¹

The late Mr. F. Baily, in his edition of *Ancient Star Catalogues*, published in Vol. XIII. of the *Memoirs of the Royal Ast. Society*, does not seem to have actually compared the positions there given to any of the principal stars with those which in the present day we must suppose them to have then occupied, though he refers to Delambre (*Hist. Ast. Anc.* Vol. II.), who gives tabulated results on this point from his own calculations. As however the present rate of change in the obliquity of the ecliptic would have made it in the time of Eratosthenes (250 B.C.) about $23^{\circ} 43'$, whereas that astronomer fixed it roughly at $23^{\circ} 51'$, it is to be hoped that, making allowance

¹ In the time of Ovid the position of *Vega* must have been about R.A. 17 h. 29 m., Dec. $38^{\circ} 23'$ N.; that of *Capella*, R.A. 2 h. 55 m., Dec. $40^{\circ} 35'$ N.

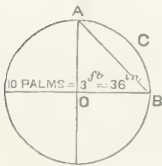
for inaccuracies in the MSS., such a process of verification may be attempted with some prospect of success; and possibly some explanation found of Ptolemy's idea, that in his time (A.D. 140) the amount of annual *precession* was only $36''$. It is curious that the error of $15'$ in the latitude of Alexandria, which Delambre imputes to the Greeks, answers nearly exactly to the obliquity of $23^{\circ} 43'$, to which we are brought by its present known rate of change.

APPENDIX B.

(COMMUNICATED.)

On the size of the cart-wheel in *Hesiod, Works and Days*, l. 426.

THE *ἄψις* is the arc A C B.



Measured along the *rim* A C B its length will be—

$$36 \text{ inches} \times 3.14 \div 4 = 28 \text{ inches.}$$

If we measure from end to end along A B we get for the length

$$\sqrt{2 \cdot 18^2} \text{ inches} = 18\sqrt{2} \text{ inches} = 18 \times 1.414 = 25 \text{ inches.}$$

If we took the *diameter* a little *less* than 3 feet, say 32 inches instead of 36, the length A B from end to end will be

$$16 \times 1.414 = 22 \text{ inches}$$

the required length; since *τρισπίθαιον* is about 22 inches. Hence probably the *ἄψις* was measured straight from one end to the other, and not along the curved rim.

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